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THE

CHRISTIAN OBSERVATORY:

A

Religious and Literary Magazine.

A. W. McCLURE, Editor.

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.—*Hab.* ii. 1.

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THE

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THE ENGLISH BIBLE.

THE faithful translation of the Bible into the language of uncounted millions, is an event of unspeakable importance. To these multitudes of immortals it becomes the "oracle of God," speaking to them in their mother tongue, and giving them their surest and safest teaching on all that concerns their eternal welfare. The translation of the Bible into English was one of the most memorable events in the history of modern civilization and Christianity. There had been many attempts to put various parts of the Scriptures into the common speech of the English people; but the first complete translation which can be said to have been *published*, so as to come into extensive use, was that made from the Latin by Wiclif, about the year 1380. This man was a priest, a divine, and an Oxford professor. His ardent piety was nursed by the Scriptures, which gave it birth. He is commonly styled the "morning star of the Protestant reformation;" and was one of the brightest of those scattered luminaries of the dark ages, who are called "reformers before the reformation." Like Luther, his opposition to popish notions and usages was at first confined to a few points; but prayer, study of the Bible, and growing grace, led him on in a constant advance toward the purity of truth. He became, in doctrine, what would now be called a Calvinist; and in discipline, his views agreed with what are now maintained by Congregationalists. After encountering many prosecutions and much persecution, he, having, like Luther, powerful protectors among the princes of his native land, peacefully closed his devout and laborious life, at his rectory of Lutterworth, in 1384. Forty-one years after, by

order of the Council of Constance, his bones were unearthed, and burned to ashes, and cast into the Swift, a neighboring brook. "Thus," says Fuller, "this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which is now dispersed all the world over."* His translation of the Bible was made before the invention of the printing machines; and the manuscripts, though numerous, were costly. Nicholas Belward suffered from popish cruelty in 1429, for having in his possession a copy of Wiclif's New Testament. That copy cost him four marks and forty pence, amounting to nearly fourteen dollars. The value of money in those days was vastly greater than now; and that sum was regarded as a sufficient salary for a curate. The same value would pay at the present time for many hundreds of copies of the New Testament well printed and bound. Such are the marvels wrought by the art of printing! Let us hope, with an old writer, "that the low pricing of the Bible may never occasion the low prizing of the Bible!"

The first Scripture ever *printed* in English was a sort of paraphrase of the seven penitential Psalms, by John Fisher, the popish bishop of Rochester. This was in 1505.

The first New Testament translated directly from the Greek, was printed by William Tyndale in 1526. For this good deed, that holy man was strangled and burned ten years afterwards. His last words were a fervent ejaculation: "Lord, open the eyes of the king of England!"

Miles Coverdale was the first to print an English translation of the *whole* Bible. This was in 1535. Tyndale aided him in the work, which was finished at Hamburg in nine months and two weeks. It was dedicated to Henry VIII.; and that odious tyrant was induced to license the publication of the work only seven years after he had interdicted that of Tyndale, and shortly after he had signed that good man's death-warrant. The martyr's

* This striking passage from one of his favorite authors, has been finely versified by Wordsworth:

> "As thou these ashes, little Brook! wilt bear
> Into the Avon, Avon to the tide
> Of Severn, Severn to the narrow seas,
> Into main Ocean they, this Deed accurst
> An emblem yields to friends and enemies,
> How the bold Teacher's doctrine, sanctified
> By Truth, shall spread throughout the world dispersed."

dying prayer was so far answered. Coverdale eventually became Bishop of Exeter; and, after a life of strange vicissitudes, died peacefully in a ripe old age.

We have not space for the history of what is called "Cranmer's Bible," which was first published in 1539; and which was, for the most part, the work of worthy Coverdale. At the close of the reign of Edward VI., it is computed that there were considerably more than a hundred thousand copies of English Bibles and Testaments in use. Very many of these vanished out of sight in the bloody and burning time of his sister and successor, the melancholy Mary; who, in four years, consumed at the stake two hundred and seventy-seven victims to popery.

During this frightful period, many pious exiles sought a refuge at Geneva. There, having the help of good old Coverdale, they prepared with great care, and published, an English Testament in 1557; and the whole Bible in 1560. This, for more than fifty years, was the *popular* Bible, and at least six editions were printed, even after king James's translation had made its appearance. Some copies are in constant use and preference to the present day.

When Elizabeth mounted the throne, the Bibles which had disappeared under the cruelties of her sister, came back again. Under the auspices of the "throned vestal," her archbishop Parker, in 1568, brought out what is known as the "Bishops' Bible," having been prepared for the press by some half score prelates and two or three cathedral clergymen. This was, for forty-three years, the "authorized version," and was used in the churches to the exclusion of all others. Still the "Geneva Bible" had the preference for private use; as indeed it deserved, being much the better of the two.

When James I. succeeded to the kingdom, in 1603, they who desired a thorough reformation in the Church of England, and against whom the terrible Queen Elizabeth had ever "erected her lion-port," now indulged high hopes of obtaining their desires. His presbyterian education, and the hypocritical professions he had made with the real Stuart perfidy, had raised their expectations only to dash them more violently to earth. He soon gave them to understand, that, in his view, "presbytery and monarchy agreed together as well as God and the devil:" and proclaimed his famous maxim of king-craft, "No bishop, no king!" As he

entered his English realm, he received a petition, which was called the "millenary petition," because it purported to run in the name of above a thousand ministers, though the exact number of signers is not known. This petition craved the reformation of sundry abuses in the national church, relating to its worship, ministry, revenues and discipline. The universities uttered their remonstrances against the petition; but the king, who was eminently qualified to perform the part of the chief character in "the royal game of Goose," undertook to settle the business at a conference between the opposing parties, at which he was to moderate and decide. Accordingly he summoned a conference at Hampton Court, on the 12th of January, 1604. He called the archbishop of Canterbury, with several other prelates and church dignitaries on the one side; and on the other, to represent the Puritans, he called four divines of note. It soon became manifest, that the only object of the meeting was to give the king an opportunity to declare his bitter hostility to the Puritans, who were brow-beaten, insulted, and trampled upon by the monarch and his ghostly minions. The friends of the truth were confuted, "as bitter bishop Bale" said on another occasion, "with seven solid arguments, thus reckoned up, Authority, Violence, Craft, Fraud, Intimidation, Terror and Tyranny."*

One good result, however, came from this "mock conference," as it was usually called by the oppressed Puritans. Among other of their demands, Dr. Reynolds who was "the chief speaker" in their behalf, requested that there might be a new translation of the Bible. This was the only request of theirs, which the petulant king condescended to grant; though his motive in granting was very different from theirs in asking. They wished to supersede the "Bishops' Bible," which was alone authorized to be read in churches; he wished to displace the "Geneva Bible," which was in far greater demand for private use. Thus God causes the conflicting counter-currents of men's purposes to combine into the one resistless stream of his own eternal decree.

It has been remarked of this "British Solomon," as he has been called, whether in irony or flattery, "that he never said a foolish thing, and never did a wise one." Whatever may be

* In the nervous Latin of the crabbed bishop of Ossory, the arguments run thus: Authoritate, Vi, Arte, Fraude, Metu, Terrore et Tyrannide.

thought of the wisdom of his sayings, we must amend the assertion as to his doings, so that it shall read: "He never did a wise thing except by mistake." His determination in the instance under consideration was certainly one of his happiest blunders, and is almost the only act of his life which does not merit utter ridicule and contempt.

The English translations, then commonly used, were good, and very good. But that which was made under the king's sanction, was much better. *It was made at a fortunate time.* The English language had passed through many and great changes, and had at last reached the very height of its purity and vigor. The Bible has ever since been the grand English classic. It continues to be the noblest monument of the power of the English speech, the pattern and standard of excellence therein, the most full and refreshing of all the "wells of English undefiled." It has given a fixed character to our language. It is as intelligible now as when it was first imprinted; and will be as easily understood by the readers of coming centuries, as by those of the present. It is remarkably free from what used to be called "ink-horn terms," that is, such words as are more used in writing than in speaking, and which are not well understood except by scholars. "In the church among the congregation," says Luther, "we ought to speak as we use at home, in the house, the plain mother tongue, which every one understandeth and is acquainted withal." That king James's translators wisely and piously adhered to the language of the cottage and the market-place, appears by what Thomas Fuller wrote of Nottinghamshire in 1662: "The language of the common people is generally the best of any shire in England. A proof whereof, when a boy, I received from a hand-laboring man therein, which since hath convinced my judgment. 'We speak, I believe,' said he, 'as good English as any shire in England; because, though in the singing Psalms some words are used, to make the metre, unknown to us, yet the last translation of the Bible, which, no doubt, was done by those learned men in the best English, agreeth perfectly with the common speech of our county.'" Thus we come to have a version of the Scriptures as easy of comprehension as the nature of the subjects will admit. It is the most precious boon possessed by the vast masses, whom it addresses in their own tongue wherein they were born. Well did the Translators' Preface rejoice in God's sacred word as "that inestim-

able treasure which excelleth all the riches of the earth!" And well was it said of them, by that same Thomas Fuller: "These, with Jacob, rolled away the stone from the mouth of the well of life, Genesis xxix. 10; so that now even Rachels, weak women, may freely come, both to drink themselves, and water the flocks of their families at the same."

But were those ancient scholars competent to make their translation as *correct* as it is plain? Here again we may say, that, by the providence of God, they did their work in a fortunate time. For not only had the English language ripened to its full maturity, but the study of Greek, and of the oriental tongues, had then been carried to a greater extent than ever before or since. This particular field of learning has never been so highly cultivated among English scholars, as at that day. To evince this fact, we shall undertake, so far as the limits of this periodical will admit, to sketch the characters and scholarship of those men, who have made all coming ages their debtors. And we shall confidently expect, that, when our pleasing task is done, our readers will agree with us in the conviction, that all the colleges of Great Britain and America, could not,—no, not even in this our boastful day,—bring together the same number of divines equally qualified by learning and piety for the great undertakimg. Few, indeed, are the living names, which, in these respects, are worthy to be enrolled with those mighty men. It would be impossible to convene a body of translators on whom the Christian public would bestow such confidence as is reposed upon that illustrious company; or who would prove themselves as worthy of such confidence. All the "Improved Versions" of the Bible, or of any parts of it, which have since appeared, have been doomed by the religious public to utter indifference and neglect. Not that we claim absolute perfection for the common English Bible. We are not perfectionists enough even for that! But this blessed book is so complete and exact, that the unlearned reader, being of common intelligence, may enjoy the delightful assurance that, if he study it in faith and prayer, and give himself up to its teachings, he shall never be confounded or misled. It will as surely guide him into all things needful to life and salvation, as would the original Scriptures, if he could read them in the Hebrew and Greek of inspiration, or if they could speak to him as at first to the Jew in Jerusalem, or to the Greek at Corinth. Nor would we disparage the great benefits of

possessing a critical knowledge of the original tongues. For while a good translation is the best commentary on the original Scriptures, the originals themselves are the best commentary on the translation. A passage, which is obscure in the translation, often becomes very plain when we refer to the original, because we then distinctly see what it was that the translators meant to say. To one who can understand both, the original must, in the nature of the case, always be the easier of the two; just as it is easier for a man to walk by the sight of his own eyes, than by the guidance of another. What we maintain is simply, that the common English reader enjoys, by the good providence of God, that which comes the nearest to the privileges of the scholar; and has a translation so exact, plain and trust-worthy, that he may follow it with implicit confidence as "a light to his feet and a lamp to his paths," which will not lead him astray.

King James appointed fifty-four learned men to undertake this great and good work. As the list of names contains but forty-seven, and as none of these were at that time bishops, it is probable that the other seven were bishops; for it is certain that the king intended that some of that order should have a sort of superintendence of the work; and it is also certain that Archbishop Bancroft and Bishop Bilson, at least, had considerable to do with the final revision. Order was also taken, that the bishops, in their several dioceses, should find what learned men there were who might be able to assist; and the bishops were to write to them, earnestly charging them, at the king's desire, to send in their suggestions and observations, that so, as his Majesty says, "our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

Seventeen of the translators were to meet at Westminster, fifteen at Cambridge, and as many at Oxford. Meeting at these three places, they were divided at each place into two companies; so that there were in all six separate companies of translators. They received a set of rules for their direction. The first instructed them to make the "Bishops' Bible," the basis of their work, altering it only so far as the originals required. This was a good plan, as it combined the advantages of a new translation with those of a thorough revision of an old and approved one. In the result, however, the new version agreed much more with the Genevan, than with any other. The second rule discouraged any

unnecessary departure from the usual mode of spelling proper names. The third rule required the "old ecclesiastical words" to be kept, such as "church," instead of "congregation;" "baptism," instead of "washing;" and the like. This rule is rather indefinite, as well as is the fourth, which directs that in case a word has different meanings, that is to be preferred which has been most commonly used by the more eminent of the Fathers, regard being had to "the propriety of the place, and the analogy of faith." The fifth rule objects to the alteration of the division into chapters, if it can be avoided. The sixth rule prohibits all notes and comments, thus obliging the translators to make their version intelligible without those dangerous helps. The seventh rule provides for marginal references to parellel or explanatory passages. The eighth rule gives direction that every man in each company shall separately examine the same chapter or chapters, and make the best translation he can. The whole company must then come together, and compare what they have done, and agree on what shall stand. Thus in each company there would be, according to the number of members, from seven to ten distinct and careful revisions; the whole to be compared, and digested into one elaborate copy of the portion of the Bible assigned to that particular company. The ninth rule requires, that whenever a company has, in this manner, arranged any one of the sacred books, it is to be sent to each of the other companies, to be critically reviewed by them all. The tenth rule provides, that if any company, upon reviewing a book so sent to them, find anything exceptionable, they are to note the places, and their reasons for objecting thereto, and send it back to the company from whence it came. If that company should not accept the suggestions thus made, the matter was to be arranged at a general meeting of the chief persons of all the companies, at the end of the work. Thus every part of the Bible would be considered, first, separately, by each member of the company to which it was originally assigned; secondly, by the whole company together; thirdly, by the other five companies severally; and fourthly, by the general committee of revision. By this judicious plan, each part must have been closely scrutinized at least *fourteen* times. The eleventh rule provides, that, in case of any special difficulty or obscurity, letters shall be issued by authority, to any learned man in the realm, for his judgment thereon. The twelfth rule charges every bishop

to inform the clergy of his diocese of the work in hand; and to call upon such as are "skilful in the tongues," to send their "particular observations" to some one of the companies. The thirteenth rule appoints the directors of the different companies. The fourteenth and last rule enjoins them to refer to five other translations, when the "Bishops' Bible" is not satisfactory. These are Tyndale's; Coverdale's; Matthew's, which is part Tyndale and part Coverdale; Whitchurch's, which is what is called "Cranmer's" or the "Great Bible," and which was printed by Whitchurch; and the Geneva Bible. The object of this regulation was to avoid, as far as might be, the suspicious stamp of novelty. To the careful observance of these injunctions, most of them highly sagacious, is to be ascribed much of the excellence of the translation.

Although all these preliminaries were arranged by midsummer, in 1604, there was a long delay, owing, probably, to the want of the necessary pecuniary supplies. But, at last, the work began in earnest early in 1607. The learned Selden says, that when the translators met to read what had been done, each of them held in his hand a Bible in some language. If anything struck any one as requiring alteration, he spoke; otherwise the reading went on. The final revision was made by six delegates, one from each company, assembled for nine months at Stationers' Hall, in London; and aided, probably, by the same number of bishops. After nearly four years' labor, the precious volume was printed in 1611; and now for two hundred and thirty-seven years, God has been speaking by it to the multitudes of the Anglo-Saxon race. Popery, believing that ignorance is the mother of devotion, and especially ignorance of the Word of God, would fain have supplanted it by priestly inventions and corruptions.

"But, to outweigh all harm, the sacred book,
In dusty sequestration wrapt too long,
Assumes the accents of our native tongue;
And he who guides the plow, or wields the crook,
With understanding spirit now may look
Upon her records, listen to her song,
And sift her laws, — much wondering that the wrong,
Which faith has suffered, Heaven could calmly brook.
Transcendent boon! noblest that earthly King
Ever bestowed to equalize and bless
Under the weight of mortal wretchedness!"

More than a million and a half of copies are annually printed and put into circulation. It is still equally acceptable to the learned and the unlearned, and is their safe guide in matters of faith and practice. It was eloquently said by one who is now a bishop of the Methodist Episcopal Church: "The Bible is older than the fathers, truer than traditions, wiser than councils, more learned than universities, more orthodox than creeds, more infallible than popes, more authoritative than priests, more powerful than ceremonies, more reliable for the world's salvation than any thing or everything else under the heavens."

PILGRIMAGE TO THE JORDAN.

Let us follow yonder company of pilgrims, as they go forth to the Jordan. The pardons of the Holy Land begin at Joppa; but they are not complete without baptism in the Jordan. This annual pilgrimage is of that importance, that the Turkish government undertakes its protection, and furnishes it with an armed escort. From the earliest dawn Jerusalem is astir, and pours forth its population to witness the departure of the pilgrims. Let us forth with them, by St. Stephen's gate, leading by Gethsemane around the slope of Olivet to Bethany. The lepers cover every point of advantage, and call upon you in God's stead to help their misery. As you leave St. Stephen's gate, the slope, descending to the bridge over the dry bed of the Kedron, is covered by tombs. It is occupied by a multitude of figures, shrouded in white. It seems as if the grave had yielded its dead to look once more on the moving throng, hurrying to the sacred waters where Jesus was baptized. They are the women of Jerusalem, veiled and wrapped about, as if with the cerements of the grave. They have only come to look on the bravery of our array, and to wish the passing pilgrim a happy return. The cymbals of the Turk, and the flash of glancing bayonets far in advance, announce that the march is begun. For hours, the straggling groups issue from the gates, till the rear is closed and guarded by the Turk.

As the long array winds and coils about the mount of Olives, let us turn aside at Bethany, about fifteen furlongs off from Jeru-

salem, to look upon the tomb of Lazarus. After groping about among heaps of filth and crumbling walls, you find it in the heart of Bethany. Ask the guardian, what is the spot he keeps, and if he answers you as he answered us, he will tell you, pointing to the broken steps leading down into darkness, that there John Baptist was buried, and Moses and Mary Magdalene came and raised him from the dead! Many a dream of the Holy Land will thus be broken up by legendary absurdities. Hurry away from such simplicities, to join the march of the pilgrims.

From the crown of the hill, you can see them to advantage. What an assemblage! All nations have their representatives. There is the sheep-skin of the Russian, the black cap of the Persian, the kilt of the Greek mountaineer, and the Frank, changed in his wanderings into the likeness of nothing eastern, nothing western. There are old men and children, young men and maidens; some on foot, some mounted. There are mules and asses, horses and camels. Large panniers are thrown across the shoulders of the brutes, whether mule or camel, and the women ride in these, one on either side, with a stout boy between on the creature's back. There are crates of oranges, and bread and bottles of water in profusion, to relieve the fatigues of the way. There are multitudes with a palmer's staff, a gourd and a shell, the costume of the ancient pilgrim, tramping on foot, in defiance of the burning sun and desert way. There are more mounted on Arab horses, and showing off their gallant horsemanship in the rough path. Their number amounts to four thousand, and they move tumultuously along in confusion endlessly entangled. They all are armed, and, as they march, maintain a rattling fire of guns and pistols. The Bedouins of the Jordan, who receive an annual present from the government for their protection of the pilgrims, flank the march on either side; for, to this day, as when a certain man going down to Jericho fell among thieves, the way is dangerous; and he who wanders from the march will return stripped and beaten. It is a noble sight to see the untamed Arab, with his horse as wild as himself, scale the face of the rocks, his loose robe flaunting in the wind; and at the summit, planting his long spear beside him, and in statue-like repose scanning the desert for lurking danger. The next moment, he plunges amidst frightful ravines, to reappear on the next succeeding height, with ceaseless vigilance.

The track of the caravan soon leaves the scanty vegetation about Jerusalem behind, and for the greater part of the way, in the twenty-four miles between Jerusalem and the Jordan, passes over a succession of bare limestone hills, unrelieved by tree or shrub. Your path at times dips into the ravines between them, or passes on the verge of chasms and precipices, from which the brain turns reeling; or over the ascending or descending slope of hills, which have been rendered smooth and dangerous by the tread of ages. It is a dreary, lifeless waste, with nothing to break the monotony of the scene, but, occasionally, in the face of some cliff, the cell of some old hermit, dead for centuries, who found these frightful solitudes congenial to the barrenness and desolation of his own spirit.

After four and a half hours in the saddle, relieved only by the endless incidents and harmless accidents of such a march, you reach the verge of the hill-country, where it sinks away at once into the valley of the Jordan. There, on the right, lies the Dead Sea, in deep repose, cradled between the mountains of Moab and and Judea, and reflecting the deep blue of the skies above it. There, on the left, is the supposed mount of the temptation of Christ, pierced and fretted with the cells of the old anchorites. And there, before you, is the sacred river, traced by waving reeds; and beyond it, ten miles from you, the mountains from which Israel stooped on Jericho. Between you and the river, is Jericho itself, shrunken to a few miserable huts; and nearer yet, the fountain healed by Elijah, pours its water on the plain, and covers it with shrubbery and waving trees. The pavilions of the Turk, have long been up, with his banner waving above them; and beyond them, your eye may catch your own humbler tent, with its distinguishing stars and stripes. But, as you stand on the verge of the mount, you question the possibility of reaching the river from the abrupt descent. Even the dumb beasts stop and consider the path before them; it is too dangerous for the stirrup. The majority dismount; the brutes plant their feet together, and slide down the perilous way; and, with many a fall, win at last the plain. The maidens of Jericho, dark as the tents of Kedar, come forth to welcome the pilgrim with dance and song; a light matter sends them back the richer to their huts again. The pilgrims spread themselves over the plain, and encamp, some under tents, some under trees, and more under the skies. On the plain, the

Arabs of the Jordan are out with their desert chivalry, to give you a display of their rude warfare. The array is divided into two parties, headed each by a chief, whose spear, with its black tuft of camel's hair, indicates his authority. Now they break singly forth, and meet, with a swoop like the eagle's, in the middle plain. At the instant of contact, when you look to see horse and rider stretched on the plain, the iron bit throws the charger upon his haunches; the pistols flash, the horses wheel, and others succeed, fast and airy as the flight of swallows. Then follows the general charge, amidst clouds of dust; giving you glimpses of the desperate thrust, the parry, the gleam of spears, the flash of guns, the rout, the rally, with the Moslem war-cry rising above the din.

Night comes: and the encampment of the pilgrims is bright with watch-fires. Before the day has dawned, the drum of the Turk rouses the pilgrims, and they are up and away at once, for the Jordan is yet four miles distant. The width of the valley near Jericho is about ten miles, bounded by the mountains of Moab on the east, and those of Judah on the west. With the exception of the neighborhood of Jericho, the fountain of Elijah, and the fringe of shrubbery along the banks of the river, the plain is bare, though susceptible of the highest culture. The mountains of Moab rise to a height of two thousand feet, and those of Judah to fifteen hundred; the river, at its junction with the sea, is several hundred feet below the level of the Mediterranean.

The stars give you light enough in these pure skies for rapid way. The bracing air exhilarates your spirits. Every thing is unreal and dreamy about you. The place, the time, the purpose, all fill your heart with unusual thoughts. An Arab flits by, his horse at a gallop. You pass a lumbering camel with his burden. But it is not these oriental features which occupy you. There, in the gray light, is the range of Moab, whence Balaam blessed Israel, and Moses looked on the land of promise which he might not enter. The dust beneath your feet trembled under the tramp of the hosts of God, encircling Jericho. Before you, is the river whose waters parted for the chosen tribe, and gave them admission to the Holy Land. And more, Jesus has been here before you. It was here he healed Bartimeus; it was here he stood at the waters of baptism, and the Spirit of God descended as a dove and crowned his brow with glory; while, from out of heaven, the Father proclaimed his well beloved Son.

As these thoughts move your heart, you near the banks. The pilgrims, who precede you, have fired the withered shrubbery to mark and light the way. It reminds you of the pillar of fire which guided Israel. The day-star shoots up at once, in full and mild effulgence above the outline of the mountains of Moab. You think of the star of Bethlehem, and of Him "who is the bright and morning star." The heavens and the earth become pervaded with the presence of God. In the mood of the hour, you feel that at last you have found the Holy Land, and are walking in the footsteps of Christ. The tumult of the pilgrims at the bank arouses you. You hurry in among the confusion. There, at last, is the Jordan! And dreams and visions all take flight before the realities about you. The river, which descends pure from the snow resting on the granite summit and sides of Hermon, and from the quiet of the Sea of Galilee, gathers afterwards the slime of its banks; and rolls before you in a narrow channel, a hundred feet wide, with a rapid, muddy and turbulent current.

For twenty rods along the bank, the shrubbery had been cut away to give the pilgrims access to the river; and here this mass of old and young were crowded together, amid restive horses, refractory mules, and screaming camels. The din and confusion was horrible. Accidents were continually occurring. A woman was thrown from a camel and killed. But no notice was taken of it. The pilgrims, men and women, proceeded under the heels of the brutes to disrobe for the river. The women entered the waters in a long, loose robe of white, to be kept as the shroud in which they are to be buried. The bank of the river presented an abrupt descent of about eight feet, to a narrow strip of sand washed by the current. It was touching to see the aged, whose zeal had brought them into these wastes from lands unknown, borne in the arms of men to the waters. Mothers carried their struggling infants and plunged them in the waves. And many a black brow was there, brooding over the crimes of a past life, and hoping to wash them away in the current. The shore, the banks, the waters, were alive with the frenzied mass of human beings. As we looked on the strange scene, a pilgrim was swept from his footing into the middle of the river. His hands were raised, as if in prayer. He made no outcry, he struggled for no deliverance; gradually, inch by inch, he sunk, and the waters closed over him. Again he rose for a moment. No helping hand was near; and

again he sunk, and the stream covered him, and rolled his corpse down into the sea of the dead. The shrieks of woman in her agony on the shore told us, that a mother had lost her son, a wife her husband; and with unutterable horror we rushed away from the fury and madness of the place.

No. He that would find his God, let him not wander to a foreign shore, or a holier shrine. There is no virtue in the soil which Jesus trod, no cleansing efficacy in the waters where he washed, no nearer gate to heaven at Bethlehem, no voice of surer mercy where he died, or where he rose. To a spirit obdurate, with a will unbowed, and a heart corrupt, Jerusalem and Olivet, the garden and the tomb, are nothing. But with a spirit meek and penitent, any land we tread is holy, any dwelling-place is our Jerusalem, any altar is our Calvary, every font is the sacred river; and God's pardoning mercy comes as free, as sweet, as sure, as though we knelt on the very spot where the blood of Christ was shed in remission of sin.

PROGRESS IN SCHOOLS.

Every age has its watchword. For centuries Christendom rang with the battle-cry: "God wills it!"—summoning the faithful to the rescue of the Holy Sepulchre. Kings from their thrones, barons and knights from their turreted castles, and peasants from their dens and hovels, started into new life, as all hasted to join the crusade. It was the one heart-heaving of the age, and every pulse beat responsive. In later days, under the potent teachings of Wiclif, Huss and Luther, Christendom rose against ecclesiastical tyranny and corruption; and "Reform!" was the cry. The mighty watchword was echoed in the palace and the cottage, swelling as the voice of many waters; and the Reformation came. About the same period the daring Genoese had laid open a new world; and "Conquest and Colony!" became the rallying words. In the empires of the Aztec and Inca, Cortes and Pizarro wrought deeds of valor; and left some of the bloodiest marks ever found on war's gory page. Along the Atlantic shore colonies sprang up, less dazzling in the pomp and glitter of arms; but of higher and holier aim, as well as of more enduring prosper-

ity and glory. There, in the last century, another cry was heard: "Liberty!" Down with the throne, and raise the people from the dust! Our land first gave the word: and, from out of a fearful conflict, with strong hands and stout hearts, our fathers bore the palladium of liberty, and left it, a precious legacy, in our political temple. Europe next caught the sound, and thrones trembled, as the storm swept on; but no land, like our own land, found an Ararat, whereon the ark might rest; nor caught a vision of the bow in the cloud, the token that the flood had ceased, the pledge that it would never return.

And has our age no watchword? Who has not heard it! It points the period of the ambitious Sophomore in his elaborate theme, it warms the eloquence of the senator in the hall of legislation, it sparkles in the editorial of the journalist, and mingles with the gravest teachings of the pulpit. The magic word is PROGRESS! And what is progress? To judge from all that we see and hear, it is but another name for *speed*. "Faster, Faster!" is the cry. Annihilate time and space; our destiny is onward. At the word, the coachman casts aside his thong, and unharnesses his panting steeds, and yokes the elements to his car. Alas for the son of Nimshi! in vain had he whipped up, to maintain his reputation, in such days as these. The winds even are too sluggish on the wing. Old Æolus may bar them up in his cave, and wait in vain for the mariner's gift or prayer. Fire and water now drive the ship across the deep: and Pluto smiles grimly at the baffled winds. Fame, too, discontented with her old trump, compels the lightning to tell her tale in annihilation of time. Is it not enough? Oh no! our destiny is onward; our watchword, Progress. "Faster! faster!" is yet the cry. O for some swifter agent than the lightning! why is the news so long in coming?

The watchword indicates the character of the age. It is not a mere unmeaning sound. It affects society in all its relations; and leaves its impress on infancy, on manhood, and on age. Under its influence, character is formed in the hour of education, and developed in the day of action. In the ages of war and carnage, every boy was educated for a soldier; and eagerly rushed, at manhood, into the tented field. So, in our time, the school must feel the presence of the master spirit of the age;—the spirit of Progress. Innovation or improvement, as we may please to style it, is busy there; abolishing old forms and old principles, intro-

ducing new modes of discipline and instruction, and proudly rearing a system, on which shall be stamped the distinctive feature of the age. For Progress must mark the stage of pupilage, as well as the arena of manhood. This we cannot prevent, if we would; and would not, if we could. But we would have the growth as healthy as it is rapid. We willingly break from the shore, and fearlessly unfurl the canvass to the breeze; yet with more fixed eye must we watch the compass, and with firmer hand grasp the helm. Nor, from a spirit of reckless daring, or the boyish desire to make a short voyage, would we extinguish the beacons our fathers kindled, lest we wreck the precious bark which they launched, and committed to our care.

We wish to speak of some of the old-fashioned principles of education, which, amid the hurried changes of the present day, it is desirable to retain.

In the great drama of human life, we desire to retain the opening act of pupilage. There is a time for every thing under the sun; a time to learn, and a time to act; a time to be a boy, and a time to be a man. By a law of nature, which no one can abrogate or annul, we enter the world mentally and physically infants, and advance gradually to maturity of body and mind. Our fathers wisely protracted this stage, to give sufficient opportunity for that careful preparation and study, without which no man is fitted to "act well his part" amid the stirring scenes of life. There were boys and girls in their days; real boys and girls, who had not entered into active labor and conspicuous position; but were simply learners, willing and expecting to be taught by wiser and older heads. With these obsoletes of past generations, Progress has made fearful havoc. Not more exterminating was the sword of Herod to the infants of Bethlehem; for where are boys and girls now? In the first insidious advances of Progress, they were changed into masters and misses; and now, they have attained to be full-fledged young gentlemen and young ladies. And never was the saying of the old Roman more applicable, "that the rising luminary has more worshippers than the setting;" for the older gentlemen and ladies already hide their diminished heads before these new and brighter stars. Who, of the most venerable for age or worth, has moral courage enough to address a school by the boorish and antiquated terms of boys and girls? In the rapid progress of the age, man must live fast. He no

longer walks; he despises running; he leaps. At a bound he passes boyhood's stage, nor lingers in youth. What the end shall be, we dare not predict. But, possibly the generation is at hand, when the infant shall start from his cradle, like the fabled goddess from the head of Jupiter, armed from head to heel, all equipped for the stern conflict of life.

Our fathers acted more wisely in this matter. In order to raise man to the highest point of elevation which his nature can attain, a long preparatory stage is demanded. True progress is found, not in obliterating or shortening any of the stages of life, but in making each stage more effective. Cut not off the preparatory state, to transform the boy into a man; but make him a more diligent and studious boy, that in the proper hour of development, he may be a more useful and honorable man.

It is desirable to retain that distinctive feature of the early discipline of New England,—subordination. Our fathers made the boys mind, and the girls too. The school teacher was a man of authority then. What we, as parents and teachers, do with the young gentlemen and young ladies of our day, is, *to mind them*. Our fathers had read, in an old fashioned book, which they were accustomed to reverence: "He that spareth his rod, hateth his son."—There still linger some memories of a verse they recited, which had more truth than poetry in it:

> "The idle fool
> Is whipped at school."

But that day has passed. Under the stimulus of Progress, the age seems to have adopted the opinion, quaintly expressed by a parishioner to his minister: "Well, Solomon, I suppose, was a wise man *for those times!*" That royal sage is in exile or banishment. The birch has ceased to be the tree of knowledge, and the path of science blooms with thornless roses. Moral suasion is triumphant. Nor do we care how much suasion is used, so subordination be secured. But subordination we would have, even if it be necessary to put the axe into the shady bowers, where the youthful dreamers of knowledge sweetly repose; and to pluck again the sturdy twigs which persuaded to order in former generations. Let parents strengthen teachers in maintaining order and discipline. Let us not be told that this would break a child's spirit. Did our stern Puritan fathers rear a race of slaves? Or

did the strict subordination at home and in school unnerve the souls of the men who fought at Bunker Hill? A man to be truly free and prepared to exercise proper authority, must first know how to submit to proper authority himself.

It were also to be desired, that the old-fashioned attention to courtesy of manners in children, might be retained. This suggestion may be very unpopular. But we frankly confess our sympathies on this point are with the old school rather than with the new. We regret the loss of that quiet dignity and graceful courtesy, which marked the old times, and of which but few honored relics remain to our day. Those manners were learned in childhood, and the bud was as lovely as the fruit. It is beautiful to see a child understand his position, and speak and act reverently to his superiors. It is well described in an ancient record: "The young men saw me and hid themselves." This retiring modesty, this shrinking from observation, is almost passed away. No one now speaks like Elihu, the son of Barachel, the Buzite: "I am young and ye are very old: wherefore I was afraid, and durst not show you mine opinion. I said, days should speak, and multitude of years should teach wisdom." In school and at home, the child knows no such fear; but gives an opinion more boldly than seven men that can render a reason. By one of the strange laws of interpretation, which distinguish our age, the command of the Great Teacher is urged to the strict letter, in regard to the salutations of the young: "But let your communication be Yea, Yea: Nay, Nay: for whatsoever is more than these cometh of evil." Aught beyond plain Yes and No, is sin against Progress. The father and the mother greet you courteously, with "Yes sir, No sir:" but from the lips of the child breaks the blunt affirmation or negation. Truly "the letter killeth;" for how much of the grace and loveliness of childhood dies under this application of the text.

There was an ancient custom, and it was pleasant and grateful to the eye, which, in our rural districts, lingered even till of late, of whole troops of boys and girls saluting the passing traveller by the bobbing bow and dropping courtesy. But the wave of Progress has blotted that out. We have not witnessed it for years: but would like again to see those long rows of smiling urchins and cherry-cheeked lasses, doffing hat and bonnet in respectful greetings on the high way. It was much pleasanter than the

modern fashion of insulting whoops and volleys of stones or snowballs. Washington and the patriots of the Revolution were distinguished for courteous speech and manners, and were polished gentlemen of the old school. And we need fear no abatement of the democratic element, by moulding our generation after their model. Who has not wondered that the old pedagogues, whose sceptre was the birch, should have trained pupils to gentle speech and winning demeanor: while their successors, whose lips drop only the honey of persuasion, and whose soft hands pat the cheeks of the darlings, should send out from under their sway such unmannerly boys and romping girls?

In this work, however, as we have before remarked, parents and teachers must unite. At home let the child learn to hear as well as to speak; and be taught the courtesies of speech and manner, which are due to age and station. At school, the teacher may co-operate: not carrying moral suasion so far, as to reason with his pupils about the propriety of every rule given, and to be ever arguing with them as equals; but occasionally, at least, point his suasion with a good stiff command, such as calls for obedience, not discussion. There is nothing, like spicing an argument to make it tell. A schoolmaster should be modelled after the old centurion, whose word had such persuasive power. To one, he says, "Go, and he goeth; to another, Come, and he cometh; and to a third, Do this, and he doeth it."

The hope has been indulged that music, which is now introduced into many common schools, might be a refiner of manners. We do not know much about it; but we used to read, that "it could tame the savage mind;" and perhaps it may soften the speech and tone of rude boys and girls. If so, let them sing, and sing merrily, in every school.

The idea of labor ought to be retained in education. So our fathers reasoned, probably from the teaching of the same old-fashioned counsellor to whom we have already alluded, that "much study is a weariness to the flesh." They did not expect or wish learning to come without toil; for "in all labor there is profit:" and they had learned from the ancient sage, that knowledge must be sought as silver, and searched out as hid treasures. They therefore dared to speak of tasks and toil in school; and learning, in those days, as much as bread, came by the sweat of the brow. The old frontispiece, in our spelling-book, pictured the temple of

science on the summit of a steep and rugged hill. And it demanded patient climbing to reach the top. It was no play, but real work: and if one lagged or loitered, some faithful wand soon quickened his pace. But now, the old hill bids fair to be reduced to a rail-road grade; and, under the steam-like impetus of moral suasion, the young ladies and gentlemen, reposing in finely cushioned cars, glide swiftly along the dead level. We are weary of learning made easy, and sciences simplified,—stultified, in many cases, we should term it. The mysterious characters of music taught in two lessons. English Grammar done up in six recitations; and the most crooked and stubborn fingers trained to trace neat and beautiful writing in a dozen exercises. All languages, the rich classical tongues of the ancients, the guttural German, the voluble French, the musical Italian, the majestic Spanish, and other modern speech, may be learned without a master, as to both grammar and pronunciation, solely by the aid of a six-penny pamphlet. The great idea seems to be, to make education a sport, rather than a labor. Old Buchanan bluntly told his royal pupil, that "there was no royal road to learning." But the many-headed sovereign, the little people, has the promise of a royal road through all the fields of science. We do not believe in such education. It will not discipline the mind and heart for the severe realities of life. It will not yield the harvest, which labor alone can secure. These simplifications of science remind us of the Scotch laird who earnestly recommended his tenant to try some new manure for his land; "Why, Donald, ye can carry enough for an acre in your breeches' pocket." "Vera like, vera like, my laird," replied the shrewd Scot, "but then, ye could carry the crop in your waistcoat pocket."

Let us not be misunderstood, however. We cheerfully admit that, in many respects, great improvements have been made in school-books and apparatus. Nor would we desire to bring back old Lindley Murray, or the American Preceptor, or English Reader, and their contemporaries. It was digging and grubbing with old Lindley to get any thing; but when you had gotten it, it was worth having, and you never let it go. Whatever progress may be made in teaching and discipline, it is to be hoped, that education will never be reduced to a pastime, nor study to a mere recreation. Mere play will never fit children for the labor of life. Rather let them toil; not overtasked, but as they are able to bear

it; and they will form a character. There is a pleasure, too, in such a course. A boy feels a like satisfaction with a man, in exercising his own powers. His eye sparkles, and his face brightens, as he gains a consciousness of ability to unravel a twisted sentence, or to work out an intricate sum. Be it the teacher's aim to train him for such work, to guide and steady him in the use of his own limbs till he can walk erect and alone. But never give him crutches, lest you make him a cripple all his days.

We desire, finally, to retain forever the Book of books in our common schools. There our fathers placed it; there let it remain. From it they learned the principles of civil and religious freedom, which they have transmitted to us. It led to the establishment of common schools and free institutions. It is the root of the whole system; and, however ye may trim the branches, spare, oh! spare the root! The great end of education is the cultivation of mind and heart. For this end no book can be better adapted than the Bible. It is history, poetry, philosophy and religion. No one can be familiar with it, without enlarging his mental powers. It contains every variety of reading, the graphic narrative, the simple parable, the deep reasoned logic, the poetic strain in every cadence, sweet, pathetic or sublime. He who can read well the Book in all its parts, is master of the art.

The Bible is an excellent aid in the discipline of a school. It is a book of authority, and puts forth its principles and rules with a voice of command. The teacher, if he would derive aid from it, in matters of discipline, must himself respect it as God's word. In many cases of dispute or difficulty, he may easily appeal to a passage read in the morning exercise, as a father does in his family, inquiring, What says God on this question? How naturally, too, may he enforce diligence, sobriety, truth and other moral virtues, by a reference to the instructions of divine wisdom. The Bible, in the hands of a reverent and true-hearted teacher, is the mightiest instrument of moral suasion on earth. Nor can any evil arise; unless, perchance, some quick-witted boy should linger on some of Solomon's maxims, as "the rod and reproof give wisdom," or, "foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him;" and wonder that the wisest of men knew so little of Progress. Even in such a case, it were a difficulty easily met, provided moral suasion

accomplishes the end, and keeps the school in subordination. For Solomon never advocated whipping for the mere pleasure of wielding the rod over a trembling urchin.

The Bible should not be confined to the sanctuary, or used to build up a mere Sabbath-day religion. But in all the teachings of childhood, in all the influences that bear on every-day life, from its commencement to its close, let that blessed Book speak; and let man live by it, pray by it, and die by it. In the eloquent language of the Secretary of the Board of Education in Maine, "'this bread of life' must cease to be the 'shew-bread' of the sanctuary;—it must be broken for the people." Aye, and for the children of the people!

Hallowed be our fathers' memory, and the institutions they reared! *The sanctuary;—the school;*—both consecrated to God and the Bible. In the one, childhood receives, with its earliest teachings, an impression from the oracles of truth. In the other, both the child and the man receive anew, all along life's pathway, the heavenly impress more and more deeply stamped with the image of God and his Christ.

Let the work of improvement go on. Let it go on wisely; not razing the foundations of many generations; but, on those tried foundations, rearing a more perfect superstructure. Let the modes of instruction and discipline be improved, more commodious and tasteful school-houses be erected, and a more highly educated and better disciplined class of teachers be prepared. When Israel's wisest king built, on Mount Moriah, the wondrous temple, of costly marble and scented cedar, overlaid with the gold of Ophir, he brought out, from the curtains of the humbler tabernacle, the Ark of the Covenant, and put it within the most consecrated place, the Holy of Holies in the new temple, as it had been in the tent of the wilderness. So from the rude and humble structures which our fathers reared, let us bring into our more finished and beautiful edifices, the BIBLE, that Book of books in every sound system of education.

The School and the Sanctuary:—those pillars of freedom! may they ever rest on the broad base, whereon our fathers reared them. May no Samson, blinded by any of the innovating Philistines of the day, drag them down, making for himself and for our liberties a common grave.

"UNITARIAN CHRISTIANITY."

SUCH is the title of a discourse, delivered by the late Dr. Channing, nearly thirty years ago, in the city of Baltimore, at the ordination of the Rev. J. Sparks. It created at the time a great sensation; partly on account of the elevated standing of the preacher; partly because Unitarianism was planting its standard on an untried field; but principally because it was the first public declaration, by its chief leader, of the principles of the sect.

The object of this discourse is to exhibit a system of religion, which repudiates what has been the faith, with a few exceptions, of the entire Christian world from the age of the apostles, until the present time. According to Dr. Channing the Bible has been misunderstood, because credulity has usurped the place of reason; and ecclesiastical authority has been listened to, rather than the voice of nature. He would restore to reason her legitimate sway; and would fray away from the dark chambers of the soul the owls and bats which have haunted them, by pouring in the light of a new and glorious day. The design is benevolent, if it rests upon facts. But the great point in dispute relates to this very assumption, that there has been an almost universal mistake for nearly eighteen centuries, in regard to the doctrines of Christianity.

Without referring, at present, to the Apostles, whose united teachings settled the belief of the primitive Church, we feel disposed to say something of their successors, who, though not inspired, held and maintained views as opposed to those of Dr. Channing, as noon-day is to the darkness of midnight. They who dwelt nearest to the apostles, who caught, as it were, their falling mantles, and received their solemn charge, have, in their writings, transmitted the very doctrines which Dr. Channing discards. It is not fair then, to say, that Trinitarian views had their origin in that subsequent period called the "dark ages;" or to ascribe to ecclesiastical authority, exerted at a time when the human mind was sunk in ignorance, opinions held in the earliest centuries, and still so generally and sacredly cherished.

Dr. Channing, on this and on other occasions, has given the impression, that the true light went out with the age of the apostles, and that after the world had groped through eighteen centuries of darkness, a new ray has been struck out in this age and

country. We feel a little concerned for the memory of some who have gone before us. We have been accustomed to feel some veneration for Polycarp, Irenæus, Justin Martyr, Chrysostom, Augustine, and a host of learned and pious men, versed in the oracles of God, taught of the Holy Spirit, dwelling in closer proximity to the apostolic age; but who, it would seem, misunderstood and misinterpreted the Word of God, on points the most important and fundamental. Calvin too, and Melanchthon, with their pre-eminent piety, their unequalled erudition, their patient and prayerful research, will come to remembrance, when the orthodoxy of past ages is ascribed to ecclesiastical authority, or unskilful interpretation of the Scriptures. Then there is a starry host of English divines, who caught their radiance from the same sun, who lighted their censers from the same altar. What shall we say of them? How shall we charge them all with ignorance of the truth, and blind obedience to authority!

Under the first head of the discourse, the views of Unitarians as to the authority of the Scriptures, and the principle of interpreting them, are thus exhibited: "We regard the Scriptures as the records of God's successive revelations to mankind; and particularly of the last and most perfect revelation of his will by Jesus Christ. Whatever doctrines seem to us to be clearly taught in the Scriptures we receive without reserve or exception. We do not however attach equal importance to all the books in this collection. Our religion, we believe, lies chiefly in the New Testament. The dispensation of Moses compared with that of Jesus, we consider as adapted to the childhood of the human race, — a preparation for a nobler system; and chiefly useful now, as serving to confirm and illustrate the Christian Scriptures." In these remarks, are some things to which we can assent; but we feel obliged to protest against this marked disparagement of the Old Testament. The Scriptures are one; equally authoritative; given alike by inspiration of God; nor should we seek to put asunder what Heaven's high authority has so joined together. Indeed, when an apostle affirmed that "all Scripture is given by inspiration of God," he referred entirely to the books of the Old Testament. The Old Testament serves for other purposes as well as to confirm and illustrate the Christian Scriptures; this latter peculiarity being by no means their principal excellence. We do

not feel satisfied to have this part of the inspired Word treated as an old moral alphabet which "the human race, in their childhood might learn;" but which now,—so great are men grown,—is useful only in spelling out some hard words in the new and better record. In such notions we see the beginning of that scepticism, which now comes out more boldly; and talks of the Old Testament as a "mill-stone about the neck of Christianity." Blessed be God, the Old Testament is still the heritage of his people. How can they spare the touching melodies of the sweet singer of Israel; or how dispense with the lofty strains of Isaiah's harp, as it resounds the praises of Immanuel? No; these shall ever be "our songs in the house of our pilgrimage."

"A leading principle," says Dr. Channing, "in interpreting the Scriptures is, that the meaning is to be sought in the same manner, as that of other books." This principle, he further explains, by the remark, that "the reader or hearer is constantly to exercise his reason." On this point, Dr. Channing did not differ very materially from his Orthodox neighbors. In the interpretation of Scripture, they discard neither reason, nor common sense, nor philosophy. The Bible is to be examined by the same critical rules which are applied to other ancient books. In this respect, the author of the discourse does not claim any originality; for he adds, "we do not announce these principles as original or peculiar to ourselves." He does not blame the Orthodox for not reasoning, for he admits that they do reason; but for "violating the fundamental principles of reasoning." We know not on what grounds we are charged with undervaluing reason; unless it be for not exalting reason above faith. Nor are we content to be classed with "atheists," under the scarcely less objectionable name of "bigots;" because, with the apostles, we believe there are truths beyond our comprehension. When Dr. Channing has introduced human reason as our guide, he seems to be conscious that he has taken a perilous step; for he adds, "we indeed grant that the use of reason in religion is accompanied with danger; but we ask any honest man to look back on the history of the church, and say, whether the renunciation of it be not still more dangerous." But there is a wide difference between its renunciation, and giving it the supreme control. There is an intermediate and safer course. In the interpretation of the Divine Word, reason is neither to be rejected, nor to be raised above dependence on divine

aid. The Bible is different from all other books; its peculiarity being, that it is a revelation from God. There is an atmosphere, so to speak, surrounding it, such as encompasses no other book. Reason, though necessary, is not to be trusted alone. We need also the teachings of the Holy Spirit. In Dr. Channing's theory of interpretation, here seems to be a grand defect. True, there is a passing acknowledgment of a divine influence to aid our investigations, but he evidently relies on the unassisted efforts of reason. There is more of cold criticism in his method, than of warm devotional investigation.

The next point which the preacher announces, and in which he assumes that he differs from orthodox Christians, is a belief in the Unity of God. He does indeed admit that Trinitarians claim to believe in the divine unity; but thinks that it is an acknowledgment in words, whilst the doctrine is subverted in effect. He says that we ascribe to the persons of the Godhead, different consciousnesses, different wills, and different perceptions; thus making them, in his opinion, three different beings. But is this a fair representation of the doctrine held by the orthodox of all ages? We do indeed believe that, "in the Unity of the Godhead there be three persons;" that they are revealed as the Father, the Son, and the Holy Ghost. We believe that these three persons are *one* God, "the same in substance, equal in power and glory." This doctrine is derived solely from the Bible, which reveals the persons of the Godhead, under the title of Father, and Son, and Holy Ghost; each acting in the high capacity, and exercising all the prerogatives, of Deity. Yet is there but one God. To this mystery, involving the mode of the divine existence, we bow, as a disclosure simply of revelation, not contrary to our reason, but above her legitimate researches. This doctrine, foreshadowed under the old dispensation, is more fully revealed in the new; not, we admit, in the exact words in which it stands in our confessions of faith and religious formularies, but clearly deducible by a comparison of Scriptures, and a fair interpretation of them. Unless language be tortured out of its natural meaning, the Scriptures certainly assign to Christ the prerogatives of deity. We have no difficulty in explaining those passages which refer to his humanity, for in that humanity we believe. But how great is our advantage over Unitarians, in respect to that large class of texts which so explicitly speak of his divinity!

The doctrine of the Trinity is one of those truths which settles the province of reason, and which marks the boundaries between it and faith. It is a matter of strict interpretation whether such a doctrine is revealed. And here we of course join issue with Unitarians. They say, it is contrary to reason, and cannot therefore be revealed; and we say, it *is* revealed, and therefore cannot be contrary to reason, though from the very nature of the case, beyond its comprehension.

But it is not our purpose to go into any critical examination of proof-texts, or to traverse a path which has been beaten by the giant feet of former days. We simply declare that the eloquent author of this discourse, in representing those who hold the doctrine of the Trinity as denying thereby the unity of God, does them gross injustice. Some difficulties and objections respecting the doctrine, showing as he thinks, that it could not have been preached by Christ and his apostles, are plausibly stated.

Why, he asks, if it be so important a doctrine, is it not stated in the New Testament with greater clearness and precision? We might answer, that, to other minds than his, it is clear enough. The faith of nearly all christendom for eighteen centuries has found it in the Bible, and still discerns it there. Every baptism announces it. Every benediction reiterates it. The first Christians, according to the testimony of a heathen magistrate, "worshipped Christ as God;" and he is still so worshipped.

Another difficulty is, "that if it had been a doctrine of Christ and his apostles, it would have been fastened upon by the Jews as an objection to the new religion; whereas no such objection appears. But in stating this objection, the author forgets that it was for this very doctrine, or for a claim on the part of our Lord which involved it, that the Jews took up stones to stone him; "Because," said they, "that thou being a man makest thyself *God*."

Another objection to the doctrine is, that it is unfavorable to devotion, distracting the contemplations by a multiplicity of objects. But, as this is a practical point, if orthodox Christians deny its application, that is enough. If, in their views of the divine character, they find no drawback to devotional feeling, but rather the greatest furtherance to piety; then all that can be said is, that Dr. Channing finds a practical difficulty where they do not. But when he talks of our "taking from the Father the supreme

affection which is his due, and giving it to the Son," in the ears of considerate orthodox Christians he utters something worse than nonsense. As to classing the Orthodox with the worshippers of the Virgin Mary, and such like insinuations, they may go for what they are worth, and that, in the estimation of every judicious reader, will be less than nothing.

Dr. Channing next takes up the "Unity of Jesus," as he terms it; meaning of course to imply; that by believing in the divine and human natures of our Lord, we make him two beings instead of one. He calls the divinity of Christ "a corruption of Christianity." So repugnant does the doctrine of Christ's divinity seem to him, that he as much as says, if certain passages of Scripture do declare it, and certain other passages imply it, they ought to be explained so as to mean something different. At any rate, he thinks the admission of the Saviour's divinity "an hypothesis vastly more difficult," than the difficulty of explaining away the texts which assert it. Such a style of remark savors of a determination to place reason above revelation, and to declare that impossible, which God has revealed as true. We do not admit, what is here charged upon us, a belief that Jesus is two beings. Inferences of this kind may be thrust upon us; but we do not admit their legitimacy. To us, he is "the Christ of God." He is "God manifest in the flesh." He is "the Word which was God," and "was made flesh and dwelt among us." But he speaks of himself as "sent of God," and of "the Father as being greater than he." This we do not deny; for we who believe in the two-fold nature of Christ, and the relation in which, as mediator, he stood to the Father, can see a propriety in this language of subordination. But how can Unitarians do away with the numerous passages which so positively assert his divinity?

Let us pass to another topic of the discourse. "We believe," says its author, "in the moral perfection of God." In explaining this moral perfection, it is insinuated that the views which Unitarians take of it, are more elevated than those of the Orthodox. We cannot see wherein orthodox Christians have less exalted views of the divine goodness than he had. They do indeed believe that the divine goodness is not inconsistent with the punishment of the wicked, and so does he; for his own language is: "God's justice has for its end, the highest virtue of creation, and it punishes for

this end alone, and thus it coincides with benevolence." Do the Orthodox think differently? Dr. Channing remarks, in a style not the most modest or charitable, "that in all the various shapes which orthodoxy assumes, it casts dishonor on the Creator." In confirmation of his position, he adduces the fact that orthodoxy includes the doctrine of total depravity. And here a fine opportunity is offered for exhibiting in the most odious light a truth which is as clearly revealed in God's Word as any which Unitarians maintain to be there. He paints the loveliness of childhood, and evokes the prejudices which parental instinct would furnish against the doctrine. He slanderously insinuates that we hold to the damnation of infants. The alienation of the heart from God by nature is a doctrine which the history of mankind, as well as the plain teachings of the Bible, compels us to believe. Can Dr. Channing, with the Bible in his hand, deny this doctrine? Does he not believe that "folly," another name for sin, is "bound up in the heart of a child?" Does he deny that "by nature we are the children of wrath?" Is he able to answer the question: "Who can bring a clean thing out of an unclean?"

The preacher next pounces upon the doctrine of election, a doctrine as clearly and definitely stated in the Word of God as is that of repentance or faith. This is a doctrine which, in some form, must be admitted by all who believe in God's special providence, and in his converting grace. Hence the apostle Peter addresses Christians as "elect according to the fore-knowledge of God," and the apostle Paul speaks of them as "chosen in Christ before the foundation of the world." We cannot see how Dr. Channing could find it in his heart to pour out on this great truth such a tirade of abuse; or that he should have felt, in view of it, "such a horror as words could not express." He admits, indeed, that the religious system which includes it does not produce all the disastrous fruits which might have been expected; but this, he thinks, is owing to the counteracting circumstances found in "nature, common sense, conscience," and the like.

Next in order comes the mediation of Christ. "We believe," says the preacher, "that Jesus was sent by the Father to rescue men from sin and its consequences, and to bring them to a state of everlasting purity and happiness." This statement, so well and truly made, has the approbation of every orthodox Christian. Such was indeed the great object of Christ's mediation. But

when the author comes to explain the relation of the death of Christ to man's forgiveness, he takes ground unsupported by the Word of God. He admits that Unitarians are not agreed on this subject; some supposing that the death of Christ was a mere martyrdom for the truth's sake; and others, himself among the number, referring our forgiveness to it in some uncertain way. For his part, he thinks, that, so emphatic are the apostles in connecting our forgiveness with the death of Christ, he is bound to believe in some such connection; though of its nature he is wholly ignorant. It must, of course, be inexplicable on the supposition, that the sufferer was a *mere man*. Dr. Channing rejects, as absurd and unscriptural, the view which the orthodox entertain of Christ's death as the procuring cause of forgiveness. "This doctrine," he then adds, "seems to carry on its front strong marks of absurdity; and we maintain that Christianity ought not to be encumbered with it, unless it be laid down in the New Testament fully and expressly." Such language is exceedingly objectionable. For Christianity, so far from being encumbered with the atonement, owes to it all her vitality and beauty. It is the very sap that reaches from the root to the top-most leaf, without which she would soon become a withered and death-stricken trunk. As to proof-texts, which the author of the discourse so triumphantly calls for, we could occupy pages in enumerating them. Was not Christ "wounded for our transgressions; when the Lord laid on Him the iniquity of us all?" Did he not "make his soul an offering for sin?" Was not He "who knew no sin, made sin for us?" Are we not "redeemed by his blood?" "Are we not justified by his blood;" and thus "saved from wrath through Him?" How then can it be said, that the doctrine of a vicarious sacrifice is "the fiction of theologians?" Or that there is not "one word" in favor of it; "not a text that hints at so strange a doctrine?" Talk as Unitarians will of the absurdity of this grand "equivalent," whereby the law is sustained and the believing sinner justified; yet, when such is the doctrine of the Bible, the absurdity is in rejecting, not in receiving it. The atonement, like the doctrine of the Trinity, may be exhibited in terms which shall strongly prejudice undiscriminating minds against it. Dr. Channing, on another occasion, took the liberty so to represent it. He erects a great gallows in the centre of the universe; makes God the hangman and his Son the culprit, and when he has got

up a picture so revolting and blasphemous, he insinuates that such are the views of orthodox Christians. We would tread lightly over the graves of the dead; yet we cannot suppress the belief, that when Channing's spirit was about to take its flight to the tribunal of God, he must have regretted this dreadful caricature of so affecting a doctrine; and that if there was any part of his writings which "dying he would wish to blot," it must have been this.

The discourse upon which we have thus freely commented is one of its author's greatest efforts. It shows the man of talents, the fervid orator, the fine writer, the impassioned though fallacious reasoner. Our taste would be gratified, if our faith were not undermined. But the beautiful chalice cannot be purged of the poison which it contains. How many lips have tasted the fatal ingredients! Dr. Channing has no successor. The love of truth obliges us not to regret it. The Unitarian system lost in his death its central column. It was then hopelessly marred and weakened. His writings, popular as they are among the sect, which is taking active measures to give them the widest circulation, can never be in lieu of his spirit-stirring eloquence. The vitality of Unitarianism is feeble. The light on its altars is faint and flickering; and is liable amid the stormy impulses of the age, to be suddenly and forever quenched.

RELIGION OF WINTER.

All the works of God are pleasing to a mind at peace with him. "He hath made every thing beautiful in his time:" the blushing spring, the bright summer, the sober autumn, and winter with its sleet, and storm, and cold. Around this rugged season, social duties and comforts are clustered. There is little domestic bliss where winter never reigns. But when the sun shortens his journey, and hastens westward on his declining path, we find more room for enjoyment in "those added hours of social converse and instructive ease."

Winter gives birth to vigor, physical, mental and moral. For this, we turn not to the tropics, nor to regions of perpetual bloom; but rather to Scotland's rigorous clime, or to New England's rock-

bound coast. Our iron climate and sterile soil increase the wants of the people; while those wants compel into action the resources and energies of their character. The son of our soil will convert the cotton and the wool into fabrics of warmth and beauty. He will dig out of the mountains his implements of defence and toil; and out of the earth fuel which, long before the deluge, waved as forest-trees. The winds will be his servants, the lightnings will become his messengers, and the vapors will urge his chariot over the iron path with the fleetness of thought. He builds rail-roads for autocrats, and is the minister of civilization to the isles of the sea, and the guardian of religion on the coast of Africa. You may find him searching at the North pole for curiosities, at the South pole for frozen continents, panting beneath the palm-tree at the equator, at the head of some trading caravan in the desert, or chasing his giant game over the depths of the Pacific ocean.

What our winter does for man's bodily and mental nature, our religion does for his moral nature. Manly virtues and high sacrifices are the fruits of New England piety. Calvinism is somewhat like winter. Neither of them wears a welcome aspect to a superficial observer, or to the effeminate child of tropical influences. There is much to be poetically admired in scenes of unfading verdure, soft airs, bland breezes, and freedom from frost and the driving snow-storm. But when you consider what man is at the equator; and that those climes, where no rude winds blow, are climes where the pestilence stalks abroad, where venomous reptiles lurk under the gay and poisonous flowers; who would not prefer the land of cold and tempest?

A religion of mere sentiment and feeling may appear milder than Calvinism. It takes what seems to be a less repulsive view of man's sinful nature and life. It appears to rejoice in more of sunshine and song. It covers death with flowers, and hides the grave under a profusion of roses. It can weep delicious tears over the agonies portrayed on the "Ivory Crucifix;" and there is nothing stern or unbending about it. But what does such a religion effect for man; What vigor does it infuse? What mission of civil and religious blessings does it establish in heathen lands? To what, unless to dissipation and folly, does it offer up its sons and daughters. We ask not, respecting a southern clime, how bright and luxuriant are its blooms and its foliage; but what

kind of men does it produce. And so of this effeminate and sentimental piety. To what does it prompt? Does it gird men to suffer for the truth, and to shed their blood in the cause of conscience, as Calvinism has done? Does it stand up before kings, and resist oppression, like the Puritans of England? Does it plant the cross on pagan ground? Does it send its dearest children to die by the side of the altars of God, which they have built in the remotest and darkest parts of the earth?

To one who never knew the domestic comforts of a right New England home, or the refined enjoyments which cheer our long wintry nights, a residence among us might seem dreary to his soft and enervated nature. Not so with one reared on our rugged hills, and familiar with those resources which cheer our happy winters. So to the worldly and selfish mind of him who is a lover of pleasure more than of God, our religion will not appear inviting. But to one who is a child of the kingdom, and is taught of God, it stands like an impregnable fortress; the exterior, perhaps, not pleasing to the eye, with heavy battlements frowning around its massive walls, and secured by broad buttresses and strong bastions. But the sheltered courts within are fair and fragrant as the garden of the Lord. Under the serious countenance which rebukes profane mirth and unhallowed amusements, is often found the heart most warm, and tender, and true; most deeply touched by human woe, and most eager to relieve.

We complain not of our clime when it moulds minds of manly and hardy virtue. Nor should we murmur against a religion, which, in the field and the forum, in defeat and in triumph, has been true to the liberties and highest interests of man. We complain not of our fields of ice, when we can turn them into gold; nor of our rocky ledges, when we can convert them into bread. And why should we censure the apparent severity of our religion, when from it has sprung every temporal and religious blessing which our country can boast? No, gift, however large, can exceed the benefactions of the early Calvinists of New England. The largest modern donation is but an humble imitation of the sacrifices, in which the foundations of Harvard College were laid. Let us thank God for the earlier and later orthodoxy of New England, whose firmness and hardihood are inwrought with the whole frame-work of our institutions, and must be ever felt as long as these institutions shall endure.

REVIEW.

THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS, AND A VOICE TO MANKIND: by and through Andrew Jackson Davis, the "Poughkeepsie Seer," and "Clairvoyant." Octavo, Pp. 782.

THIS huge work purports to be the production of an artless and unsophisticated young man, now in his twenty-second year, whose entire school education was limited to about five months. The method of its composition is stated to be as follows; Davis is first thrown by Dr. Lyon, his mesmerizer, into a state of the most profound mesmeric slumber; a state "corresponding almost precisely, according to his own explanation, to that of physical death." In this state, he goes into the other world, and associates with the departed spirits, or comes under their influence; and from them all his impressions are received. When a truth or fact has been imparted to him in that world, "his spirit returns to its material habitation," so far, at least, as to be able to give utterance to the revelation, which is immediately committed to writing by his scribe. In this manner the work before us was written; occupying in its preparation a period of some fifteen months. Such, at least, is the account given us by the amanuensis, William Fishbough.*

The work is divided into three parts; first, "the Key;" secondly, "the Revelation;" and thirdly, "the Application." As the first part consists chiefly of general principles, which are more fully unfolded and illustrated in the other parts, it will not be necessary to attempt an analysis of it here.

The second part, "the Revelation," commences with the author's theory of the universe.

"In the beginning, the Univercœlum was one boundless, undefinable, and unimaginable ocean of liquid fire. The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height, and depth, and length, and breadth thereof. There was one vast expanse of liquid substance. It was without bounds, inconceivable, and with qualities and essences incomprehensible. This was the original condition of matter. It was without forms; for it was but *one* form. It had not motions, but it was an eternity of motion. It was without parts, for it was a whole. Particles did not exist, but

* Associated with Fishbough are a Mr. Brittan, and a Mr. Harris; all Universalist ministers. A periodical is to be started, and lecturers are to be sent forth, to diffuse and vindicate the revelations.

the whole was as one particle. There were not suns, but it was one eternal sun. It had no beginning, and it was without end. It had not length, for it was a Vortex of one eternity. It had not circles, for it was one infinite circle. It had not disconnected power, but it was the very essence of all power. Its inconceivable magnitude and constitution were such as to develope, not forces, but omnipotent power."

At some period in the countless ages of eternity, and from the operation of causes within itself, this infinite ocean of fire threw off an atmosphere of light and heat, a "nebulous zone of unparticled matter," which, being condensed and conglomerated, became a vast circle of suns. Each of these suns, being an intensely heated body, threw off in like manner, a wave of atmosphere, which, becoming condensed, constituted a system of planets. And from most of the planets, a corps of satellites, more or less numerous, was, in the same way, developed.

Thus was formed, for, according to Mr. Davis, nothing was ever *created*, the first circle of suns, with their planets and satellites. Meanwhile the great central ocean of liquid fire was not idle. It had thrown off another zone of matter, like unto the first; which, being condensed, had resulted in a second circle of suns; and each of these suns, by a like process of developement, had surrounded itself with planets and satellites.

In process of time, a third circle of suns, with their array of planets and satellites, came into existence; and then a fourth; and then a fifth. The sun of our system is one of the fifth circle, the last which has yet been completely developed.

A sixth circle of suns has long been in the process of development; but "these have not yet become properly consolidated, and so they are at this time pursuing their undefinable orbits in the form and composition of blazing comets." The tails of the comets consist of partially formed planets, which, when the comets come to be suns, will take their places, and revolve around them.

Such is Davis' theory of the universe, so far as developments have at present proceeded. The great central ocean, or the *Vortex*, as he sometimes calls it, is still active as ever, and other suns and worlds are yet to be evolved.*

* Mr. D. is reported to have said, that Saturn's rings are precisely similar, in their cause and construction, to the halo round the moon, in a hazy night; but this item of revelation is omitted in the book. The scribe seems to have had some discretion, as to what was, and what was not, proper to be recorded.

This earth, after it had come into being, was a long while in becoming cooled and consolidated. At length, a crust was formed on the fiery surface; the primary rocks were deposited; and after them the secondary formations. Meanwhile, there were frequent and terrible convulsions, owing to the force of internal fires. Still, the surface of the earth and its atmosphere were gradually improving, and in process of time, by an inherent law, the lowest forms of vegetable and animal life began to appear.

As the earth and atmosphere were further improved, still higher forms of life were exhibited, till at length there were some approaches to the structure of man. The first specimens of this kind were of the rudest formation, half monkey and half fish. The different species, however, continued to improve; the apes and ourang-outangs waxing brighter and brighter, till the process of development brings us, at last, to what may be called *man*, or rather *men;* for three distinct tribes seem to have come up together on the earth; one in Asia, another in Africa, and still another in America. This was just three thousand eight hundred years before the commencement of the race, as spoken of in the first chapter of Genesis.* P. 321.

For long ages, the human species, in point of intellectual attainments, seemed scarcely superior to the brutes. "They had no conception of the arts and sciences;" no houses, and no oral, vocal language; being accustomed to "communicate their ideas by expressions of the countenance, and outward physical signs." They existed at this time, "in an innocent and pure condition," incapable of deception, and perfectly united among themselves.

The invention of language, according to Davis, was a primary and principal cause of man's corruption. Having this new power of conversation, they began to "clothe their imperfect thoughts in false sheaths, or deceptive aprons of obscurity." By this means, "disunity and confusion" were created, and "the whole race became dejected and depraved." In a little time, wars were excited, during which the worse part of mankind destroyed the better; or, as the Scriptures allegorically express it, Cain killed Abel.

* In another place, Mr. D. speaks of the records of the Chinese, which, he says, "extend in an unbroken manner 34,000 years beyond the chronology of the Bible." P. 455. According to this, the Chinese must have not only lived, but have been capable of keeping records, more than 30,000 years before the existence of man!

Our author goes into a tedious and incoherent account of the periods and manner in which the different portions of the earth were settled. America was peopled from Asia, just nine thousand years ago. P. 362. But before this, a colony from Yucatan had settled at Herculaneum; and the inhabitants of Pompeii had peopled Brazil. P. 355. In the following century, Egypt was settled; and from Egypt sprang Jerusalem, Jericho and Greece. P. 357.

The history of the Bible, or of the first part of it, so far as writing and translations are concerned, is thus given. The "traditional demonological impressions" of the ancients, in other words, their sacred legends, were first written in "the Sanscrit language." They were then "translated by some Germanic tribes into Greek." After this, they "fell into the possession of the Jews; were compiled and transcribed into Hebrew; and were carried by a detached portion of the tribe into the Persianic kingdom, where they remained for several centuries, until Zoroaster finally systematized the crude theology of the original manuscripts." After a long time, "the Jews re-transcribed the contents of these manuscripts into their own language, and carried the same home with them, at the expiration of their bondage. Then the Greek received it from the Hebrew, the Latin from the Greek, and the English from the Latin." P. 390.

We may gather from this statement the degree of authority to which our present English Bible, or that portion of it here referred to, is entitled. It is as much as the seventh or eighth translation from certain old "demonological impressions," or traditions, which were floating about among the original inhabitants of the world.

We have said already, that Davis puts the Bible on the same footing with the other ancient mythologies; denying positively that any portion of it is a revelation from God. He declares against all miracles, and all prophesy; except the foretelling of such events as are indicated by the known laws of nature. Indeed, *supernatural*, he affirms, is a word "without the least signification."

Our author teaches that Moses, who wrote the last four books of the Pentateuch, though not the first, was not only a dupe, but also a deceiver. He *thought* that he received some of his laws from God, and to give them the greater weight with the people, *pretended* that this was the case with them all. It was his fre-

quent practice to mesmerize Joshua, from whose dreams and visions he received some information.

Davis denies the miraculous conception, the resurrection, and ascension of Christ. He thinks him, on the whole, a distinguished reformer; though he was unfortunate in his biographers, and sometimes, also, in his expressions. "For it is plain," says our author, "to every philanthropic, benevolent mind, that the mental constitution of that person must be *impure indeed*, who could look abroad upon the face of creation, and mark the weakness of erring humanity, and then say to his own brethren: *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?* Surely, a more unrighteous sentence could not proceed from an ignorant devotee of Juggernaut!" P. 517.

Davis has revived the absurd old infidel story about the present books of the Bible being *voted in* by the councils of Laodicea and Nice; although he has made some strange additions to the tale. The latter council, he says, consisted of two thousand and forty-eight "ferocious and exasperated bishops." They became so outrageous, that seventeen hundred and thirty of them were disfranchised by Constantine, and turned out of doors. The books of the Bible were sanctioned only by those who remained.

In fine, Mr. Davis affirms, that the Bible "does not present one proper conception" of God, "nor does it do justice to his works," "nor does it teach that holy virtue which should receive the name of religion." "It has obstructed the progress of spiritual and physical development," and "darkened the pathway which was once illumined by the spiritual promptings of mankind." As a book of theology, "*it should not be read.*"

In further characterizing the work before us, we remark, first, that it is one, not merely of infidelity so far as the Bible is concerned, but of downright atheism. To be sure, the author speaks not unfrequently of "a supreme Mind," "a Divine Mind," "a great positive Mind;" but he believes in no God but nature. This God is not a person, but a *personification* — a mere figure of speech; — a personification of the powers and laws of nature, issuing forth from what he terms the "great Vortex," — from the depths of that "undefinable and unimaginable ocean of liquid fire," which, with him, is the origin of all things.

Again; the book before us is materialism. As the original of all things was matter, so every thing proceeding from it is matter

also. This conclusion is openly and continually avowed. "Matter and Spirit," the author says, "have heretofore been supposed to constitute two distinct and independent substances, the latter not having any material origin;" but this opinion he undertakes to disprove. "I would have all understand that I consider (because I perceive) that all things, whether tangible or intangible, are material." P. 641.

We wonder that the author had not sense enough left him even in his dreamy state, to be aware of some of the difficulties of the above theory. *When* did the process of development commence? and *why* did it not commence sooner? Why did the great ocean of liquid fire continue to boil, and steam, and rage, and roar, through eternal ages, and yet accomplish nothing? And why did it begin its progressions precisely when it did? The next time that the "Poughkeepsie seer" goes into the other world, we hope he will carry these questions with him, and not return without a satisfactory answer.

It may be remarked again, that the author of this book, like all the old materialists and atheists, is a fatalist, in the worst sense of the term. "It is impossible," he says, "for any rational mind to conceive of such a thing as *free will*." Nor does he shrink from carrying out his doctrine to the annihilation of all moral distinctions, the distinctions between sin and holiness, right and wrong. He says expressly:—"Sin, in the common acceptation of that term, does not really exist; but what is *called* sin is merely a misdirection of man's physical and spiritual powers, which generates unhappy consequences. P. 521. The Scribes and Pharisees, hypocrites, were but "misdirected brethren, whose condition of mind was not caused by themselves, but by inferior and unpropitious circumstances. P. 517.

The account here given as to the origin of evil lies at the foundation of Mr. Davis's whole moral theory. Existing evils are the result of unfavorable circumstances. The remedy for them lies, therefore, in a *change* of circumstances; and the change required, in order to renovate all things, and introduce a grand millenium, is simply to organize the whole human race into the requisite number of Fourier associations. Our author has much to say of "that great and noble reformer, Charles Fourier, whose capacity of soul, and extent of revelation, have not as yet been perceived by mankind."

Next to Fourier, Davis seems to have the greatest veneration for Swedenborg. "I am much drawn," says he, "to the pure, gigantic, and powerfully intellectual spirit of Swedenborg." He had much intercourse with Swedenborg in the other world, received impressions from him, and even went so far as to write him a letter.* The Swedenborgians, at first expected to make no little capital out of the revelations of Davis. But he has sadly disappointed them. He contradicts Swedenborg on the most essential points, and decides positively, that his disclosures are of no "practical utility to the disordered world, at the present time. The fact that they are not capable of being comprehended is, at least presumptive evidence that they are not such truths as are at present required to benefit the social world." "Of what possible use can any revelation be, that can neither be understood nor applied?" Pp. 589, 591.

The question has doubtless arisen, in the minds of our readers, how are the revelations of Davis to be accounted for? With whom did they originate? We have no hesitation in answering, that they originated with some *evil spirit*, or *evil spirits*. But whether with evil spirits in this world, or the other, or both, we are not much concerned to inquire. We have shown already, that the spirit which suggested this book is an infidel and atheistic spirit. We may say further, that it is a grossly ignorant, blundering and inconsistent spirit. There is great parade of learning in the book throughout; and yet it bears the most indubitable marks of consummate ignorance. If the revealing spirit does not know more of the other world than he does of this, he is not much to be trusted.

After all that he has to say about the Bible, he is grossly and inexcusably ignorant of its contents. Witness the assertions, that Christ's enemies "perforated his body with their spears, that *his sufferings might be increased*;" and that the apostles, "in all their writings, have not once intimated that the miracles of Christ were designed as a confirmation of his mission." Pp. 507, 520. Witness also the assertions, that the apostle "John was born, and resided the greater portion of his life, at Ephesus;" and that "Matthew was not an eye-witness of the miracles of Christ, because he was an officer under the Roman government until long after the death

* This letter is published and largely commented on by Professor Bush, in his work, entitled, "Mesmer and Swedenborg." Pp. 175—218.

of Jesus, and did not become an apostle until he was greatly advanced in life." P. 509. He further insists, that Matthew's account of the death of Herod, while Jesus and his parents were in Egypt, cannot be correct; since Luke represents Herod as still alive, during our Saviour's public ministry, some thirty years afterwards. The poor creature seems not to have known, that the second Herod spoken of was a different person from the first.

Our author has much to say about Mahomet's miracles. His very life was "clothed with miracles;"—an assertion, which will sound very strange in the ears of Mussulmans, as their prophet made no such pretensions. He tells us that "Homer speak extensively of Hesiod," of whom, in fact, he says nothing.

But it is needless to follow this erratic blunderer any further. We have labored through his tedious book, that our readers might have a just opinion of its contents, without paying for it by the same toil; it is to be regarded as one of the multiform ebullitions of the infidel and atheistical spirit of the times. It is a vain and flimsy attempt to give currency to atheism, by arraying it in the garb of mystery; and to cry down all revelation by setting up a counter-revelation. But while that Bible, which this book maligns and discards, shall continue as ever, glowing with truth, and growing in influence, this contemptible effusion is destined to follow its wretched predecessors, becoming more and more neglected and despised, till its memory rots, and it is forgotten.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

To Pastors of Churches. — Ministers of the gospel are supplied with this work at less than its cost. This is done from a desire to favor a class, which is obliged to furnish itself with periodicals more largely than it can usually afford. We wish also to secure their aid, so much more effectual to benefit others than themselves; and to do this we would respectfully suggest one important consideration. There is a general complaint, that, for some years past, the power of religious truth has not been felt as it used to be. Among other causes which have helped to produce the prevailing indifference to religion, great prominence must be ascribed to the sudden and overwhelming flood of cheap literature, — cheap as to price; but costly and wasteful as to time, sound principles, and health of mind and heart. The vast amount and universal diffusion of this description of reading must have a powerful effect. Most of it is decidedly hostile to salutary

religious impressions: and nearly all of it, by exciting the passions without giving them any proper objects to work upon, expend and waste the excitability of the mind, and render it torpid and dead to the touch of divine truth. Hence the preaching of the gospel falls powerless on the masses which have become sensual, frivolous and extravagant, by reason of the sickly influence of these corrupting issues of the press. No faithful pastor can look with indifference on this state of things, or refrain from efforts to correct it. And is there any way to build a break-water, sufficient to bear back this rising deluge of pernicious literature, but by taking pains to introduce among their people such publications as are wholly devoted to sound principles, discussed with brevity, simplicity and animation? Many clergymen, influenced by considerations of this nature, have, of their own accord, exerted themselves to promote the circulation of this work. They have either quietly collected the names of subscribers themselves; or they have warmly commended the work from the pulpit as men in earnest, and induced some suitable person in their congregations to take the business in hand. To such efforts, we are mainly indebted for the measure of success which has rewarded us; and on such we must chiefly rely in future. As we are often asked, why we do not send out travelling agents, we will explain the matter. There are very few men who are really fit for such business: and these find that it is easier to procure four subscribers for some fashionable work of "light reading," with its prints and its prize-tales, (one of which in this city, and it is but one of many, circulates twenty-five thousand copies of each number,) than to procure one subscriber for a work which bears the sacred stamp of religion. It is to be expected that agents, who follow that business for support, will operate for the work which pays them best, at the same per-centage, by obtaining the greatest number of subscribers in the shortest space of time. Excepting a few students in their vacations, and two or three individuals who, from conscientious motives, have spent some part of their time for us, we have found no one whom we have been willing to employ. In a work of this nature, necessary, as we conceive it to be, to the interests of truth and piety, we wish to depend, under God, only on good ministers and other good men. We must appeal to the watchmen of Zion, who cannot but be anxious as to the nature of the intellectual pabulum furnished to their flocks, and that the proper effects of their own preaching may not be neutralized by injurious reading, to make some effort which shall aid both them and us in the great work of maintaining truth and saving men.

DR. JARVIS'S REPLY TO MILNER. — Some twenty years ago, one Dr. Milner wrote, in England, a crafty and trickish book, called the "End of Religious Controversy," in defence of popery. The papists, deceived, it may be, by the title, declare that this work has never been answered; and busily circulate it as something that cannot be confuted. Though it was printed so long ago, and has been repeatedly answered, Dr. Jarvis has lately replied to it very ably, "so far as the churches of the English communion are concerned;" leaving all other non-papal churches to the tender mercies of Dr. Milner and "Giant Pope."

This is very well; as the thorough-going Protestants would never think of putting Dr. Jarvis forward as their champion. He is one of those "old-fashioned Church-of-England-men," who keep their balance, by hating the Pope on the one hand and the Puritan on the other. His book is in two parts. The first part is quite lively, and "uses up" the old juggling Jesuit without mercy. But in reading it we were reminded of a remark we have had occasion to make before; — that our Episcopal brethren always have to do their fighting in borrowed armor. They seem to have no weapons of their own. When they contend with us, they always employ the old popish arguments of divine right of bishops, apostolical succession, fathers, councils, and the like; which may be very good arguments to make papists of us, but cannot make us Episcopalians. This is probably the reason why most of our men who go over to Dr. Jarvis's party, do not stop there; but push on, through Puseyism, to popery. On the other hand, when our Episcopal brethren wish to fight the pope and his red-hatted cardinals, they have to wield the true protestant weapons of Scripture, sound interpretation, history fairly stated, and the rights of reason and of conscience. In Dr. Jarvis's second part, he strives to defeat the pope with his own arms, and on his own ground. But here, he becomes very learned in patristic lore, very lumbering, and very dull. But perhaps, this heavy load may kill the pope as quickly as any thing, by pressing him down, and stifling him in his own mud.

DR. HOPKINS'S LOWELL LECTURES. — This is a valuable volume on the "Evidences of Christianity," elegantly printed by T. R. Marvin, who, as a sincere admirer of Dr. Hopkins, has done his best that others should admire him too. Infidelity assumes a thousand shapes. When beaten down in one form, it re-appears in another,

> "And gleans its blunted shafts,
> To hurl them at the shield of truth again."

Hence there arises a necessity for matching the defence of Christianity with the modes of attack, and meeting the adversary on his own terms. In this view, we consider this course of Lectures, which was first delivered before the Lowell Institute in Boston, and which is marked with all the originality, strength and soundness of its author, as preferable at this time to those standard works which were adapted to former times. We understand, that it is used as a text-book at Williams' College; and wish that it might come into like use in other Institutions. Students need good models in reasoning and expression: and they will find none better than this valuable treatise by a "master in Israel."

AMERICAN STATISTICAL ASSOCIATION. — The first volume of the "Collections" of this Society, which was established in 1840, is before us. It may not be a very entertaining book to "the general reader;" but it is one which will help a great many other books to be interesting. The future historians of Massachusetts will draw largely from

this mine; and having smelted its ores, and burnished its metals, will shine in the wealth thus obtained. Some of the facts here stated, as to the incredible burdens of taxation borne by this commonwealth in ancient times, reflect new lustre on the character of our fathers, and their powers of endurance and effort in the glorious cause of liberty and justice. It is almost needless to say, that these "Collections" are the fruits of the indefatigable industry of Mr. Joseph B. Felt. He has spent a life-time among the records and archives of this commonwealth. He has a most intimate knowledge of its affairs "from the beginning hitherto;" whether as to matters ecclesiastical, educational, military, political, economical or personal. What an education this, for the office of Secretary of the State! If that office should be offered to him who has the best qualifications in these necessary respects, no competitor could be found to contest the claims of our accomplished historical friend.

THE SACRED TABLEAUX. — Here comes an elegant visitor, clothed in that garb of crimson and gold which is the costume of the gift-books, so much in demand at this generous season of the year. It does great credit to the publisher, Mr. John M. Whittemore. It is somewhat novel in its character, containing forty steel engravings, executed in a peculiar manner, and represented remarkable incidents in the Old and New Testaments. Each of these engravings is illustrated by a short descriptive article, furnished for this purpose by various American writers, connected with different religious denominations. The happy editor, as it seems by his preface, is almost overcome by his singular felicity in having been the means of bringing so much fine company together. May the "indulgent reader" find himself both pleased and profited in their society and discourse! It is rare to find preachers of so many orders, some of them lay-preachers too, holding forth in the same pulpit.

SABBATH EVENING LECTURES IN BOSTON. — We are happy to announce, that the ten pastors of the orthodox churches in the city proper will commence a course of Sabbath Evening Lectures to be delivered in the Old South Church. They are to commence on the second Sabbath in January, and to be continued, for three months at least, on the successive Sabbath evenings, excepting those on which the Monthly Concert for foreign missions is held. The subjects of the lecture will be the fundamental and distinctive truths of evangelical religion, stated and urged with a view chiefly to exhibit their practical excellence and power. The proposed order of treatment is somewhat as follows: — The fall and character of man; the Bible, its inspiration and authority; the doctrine of the Trinity as unfolded in redemption; the character of Christ; the death of Christ, as an atoning sacrifice; the personality and offices of the Holy Spirit; the necessity and nature of conversion; divine sovereignty and human responsibility; the certainty and duration of future punishment; true and false Christian hope. — It will be seen by this, that, in the city of the Puritans, the doctrines of the Puritans are still cherished and proclaimed.

MONTHLY RECORD.

In this number, we limit ourselves to the religious affairs of Boston; and shall aim to correct some erroneous impressions which appear to have gone abroad. Within a few years, a marked change has come over the city. The immense increase of business within a space so limited, has induced hundreds of families to leave the city for residences in the vicinity. This state of things, however, while it has nearly destroyed several of the most important Unitarian churches, has, as yet, wrought no irreparable injury to any orthodox church.

The effect upon Unitarianism may be seen by a few facts. The Old North Church, under the united care of Rev. Dr. Parkman and Rev. Amos Smith, is in the last stages of a slow decline. The junior pastor has resigned for want of pecuniary support. The wealthy senior pastor has no salary. — Rev. Mr. Robbins, whose congregation so recently reared a large and costly house of worship, finds himself in a precarious condition. A heavy debt hangs upon the parish; the pews are unsalable; and such is the position of the debt, that fears have been entertained that the house may soon fall into the hands of the papists. — At the south part of the city, the famous Hollis Street Church is well nigh deserted. Rev. Mr. Fosdick, after a ministry of eighteen months, finding the treasury empty, has resigned and departed. — Dr. Gannett's society, formerly Dr. Channing's, had made arrangements to rebuild their house of worship in another place. But it was found that many of the principal men would neither take stock in the proposed building, nor pledge themselves to worship therein. While the old house, the old pews, and the old associations were retained, these men could be relied upon, and not longer. The same is true, we believe, of other ancient houses in the hands of Unitarians. — A new meeting-house has lately been built for them in Bedford Street, by the personal friends of Rev. Mr. Waterston, the pastor. The very limited sale of the pews, and the meagreness of the congregation, prove it to have but a slight hold on the community. A new meeting house is also going up in Beach Street: but in this case the congregation vacates a large stone house in Purchase Street, for one of stone and brick, no larger. Rev. Mr. Clark's society is erecting a small house on a back lot, in the rear of Beacon Street. And a small chapel for missionary purposes has just been opened at the South End. The Unitarians are wealthy, and can build such places; but it remains to be seen how they can fill them.

Effect of the Emigration upon Orthodox Churches. They have felt it, but not to their permanent injury. There is a vitality in our system, which repairs the waste. Let us glance at the facts. — *Salem Church*, two years ago, was weakened by the going forth of a large colony under Mr. Towne, its late pastor. Under the pastoral care of Rev. Dr. Edward Beecher, the vacant places were soon filled up. The house was remodelled and improved at great expense, and now holds one of the largest congregations in that part of the city. It is very near those waning congregations of Messrs. Parkman and Robbins. — *Bowdoin Street Church*, having been for a long time with-

out a pastor, had suffered by emigration more than almost any other in the city. On the settlement of Rev. Dr. Waterbury, its affairs brightened. When Mr. Towne's enterprise in Green Street was relinquished, many of the families came here. It is now difficult to obtain a pew on the floor of the house. — *Mount Vernon Church.* Externally, this church, under the care of Rev. Mr. Kirk, was never, perhaps, in a more healthy, active and prosperous state; though it has enjoyed seasons of greater spiritual interest than at present. — *Park Street Church.* This church has been drained of a vast number of able men. Few churches could have been bled so largely without expiring. With an almost suicidal liberality, she has given her members to build up new churches within the city and without. She has been, truly, a "mother of churches." And yet the congregation there, has been steadily increasing during the past year under the labors of its devoted and affectionate pastor. — *Old South Church.* The swelling tide of commerce, has risen to the very doors of this ancient and well endowed church, and is dashing around its foundations at such a rate, that there has been some fear lest it should be swept away. Many of the congregation have migrated to the country; many have removed to the southern part of the city; and still the congregation is larger than it was two years ago. — *Central Church* has a congregation as large as it can be. It is said, that applications for seats are kept on file, waiting for a vacancy. The colleague pastors, beside the care of this important charge, preach alternately at the South Cove, every Sabbath, to a new and large assembly gathering there. — *Church of the Pilgrims*, a new society, under the care of Rev. M. H. Smith, worships in the large building, formerly known as the Marlboro' Chapel. It has occupied this location for four months. At the outset, seats were let sufficient to cover all expenses. There are now no vacancies, and extra sittings are often demanded on the Sabbath. This flourishing congregation is said to be the largest in the city, excepting those of the Romanists. — *Pine Street Church*, after struggling through years of embarrassment, is now under the very efficient labors of Rev. Mr. Phelps, gathering strength; and has, probably, never been so prosperous as at the present time. — *Essex Street Church*, so highly favored in its pastor, is one of the strongest and most efficient in the city; and embraces some of the most distinguished men in our community. — Rev. Mr. Oviatt's congregation, near the extreme South part of the city, is an evidence of the power of truth in the waste places. Their Chapel, though recently enlarged, is too small to accommodate all who would hear the gospel there. — *Phillips Church*, South Boston, has suffered almost every form of outward and inward adversity; and has been reduced nearly to dissolution. But under the able and prudent labors of Rev. Mr. Alvord, it is now unusually prosperous. In numbers, in liberality to objects of benevolence, in union and zeal, it was never more forward than it is now. — *Maverick Church*, East Boston, has a new brick house, with a larger assembly than ever before attended the orthodox worship there. The Universalist society, under the ministrations of the celebrated Sylvanus Cobb, now the celebrated mesmerizer,

has expired; and its house is sold to the Unitarians, who will try to live there if they can. — We must not fail to record the fact, that the Leyden Church, owing to a combination of misfortunes, has recently been disbanded; and its house of worship in Green street, is sold to the Croswellite Episcopalians. But in the hall vacated by the latter, a free church has just been opened, under the auspices of the other orthodox churches of Boston.

Such is the state of orthodoxy here. Let our readers judge how much truth there is in the impression which has been spread, that our churches are languishing under the influence of the emigration from the city; and how much occasion its friends have for despondency, or its enemies for exultation.

ORDINATIONS.

Dec. 1. Mr. Richards Cushman, at South Attleboro', as missionary to St. Domingo.
Dec. 1. Mr. D. L. Furber, Pastor of First Church, Newton.
" 2. Mr. S. G. Dexter, Exeter, N. H.

INSTALLATIONS.

Oct. 21. Rev. Gideon Dana, Harmar, Washington Co. O.
" 27. Rev. Cyrus Hudson, Dorset and East Rupert, Vt.
" " Rev. John Gridley, Southport, Wisconsin.
Nov. 9. Rev. Clement Parker, Sandford, Me.
" 11. Rev. Henry W. Beecher, Brooklyn, N. Y.
" " Rev. John Eastman, West Hawley, Ms.
" 17. Rev. Willard M. Harding, South Weymouth.
Dec. 1. Rev. Robert Carver, Raynham.
" " Rev. R. T. Searle, Henniker, Vt.
" " Rev. George R. Entler, Windsor, Ms.
" 9. Rev. Harvey Newcomb, Grantville, Needham.
" 15. Rev. Allen Gannett, Fourth Church, Beverly.
" 16. Rev. Joseph H. Towne, Lowell.

DEATHS OF MINISTERS.

Oct. 23. Rev. Charles Walker, at Groton, Ms.
" 29. Rev. Joseph Bennett, at Woburn.
Nov. 14. Rev. Zebulon Crocker, Upper Middletown, Ct.

CHURCHES ORGANIZED.

Nov. 9. Sandford Corner, Me.
" 18. Brooklyn, N. Y.

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PHILOSOPHY AS AFFECTED BY THE CONSCIOUSNESS OF SIN.

PLATO represents Socrates as saying, that, in an oft-repeated dream, he was bidden to make music, and to practice the art; and that he supposed this command to be merely an encouragement to pursue with new vigor the study of philosophy. Milton too has said, that philosophy "is not harsh and crabbed; but musical, as is Apollo's lute." The history of learning likewise shows, that this study has ever been exceedingly alluring to the best minds; and that, even if it did not afford them complete satisfaction, and did not bring them the tranquil rest which truth gives, it nevertheless continued to exert a power over them which they could not resist. Even if there were more than dissatisfaction, even if there were positive doubt, and the keen misery of mental perplexity and harrowing skepticism, still they were the more wholly absorbed in this study, and the charm was even the stronger. They have all united with one of the most gifted of their number in saying: "I know and feel the insufficiency of our philosophizing; but still I can only philosophize right on."*

Now this love of philosophy will continue to exist; for it springs from principles abiding in the soul of man. There will always be men for whom the mysteries of the world of mind will be objects of greater interest than those of the world of matter. For it is a more permanent and important world than

* Jacobi. Tholuck's Ver. Sch. Bd. 2. S. 42.

that of matter; and will be standing in all its grandeur and vastness, when the elements of the latter have "melted with fervent heat." It is a more glorious and wonderful world than that of nature. It, too, has its firmament of consciousness, and thoughts which are more sublime than the stars; for they "wander through eternity," and are ever rising and setting therein. It, too, has its central powers of Reason and Will, of Understanding and Sense, of Imagination and Fancy, of Sentiment and Feeling, which, if they work orderly and in right relations to each other, produce a spiritual beauty and harmony, such as nature but faintly shadows forth; and which, if they work disorderly, and in wrong relations to each other, cause a devastation more dreadful in its nature, and more far-reaching in its effects, than that of earthquakes and volcanic eruptions. For it is a true saying of Tholuck, that a Caligula produces more evil than an earthquake.

Such being the character and fascination of philosophical study, it is all important that it be pursued in such a manner, that absolute truth may be reached, and mental satisfaction be the reward of mental effort. It is all important that the thinker should know the helps and the hindrances to a successful study of himself; so that, by rejecting every medium through which truth is distorted, and by applying those through which it is shown in clear outline, he may eventually be enabled "to see how beautiful is the countenance of true wisdom, and that neither the morning nor the evening star is so fair."

Of all the aids to a right knowledge of self, and to a clear exhibition of that knowledge in a system, the consciousness of sin is the best. We purpose to verify this assertion by an examination of some of the influences which naturally flow from such consciousness.

The first general tendency of the consciousness of sin is to produce *depth* of contemplation and apprehension.

When a man is awakened by the Spirit of God, and the consciousness of sin arises, he is called a "serious," a "thoughtful" man. Then, if never before, does he have profound views. Then does he descend, into the inmost depths of his being, and become acquainted with its deep things. For sin does not lie upon the surface; but is imbedded. And a thorough knowledge of it, involves a knowledge of the most subtle and intricate propensities of the soul, and the still more hidden principle from which they

spring. Sin, like Milton's hell, at every "lowest deep" discloses a "lower deep;" and the consciousness of it is evidenced by the contemplative and thoughtful habit which it induces. The heretofore frivolous being becomes meditative, as his spirit is brought into the immediate presence of eternal realities. God, and law, and immortality, and responsibility, become objects of anxious concern; and the man is fully awake to the solemnity of human life. Though now a being of time, he is aware that he is soon to begin a voyage upon the illimitable ocean of eternity; and the roll and roar of its waters send far into his heart feelings akin to their own deep tones.

Such is the tendency of the consciousness of sin. Now it would be untrue to assert, that this of itself will make a profound philosopher; because the soul can, and does, go through this process, without having its attention distinctly directed to its own nature and operations. The spirit is indeed wonderfully active, and its energies are in intense motion, while "God is working in it to will," and it is yet in the struggles and throes of the new birth; but it is not reflectively conscious of this motion and power, and cannot therefore philosophically trace these goings on within it. The soul is too intently absorbed in feeling to watch itself; and, to itself, its motion, like that of the swift planets, seems to be a hushed and tranquil rest.

Yet, inasmuch as no one process can take place in the soul without exerting an influence upon its development, such an important one as the consciousness of sin cannot be without its influence. It is indirect, but none the less real and effective. The thoughtfulness which grows out of this deep consciousness will imperceptibly transfer itself into all the spheres of mental activity. He who, in the domains of religion and practical life, has had profound views and apprehensions, will have such in those of science and philosophy, if he enter them. He who has often retired inward to know his moral state, and with whom a careful contemplation of his relation to the law of God has become a habit, will be prepared to enter "the haunt obscure of old Philosophy." For he has had the powers of his spirit called into vigorous action; and thoughts and feelings of the deepest kind have often come sweeping through him in solemn and awe-inspiring procession; and the thoughtful mood in which they leave him is a fit preparation for the study of that immortal part, in

which these powers have their residence, and these thoughts their origin. The mood thus awakened, by the apprehension of a sinful principle which lies at the bottom of the human soul, will not allow him to be satisfied with any but thorough and fundamental apprehensions of other principles. It will lead him to practice that careful and thoughtful examination which proves all things; and which, by "hounding nature," (to use a phrase from Bacon,) discovers its inmost recesses and lurking-places.

Thus does the consciousness of sin, by the habitual seriousness which it imparts to the mind, and by the disclosures which it makes of the world within, exert a greatly beneficial influence upon a philosophical system. It tends to make it thorough and thoughtful. The depths of sin will betoken and betray the depths of the being in whom it dwells; and so will conduct philosophy to her true domain. For her home is in the deep.

A second tendency of the consciousness of sin is to produce *distinctness* in a philosophical system.

This is a quality of great worth, and of difficult attainment. A philosophical system may be profound, and yet be wanting in definiteness of outline. The history of philosophy affords not a few instances of minds eminently profound, yet unable to embody their views in strict scientific forms. This was owing partly to the subtle nature of the subjects, and the intrinsic difficulty of sending light down into the "metaphysic mine:" but much was likewise due to the want of that power of discrimination, which apprehends and exhibits objects in sharp and distinct outline.

Now the most radical and intense element in the consciousness of sin is the sense of guilt; and there is nothing which has such a tendency as this to impart distinctness and clearness to intellectual states and habits. Never is the spirit of man so keen-sighted, never do objects lie before it in such clear view, as when it is pervaded by the illuminating influences of the Holy Spirit, and the living and burning convictions of conscience. The conciousness of guilt flares an intense white light over everything within its horizon, and dissipates all haziness, and invests all objects with the precision and sharp angularity of a granite obelisk.

We see this light in its highest intensity in the Old Testament. It is the history of a dispensation designed, by its rites, and symbols, and doctrines, to awaken the most painful and constant feeling of guilt. Its prophecy points to an Atoner, and to the

atonement for guilt. Its poetry is either the irrepressible mourning and wail of a heart gnawed by guilt, or the exuberant and glad overflow of a heart experiencing the joy of pardoned guilt. Hence like the Orient, the land of its origin, the Old Testament is a world where a clear sun shines through a dry hot air; where there are none of the fogs and dark thick atmosphere of the West. It is owing to the clarifying influence which an oppressive sense of guilt exerts upon the powers and functions of the mind, that we find such clearness, and such an absence of mysticism, in the Old English drama. The plays of Shakspeare, especially, are permeated with this feeling, which, in that robust and healthy age, was uncommonly quick and vivid in the hearts of men, and was intently eyed by that wonderful searcher of man. The death-bed scene of Cardinal Beaufort, the terrible dreams of Clarence and Richard, the soliloquy and prayer of the Danish king, and the awful remorse of Macbeth, are a few out of many instances of the life-like vividness to which we refer. Indeed all of Shakspeare's tragedies have a coloring which cannot be mistaken: for they are "dyed with crimson in grain." This influence of the consciousness of guilt is seen, too, in the luminous and glowing distinctness of Dante's "Vision." Tieck has called it a "*mystic* unfathomable song." It is indeed deep, like the Hell down whose circling depths it leads; it is high, like the Mount of Paradise up which it goes; but it is not mystic and shadowy. For it is at first, fiery and distinct with the flames of penal torment; and, at last, "white and glistering" with the light inaccessible and full of glory, in the abode of spirits freed from guilt.

Such is the indirect influence of this consciousness upon literature, and such is it upon philosophy. If the philosopher shall come to the study of the soul with a mental vision sharpened and strengthened by the pains of conscience, and with powers of reflection made keen by the entrance of that word which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," then the results of his study will be palpable and luminous. His system will be harmonious, and complete.

It is a third tendency of the consciousness of sin to render a philosophical system *true* by harmonizing it with the Christian religion.

It is here that it exerts its most beneficial influence. ***For the recognition or denial of sin as an ultimate and absolutely true fact***

of consciousness, will inevitably determine the character of the whole course of speculative inquiry into the nature of both the finite and infinite spirit. The necessary limits of such an article as this permit but a brief exhibition of a truth, which, judging from present indications in the religious world, is beginning to be more clearly seen.

The consciousness of sin necessarily implies the existence of conscience, and the absolute truth and authority of its decisions. Let this be true, though all other faculties of the human soul be liars. Nothing therefore is to be admitted into a speculative system, which plainly contradicts the decisions and commands of conscience, and is thereby at war with the earnest demands of that rational and moral nature necessarily implied in conscience. This part of man, inasmuch as, by virtue of it, he is put into relationship with the eternal world and the whole system of moral truth, is the fundamental and most deeply-seated part. "It is his being," as Milton says. It is, therefore, the deep subjective foundation of certainty, and in all his speculations man should reverently listen to its voice. He should hold all the other powers of his being in obedience to this; acknowledging that his high intellectual powers are inferior in rank to the moral, and were given only that they might subserve his development as a *moral* being; that the speculative should be guided and tested by the practical, and be subordinated to it; and that the heart should instruct the head.

If now the philosopher, through the consciousness of sin, is led to recognize and feel the inalienable authority of conscience in all his speculative inquiries, it is plain that his system will harmonize with the Bible in the assumption of a personal God, and of a will in man responsible to God for its obedience or disobedience of his law. For sin is *personal*, and committed against a *person*. Thus the two forms of Pantheism, (ultimately meeting together and becoming one in Atheism,) into which speculation has hitherto most frequently fallen, will be avoided; and the holy and personal God of Christianity will be the God of philosophy.

If, however, the truth-revealing power of the consciousness of sin ceased here, the philosopher would stand upon the same ground with the later heathen moralists; and the *peculiar* truths which distinguished Christianity from their pure theism would not be recognized. But it does not stop here. The deep and painful

consciousness of guilt and corruption, must seek and find a satisfying and reciprocal relationship with God, not as personal and condemning merely; but, (as he manifests himself in revelation,) as *justifying* and *sanctifying* also. The consciousness of guilt will call for Him who alone can remove it. The consciousness of inward schism and alienation from God, will demand the indwelling of the Divine Spirit. Thus, by knowing himself as a sinner, the philosopher will be led, both by the imperative law of conscience and the wants of his own moral being, to shape his system into harmony with the Christian doctrine of God as Triune,—as Father, Redeemer, and Sanctifier; and with the whole body of Christian doctrine inseparably and organically connected with this.

Furthermore, his system will not only harmonize with Christianity, but it will be pervaded by its spirituality. His philosophy will become religious; for it has received its "form and pressure" from the recognition of the fact of sin, which renders the gospel necessary, and is its great presupposition. His spirit will feel satisfied with, and repose in a theory of itself, and an exhibition of its governing laws, so in unison with a religion in which the hopes of humanity are bound up; and through which alone the best and most earnest aspirations of humanity when conscious of its spiritual condition can be realized. So long as philosophy starts with, and in its wanderings is checked by, the consciousness of sin with its vast implications, we need not fear for the truth; we need not fear for the philosopher. All that is fastened to that firm staple will be held secure.

A fourth tendency of the consciousness of sin, is to render a philosophical system *reverent*.

Since man is finite and a creature, he ought to be reverent; and a reverential spirit should shine out of all the results of his study. But not only is it his duty, it is his interest, to investigate with an humble spirit. The most successful thinkers of the race have been men of child-like simplicity and modesty, both because the profound views of truth they obtained have awed them, and because that earnest and inquiring spirit which is an elementary quality of the philosophic mind, is itself intrinsically modest.

It is consciousness of sin alone which will produce and preserve true reverence in the philosopher. We say *true* reverence, in distinction from that spurious reverence which is too often mis-

taken for it. That most seductive and profound of all the forms of error, Ideal Pantheism, can truly assert that it produces a sort of reverence. The mind cannot really believe in the existence of an impersonal Power and Presence interfused through all being, and working and weaving in the blindness of its infinity, without intelligent will, without conscious design, without wise benevolence, and not have a terrible dread settle down on it like a pall. Well might the young heart of Tholuck be seized with shuddering, when, standing amid the exuberant fulness of nature, on a flowery morning of spring, or in the starry night, he could hear no sound but the *dark rush of an unknown stream of life*, in which he was but a single wave; and could obtain no sure conviction that the all-pervading Power was one of intelligent holiness and love.* A system which carries man in among the primal and secret life-powers of nature, but does not allow him to contemplate them as the creation of a personal and good being, towards whom he may sustain the relation of a child, must necessarily awaken awe of some kind. The whole boundless realm of nature, for him who does not recognize a distinction between it and God, becomes a dark repository of blindly-working forces. And he who enters it, will feel its sepulchral cold. The emotions which pass through him will be those of indefinite dread and terror; such as are called up by the naked and repulsive immensity and unearthly gloom of those old temples of Egypt, once dedicated to a grosser form of Pantheism.

But this is not the intelligent and reverential fear which that God, who is a Spirit, requires; and which *conscience* enjoins. In order to true reverence, the philosopher must believe in the *living* God who revealed himself to Moses, as "forgiving iniquity, transgression, and sin, *and that will by no means clear the guilty.*" In order to true reverence in a system of philosophy, it must everywhere acknowledge the reality of the law of conscience, and of the other truths involved in it; — of a spiritual law, which is above that sphere of mere nature in which Pantheism moves; and which, by the feelings of guilt and remorse, and by the sense of accountableness awakened by its violation, betokens itself to be different in kind from those natural laws whose violation is

* Predigten, Bd. I. S. 58.

indeed attended with disorganization and death, but not with "that fearful looking-for of judgment and fiery indignation which shall devour the adversaries" of the All Holy as well as All Mighty.

That the consciousness of sin produces this true reverence is self-evident. It brings the spirit directly into the eye of its holy Lawgiver; and leads it, in deep abasement, to acknowledge his moral perfections. The man may still dwell in his contemplations among the living powers of nature, and wonder and be awed at their manifold and mystic agencies; but his wonder and awe will be mingled with a true spiritual reverence, when he remembers that the Creator is *in* all and *through* all, but is infinitely more than all. When this true reverence, founded upon this belief in the moral and spiritual attributes of God,— which belief has its firm ground in the consciousness of sin,— enters into a speculative system, it is changed thereby. All its parts become vitally connected with the *moral reason and conscience*, and have direct reference to the development and weal of man as a moral being, related to God and eternity; and not merely as a speculative being, who concerns himself solely with what it is possible for him to know, without any reference to what he ought to be.

Such, we believe, are some of the influences of the consciousness of sin upon the formation of a philosophical system. They are great and vitally important; for they infuse true life into speculative thought, and free it from those corrosive elements which wither and harden the best part of man. During that immortal dialogue in the death-cell of Socrates, the jailor informs that wisest of the heathen, that if he warms himself into a heat by discussion, the poison will not work effectually in his bodily frame. So, too, if the philosopher infuses into his system, the depth, and distinctness, and truth, and reverence, which arise from the consciousness of sin, the poison of error and unbelief, which has too often and too long circulated through philosophy, will be rendered inoperative, and will be purged out. Philosophy will become a healthy organism, all aglow with vital heat; and the warm life upon the lip, and the radiant beaming of the eye, and the mantling flush of the cheek, will allure the inquirer along the way of truth.

TRANSLATORS OF THE ENGLISH BIBLE.

Of the forty-seven worthies commissioned by King James to perform this great service, some are almost unknown at this day, though of high repute in their own time. They have left us but little more than their names, made immortal by their connection with this noble monument of learning and piety. But their being associated with so many other scholars and divines of the greatest eminence, is proof that they were then deemed to be fit companions for the brightest lights of the land. This is confirmed by the fact, that, though the king designed to employ in this work the highest and ripest talents in his realm, there were still many men in England of the highest distinction for learning, like Broughton and Bedell, who were not enrolled on the list of translators. It is natural to believe, therefore, that even such as are now less known to us, were then accounted to deserve a place with the best. But the names of those whose studies and histories are accessible to us, form a sample-card which must lead to the highest estimate of the whole body of these good men. The catalogue begins with one whose name is worthy to stand where it does.

Lancelot Andrews.

He was born at London, in 1565. He was trained chiefly at Merchant Taylor's School, in his native city, till he received an appointment to one of the first Greek Scholarships of Pembroke Hall, in the University of Cambridge. He used to visit his parents once a year, at Easter, and pass a month with them. During this *vacation*, he would find a master, from whom he could learn some language, to which he was before a stranger. In this way, in the course of time, he acquired most of the modern languages. At the university, he devoted himself chiefly to the Oriental tongues, and to divinity. When he was candidate for a fellowship, there was but one vacancy; and he had a powerful competitor in Dr. Dove, who was afterwards Bishop of Peterboro'. After a long and severe examination, the matter was decided in favor of Andrews. But Dove, though vanquished, proved himself in this trial so fine a scholar, that their college was unwilling to

lose him, and appointed him as a sort of supernumerary Fellow. Andrews also received a complimentary appointment as Fellow of Jesus College in the university of Oxford. In his own college, he was made a catechist; that is to say, a lecturer in divinity.

His conspicuous talents soon procured him powerful patrons. Henry, Earl of Huntington, took him into the North of England; where his preaching and disputing were the means of converting numerous papists. He was also warmly befriended by Sir Francis Walsingham, Secretary of State to Queen Elizabeth. He was made parson of Alton, in Hampshire; and then vicar of St. Giles's in London. He was afterwards made Prebendary and Residentiary of St. Paul's, and also of the Collegiate Church of Southwark. He lectured on divinity at St. Paul's three times each week. On the death of Dr. Fulke, Dr. Andrews was chosen Master of Pembroke Hall, where he had received his education. While at the head of this college, he was one of its principal benefactors. It was rather poor at that time, but by his efforts its endowments were much increased; and at his death, many years afterwards, he left to it large bequests. He gave up this station to become chaplain in ordinary to Queen Elizabeth, who delighted in his preaching, and made him Prebendary of Westminster, and afterwards Dean of that famous church. In the matter of church dignities and preferments, he was remarkably favored.

It was while he held this office of Dean of Westminster, that Dr. Andrews was made director, or president, of the first company of Translators, composed of ten members, who held their meetings at Westminster. The portion of the Bible assigned to them was the five books of Moses, and the historical books to the end of the Second Book of Kings. Perhaps, no part of the work is executed better than this.

With King James, Dr. Andrews stood in still higher favor than he had done with Elizabeth. The "royal pedant" had published a "Defence of the Rights of Kings," in opposition to the arrogant claims of the Popes. He was answered most bitterly by the celebrated Cardinal Bellarmin. The king set Dr. Andrews to refute the formidable cardinal; which he did in a learned quarto, highly commended by Casaubon. To this quarto, the accomplished cardinal made no reply. The service thus rendered, was rewarded by the king, who made his champion Bishop of Chichester; to which office Dr. Andrews was consecrated, November 3d, 1605.

This was soon after his appointment to be one of the Translators of the Bible. He accepted the bishopric with great humility, having previously refused that dignity more than once. The motto graven on his episcopal seal was the solemn exclamation: — "And who is sufficient for these things!" At this time he was also made Lord Almoner to the king, a place of great trust, in which he proved himself faithful and uncorrupt. In September, 1609, he was transferred to the bishopric of Ely; and was called to his Majesty's privy council. In February, 1618, he was translated to the bishopric of Winchester; which, if less dignified than the archiepiscopal see of Canterbury, was then much more richly endowed, so that it used to be said: "Canterbury is the highest rack, but Winchester is the better manger." At the time of this last preferment, Dr. Andrews was also appointed Dean of the King's Chapel; and these stations he retained till his death.

In all the high offices Bishop Andrews was called to fill, he conducted himself with the greatest ability and integrity. The crack-brained king, who scarce knew how to restrain his profaneness and frivolity under the most serious circumstances, desisted from his accustomed mirth and levity in the presence of Bishop Andrews, overawed by the gravity of the prelate. And yet the good bishop knew how to be facetious when occasion required. Edmund Waller, the poet, tells of his being once at court, where he overheard a conversation held by the king with Bishop Neile of Durham, and Bishop Andrews of Winchester. The monarch, who was always stickling for his prerogative, asked the bishops: "My lords, cannot I take my subjects' money when I want it, without all this formality in parliament?" The Bishop of Durham, who was one of the meanest of sycophants to his prince, as well as a harsh and haughty oppressor of his puritan clergy, made a ready answer: "God forbid, Sir, but you should; you are the breath of our nostrils!" Upon this, the king turned to the Bishop of Winchester: "Well, my lord, what say you?" Bishop Andrews replied evasively: "Sir, I have no skill to judge of parliamentary cases." But the king persisted: "No put-offs, my lord; answer me presently." "Then, Sir," said the shrewd bishop, "I think it lawful for you to take my brother Neile's money, for he offers it." Even the petulant king was hugely pleased with this piece of pleasantry, which afforded great entertainment to his cringing courtiers.

"For the benefit of the afflicted," as the advertisements have it, we give a little circumstance which is related of Dr. Andrews. While he was one of the divines at Cambridge, he was applied to by a worthy alderman of that drowsy city, who had the sorry habit of sleeping under the afternoon sermon; and who, to his great mortification, had been publicly rebuked for it by the minister of the parish. As snuff had not then gotten into vogue, Dr. Andrews did not advise, as some matter-of-fact men have done in such cases, the taking of a rousing pinch. He seems to have been of the opinion of the famous Dr. Romaine, who once told his full-fed congregation in London, that it was hard work to preach to two pounds of beef and a pot of porter. So Dr. Andrews advised his civic friend to dine very sparingly. The advice was followed; but without avail. Again the "fair round" dignitary slumbered and slept, till roused up by the harsh rebukes of the irritated preacher. The mortified alderman again repaired to Dr. Andrews, with tears in those too sleepy eyes of his, begging some further counsel. The considerate divine recommended to him to dine as usual, and then to take his nap out before repairing to his pew. This plan was adopted; and to the next discourse, which was a violent invective prepared for the very purpose of castigating the alderman's incurable habit, he listened with unwinking eyes, whose wondrous vigilance gave quite a ridiculous air to the whole business. So the unhappy parson was almost as much vexed at his huge-waisted hearer's unwonted wakefulness, as before, at his unseemly dozing.

Bishop Andrews continued in high esteem with Charles I.; and that most culpable of monarchs, whose only redeeming quality was the strength and tenderness of his domestic affections, in his dying advice to his children, advised them to study the writings of three divines, of whom our Translator was one.

Lancelot Andrews died at Winchester House, in Southwark, London, September 25th, 1626, aged seventy-one years. He was buried in the Church of St. Saviour, where a fair monument marks the spot. Having never married, he bequeathed his property mostly to benevolent uses. John Milton, then but a youth, wrote a glowing Latin elegy on his death.

As a preacher, Bishop Andrews was right famous in his day. He was called the "star of preachers."* Thomas Fuller says,

* Stella predicantium.

that he was "an inimitable preacher in his way; and such plagiaries as have stolen his sermons could never steal his preaching, and could make nothing of that, whereof he made all things as he desired. Pious and pleasant Bishop Felton, his contemporary and colleague, endeavored in vain in his sermons to assimilate his style; and therefore said merrily of himself: 'I had almost marred my own natural trot, by endeavoring to imitate his artificial amble.'" Let this be a warning to all who would play the monkey, and especially to such as would ape the eccentricities of genius. Nor is it desirable that Bishop Andrews's style should be imitated; for it abounds in quips, quirks and puns, according to the false taste of his time. Few writers are "so happy as to treat upon matters which must always interest, and to do it in a manner which shall forever please." To build up a solid literary reputation, taste and judgment in composition are as necessary as learning and ability. Hence it is, that the once admired folios of Bishop Andrews are doomed at last to the dusty dignity of the lower shelf in the library.

Many hours he spent each day in private and family devotions: and there were some who used to desire that "they might end their days in Bishop Andrews's chapel." He was one in whom was proved the truth of Luther's profound remark, that "to have prayed well is to have studied well." Our praying prelate abounded also in almsgiving; usually sending his benefactions in private, as from a friend who chose to remain unknown. He was exceeding liberal in his gifts to poor and deserving scholars. His own instructors he held in the highest reverence. His old schoolmaster Mulcaster always sat at the upper end of the episcopal table; and when the venerable pedagogue was dead, his portrait was placed over the bishop's study-door. These were just tributes of respect and honor:

> "For if the scholar to such height did reach,
> Then what was he who did that scholar teach?"

This worthy diocesan was greatly "given to hospitality," and especially to literary strangers. So bountiful was his cheer, that it used to be said: "My lord of Winchester keeps Christmas all the year round." He once spent three thousand pounds in three days, though "in this we praise him not," in entertaining King James at Farnham Castle. His society was as much sought,

however, for the charm of his rich and varied conversation, as for his liberal house-keeping and his exalted stations.

But we are chiefly concerned to know what were his qualifications as a Translator of the Bible. He ever bore the character of "a right godly man" and "a prodigious student." One competent judge speaks of him as "that great gulf of learning!" It was also said, that "the world wanted learning to know how learned this man was." And a brave old chronicler remarks, that such was his skill in all languages, especially the Oriental, that, had he been present at the confusion of tongues at Babel, he might have served as INTERPRETER-GENERAL!

CIVIL GOVERNMENT.

THE reflecting and conscientious man, when he considers the security to life, property, and reputation, under the shield which is spread over him by the laws of his country, cannot be insensible to the value of good government. When, further, he considers how far the prevalence of Christianity, with its priceless blessings, is connected with the character of civil government and the obedience rendered to it, he must feel a serious responsibility as to his opinions and acts relating to "the powers that be." To such a man, therefore it is a momentous inquiry, What is the foundation of civil government?

Different answers have been given to this great question. There are some, indeed, who deny that civil government has any just foundation; or that men are under any obligations to yield obedience to it. They charge upon it all the evils which exist in society. They desire its overthrow, as a blessing to the whole race of man. We cannot believe that there are many, who entertain notions so opposed to the teachings of reason and revelation. But the fact, that opinions so disastrous to man in his present and eternal relations are avowed, is a sufficient reason for giving to our subject a thorough discussion.

By a far more numerous and respectable portion of the community, men are represented as having originally entered into conventional regulations, abandoning something of their private rights for the sake of other and greater which grow out of gov-

ernment. This representation we believe to be erroneous. Civil government does indeed commend itself to man on the ground of utility, but it rests upon a far deeper foundation.

Our belief is, that civil government is founded on the *will of God*, manifested in his works, in his providence, and in his word. In his works, God is the teacher of government. The planet on which we live, is strictly obedient to law; so are the floating vapors, and so are the flowing waters. If law binds all other subjects of God's power, is it reasonable to suppose that his rational creatures are exempted? God is also teaching us the same truth in his providence. We may be convinced from the history of mankind, that their Maker designed them to live under some form of government. There has been experience enough to prove, that nothing good or truly great can be secured to the human race, without law to regulate their intercourse. And law is the language of government. We may subscribe to the noble character which is given of it in the well known words of Hooker: "Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempt from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy."

But if the voice of God in his works and providence is in favor of government among men, it is still more fully and distinctly so in his revelation. In the Old Testament, Jehovah not only institutes civil government, but enjoins obedience to it as a religious duty. "I counsel thee to keep the king's commandment, and that in regard to the oath of God." In the New Testament, there are the same principles, accompanied with such explanation as suits the more perfect dispensation of the divine will. Jesus, our great teacher and example, was subject himself to the civil powers; and commanded his disciples to "render unto Cæsar the things that are Cæsar's." His inspired apostles inculcated the same sentiments, and under circumstances which made them exceedingly impressive. They lived at a time, when the disciples of Christ were exposed to great hardships in consequence of the wicked character of their rulers; and when sanguinary edicts were promulgated for the very purpose of destroying Christianity.

To submit to those powers with a pious spirit, required great forbearance. The apostles, therefore, were careful to lay down the rule of the gospel on this point with clearness and force. The Holy Spirit was, through them, speaking to every age and nation on a most important Christian duty. Although, under our republican government, where the rights of worship are respected, it would seem less necessary to insist on obedience to the civil authorities, yet events are continually transpiring which are fitted to direct the eyes of the Christian citizen to the divine testimony respecting his duties. We have reason to rejoice, that this testimony is so explicit. We transcribe the following as a sample:

"Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

We are clearly taught by these Scriptures, that civil government is ordained of God; that to submit to it cheerfully is the duty of all men; that the divine displeasure will follow disobedience; that obedience, on the part of the followers of Christ, will best impress the minds of men with the excellence of the Christian religion; that whenever men disobey rulers under pretence that liberty requires it, they abuse liberty for wicked purposes, wearing it as a cloak of maliciousness. Living under the new dispensation of God, we are left more than his ancient people were, to a sober discretion as to the choice of different kinds of government. It is government itself, without regard to its specific character, which is the ordinance of God. And as government is open to improvement, it is, of course, subject to great changes, even to the extent of revolution. If it becomes so intolerable, that moderate changes cannot supply the needed remedies, the majority of

numbers and the supreme power may rise and decree a sudden, total and revolutionary change. In this event, the new form of government, which arises, is that to which God commands us to yield obedience. It is our duty to submit to the actual civil power, however wicked or oppressive. If it enjoins what the Christian thinks inconsistent with the will of God, and if all his lawful efforts are insufficient to remove such iniquitous injunctions, it then becomes his duty to obey God, rather than the magistrate. But it still remains his duty to bear whatever penalty is affixed to a departure from the laws of his country. Cases of this kind are not unknown. The Christian child may not commit murder even at the command of a parent; and yet no one can infer from this, that parental authority is not based on the Word of God. No magistrate can compel the Christian to violate his conscience; but if he administers a law which requires such violation, the servant of Jesus must patiently submit to the penalty of that law. In the view of Infinite Wisdom, the advantages of civil government are so great, that for the sake of them, we must submit to personal sacrifices.

This doctrine is quite different from that of the "divine right of kings." It leaves the details of political administration to the honest application of the teachings of the Bible, and to the ever varying progress of society. It is uninfluenced, on the one hand, by a profane contempt of all established usages; and, on the other by that doating fondness for time-hallowed customs, which closes the eyes upon the path of improvement. We may apply to the form and administration of government the sentiment of Bacon: "Antiquity deserveth that reverence, that men should make a stay awhile, and stand thereupon; and look about to discover which is the best way; and when the discovery is well taken, not to rest there, but cheerfully to make progression."

There are many practical lessons of the highest moment, which may be derived from the doctrine of the sacred oracles: and we much mistake, if the state of the country does not require that they be earnestly pressed upon the public mind.

We here see the solemn position in which the great Ruler of the nations places those who hold offices under the civil government. They are responsible, in a subordinate sense, to the people to whom they are the ministers of God for good. But a deeper and more dread accountability attaches to them from the very fact that

they are the ministers of God. They are bound by their oaths not to bear the sword in vain: to be a terror only to evil doers, and an encouragement and praise to them that do well. The pious Judge Hale, set it down among the things to be kept in perpetual remembrance, that, in the administration of justice, he was entrusted for God, for the king and the country. Would places of civil trust be so eagerly sought, if men seriously considered, that according to the execution of that trust, they will be approved or condemned in eternity?

It appears from our subject, that civil officers ought to be treated with the greatest respect and deference. They are representatives of the law which we are sworn to obey, of the government under which we live by the appointment of God. If the people hear their rulers spoken of with contempt, their confidence in government is undermined. If any wish to see the general prostration of good order, they have only to encourage, to the proper pitch, the practice of holding up our rulers to public scorn. Indeed the fruits of such a practice are already beginning to be reaped. They appear like the grapes of Sodom and the clusters of Gomorrah. Hardly should we suppose, from what we constantly hear in society, that the precept, "Thou shalt not speak evil of the ruler of thy people," is found in the gospel, as well as in the law. Yet it is even so. If we are cursed with wicked magistrates, they have indeed a fearful account of their own to render unto God; but it will be our condemnation, if we do not treat them with respect. So long as they wear the badges of office, they are to be exempt from obloquy. This is the will of God, that we may prevent the injury to Christianity, which would arise from the custom of "speaking evil of dignities."

We learn further from our subject, what is required of us, when we wish to rectify the errors and abuses of government. In the correction of errors, and in the redress of wrongs, we should employ no other methods than the gospel allows. As good citizens, we are not prohibited from exertions to change for the better the administration, provided we obey the laws of the government. Nay, we are even permitted to modify and amend the government itself; but not to aim at its overthrow. The former process may be sometimes less congenial to our ardent feelings, than the latter; but it has the high recommendation of being that which Christ has marked out for his followers. In England, some of the greatest

political changes, have been effected without the effusion of blood. Under the American constitution, we are furnished with all the means of improving the government, which can be reasonably desired. An anti-christian spirit alone can drive us to the employment of others. Unless the subject shall be generally regarded in this religious light, the horrors of mobocracy will ultimately prevail in our land. All the plagues of the future world are as applicable to the lawless demagogue, as they are to the drunkard, the liar, or the profane swearer. Every man who attempts to demolish property and destroy life, ought to be made to feel, that the pretence of "resisting wrongs which the law cannot reach," will not shield him from the wrath of heaven. We must resound in the ears of every ambitious disorganizer, and every ruffian band, the words of Paul: "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation."

Nor do we feel that we are taking too serious a view of the great subject before us, when we press upon all Christians, the duty of praying much for their rulers. In perfect agreement with his expressed sentiments, Paul says: "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty." How suitable to invoke the blessing of God upon that government which is his ordinance, and upon those rulers who are his ministers. None but He can give the requisite wisdom and probity to those who bear rule. If half the strength which is wasted upon other expedients, were spent in prayer to heaven for the wise administration of government, we should see far less to lament, and far more in which to rejoice. They who are in the habit of praying earnestly for their rulers, will, of course, be more deeply versed and thoroughly interested in scriptural views of government. The same authority, which requires them thus to pray, requires them also to discharge all the offices of the Christian patriot. We do not advocate the propriety of plunging into the vortex of party spirit. We would stand upon higher ground, and take a broader survey of Christian duty. We would consider, that, to a great extent, under our form of government, the rulers are as the people. If the trees of our political forest ask for the reign of the bramble, then the bramble will

offer its prickly touch and stinted shade for their protection. We are personally responsible, in exact proportion to our influence, for the character of our rulers and the management of our public affairs. We are bound by religious obligations to support public men of integrity, of uncorrupted minds, of pure morals and of sincere respect for the foundations of justice. If a candidate for office is vile, the Christian cannot conscientiously sustain him merely because he belongs to his political party. There is no alchemy which can turn a villain into an honest man by dipping him into the mixture, which has been fused from a party press and a political caucus. If all Christians of all denominations would act from the principle of supporting only good men, their influence would ere long be felt throughout the country. And this would only be acting out their avowed convictions, for they are united in believing, that when the righteous are in power, the people rejoice; and that he whose example is against the morality of the gospel, is just the man who cannot be entrusted with office without danger to the community. We do not here make use of the favorite thought, that we are making an experiment for the world; and that, if the sacred cause of liberty is wrecked in this republic, it will be wrecked everywhere! With all its interest this is a consideration that savors of national boasting, besides being too contracted for the student of God's providence and word. It is impossible for us to say what God designs to do with other nations, or with our own. For aught we know, the purest specimen of government may yet be found in Spain or Africa, and human happiness and the praises of Emanuel abound in Palestine; when a moral earthquake shall have ingulfed New England. Still every thing most precious in this world and the next, commands our pious solicitude and effort in behalf of our native land. However obscure we may be, our conduct will doubtless affect the future and eternal condition of unborn millions of Americans.

A great American statesman has said, that there is one thing which Christians have yet to learn; that in a government constituted as ours is, "the powers that be" must first be made to feel the force of religion, and act from its principles, before the great mass of the people can be elevated in knowledge and godliness. Supposing it true, that statesmen overrate civil government as a means of moral good; may it not be equally true, that it is underrated by the church and its ministers? In this respect,

have we not degenerated from the example of our pious forefathers? Have the servants of Christ, occupying places of influence, testified as they ought against the evils of anarchy? In vain shall we hope, that the rude hand of the disorganizer will stop with political changes. The anti-christian spirit which assaults government, will not spare the church. When the pillars of state are torn away in defiance of all that is terrible in apostolic denunciation, will the government of schools, or even of families, long rest secure? Will the Gothic army, which takes violent possession of the capitol, be afraid of the sanctuary of domestic life, or of the ark of the covenant in the house of the Lord? If the flames of misrule shall blast the fair and lofty tree of our constitution, shall we expect the scathing influence to pass by the trees of righteousness planted around our Zion? The servant of the cross is set upon the watch-tower, to give the alarm when danger is near. Were it true that the success of the gospel in preparing souls for heaven is in no way dependent on our political condition, patriotism would yet be the duty of the Christian. The influence of our civil condition on the welfare of our souls, is too manifest and too great to be overlooked by the follower of Christ. The ebb and flow, the rise and fall of the current of Christianity during the future generations, may be predicted with some degree of accuracy by one who is competent to calculate our political almanac.

OUR COUNTRY, AS TO THE PAST.

"TRUTH," in the beautiful language of Aulus Gellius, "is the daughter of Time." In no respect, is this sentiment more accordant with fact, than in the judgment passed on the prominent actors in the history of nations. From their contemporaries, such men rarely receive just or impartial dealing. Alike by the blind flattery of partisans and the bitter prejudice of opponents, are they liable to misrepresentation. The picture is always overdrawn. It is either extravagant panegyric, or unmitigated censure. But posterity reviews the decision, and forms a more accurate judgment.

It is grateful to our feelings to know that under this influence, justice is now done to the memory of the Puritans. For many years in England, and to some extent in our land, their peculiarities of manner and speech have been the fruitful theme of ridicule; and their stern virtues have been almost forgotten, in the sneer of the witling, and the scoff of the caviller. But this day is passing away. In our own land, where we reap the harvest of their toils, and gather the fruit of their sufferings, the sons of New England rejoice to do them honor. As time rolls on their memory is more precious; "the just shall be had in everlasting remembrance." In England, also, a true judgment is uttered from many quarters; and the day is not far distant, when ample justice shall be awarded to those who lived and suffered for liberty in their native and their adopted land. "The English Puritans," says a writer in the last number of the Edinburgh Review, "the chief of men, whom it is the paltry fashion of this day to decry, divided their vast inheritance between them in the reign of Charles I. One body remained at home, and established the English constitution: one crossed the Atlantic, and founded the American republic; — the two greatest achievements of modern times."

With their work in England we have nothing at present to do. In our land they sought to frame a constitution of government and society, based solely on the Bible. It was a noble aim, never attempted before. They made their original compact, in the cabin of the May-Flower, with solemn prayer. Religious education, both in the school and the sanctuary, received their earliest attention. The college they founded, while yet in the feebleness of infancy, was consecrated to Christ and the Church. Into all civil and social relations, the religious element entered, and had a controlling influence. Never was a plan for the reformation of society more glorious, or commenced under more favorable auspices. The religion of these men was the religion of the Bible. It was pure Protestantism. They called no man master: they gave no heed to the traditions of the elders: they squared all doctrine by the law and the testimony. What the Bible teaches is truth!—This was their motto. And the parting counsel of that "famous and good man," John Robinson, expresses their spirit, a spirit we find nowhere else in that age. "I beseech you, remember it, it is an article of your church covenant, that

you be ready to receive whatever truth shall be made known to you from the written word of God."

Neither did they admit any ecclesiastical supremacy. Here, in the wilderness, God was in their Zion, as in the churches of their father-land. And Christ, their head, was present; nor did they feel they had removed from under his eye, or must needs seek his blessing through the medium of churches and ministers across the sea. Such a faith has a root to it. It will bear transplanting. Nobly has it grown in the soil to which those Puritans brought it.

They were no ordinary men. They were not mere political adventurers, nor soldiers of fortune. They were men of intellect and education: men of prayer and piety. They had been tried in the furnace, and purified for the great work allotted them. As one has expressed it, they were "sifted out;" and so repeatedly sifted, that the chaff was thoroughly winnowed away. Compare them with the founders of most colonies, from the "wolf-suckled" leader of the Tiber, to the convicted felon of Botany Bay; and how marked were the men, for mind and character, whom it is our privilege to call the Fathers of New England.

There was also in this new world a field for the semination of these new principles. The old world was preoccupied by habits and customs which cramped every attempt at reform. Tyranny triumphed in church and state; and was so interlinked with the various grades of rank and power, into which society was divided, that the struggle for freedom seemed desperate. Religion was linked to the throne, and shaped under its influence. It was the creature, rather than the creator, of government. For ages this had been the state of society, and ages alone could break up the bondage. But New England was new ground. Society was not formed. The foundations could be laid; and the men who were not fettered by traditions, nor hampered by any ecclesiastical connections with the old world, were just the men to lay those foundations; and to rear a new structure of civil and religious polity, to be a model to the nations of Europe and a light to the world. Here they were separated from the old world; for in those days it was a long and dreary passage across, and there was but little to tempt the idle or worthless to these shores. The greater portion of the settlers came over in the best days of

the Puritans. According to Bancroft, "about twenty-two thousand landed in New England before the assembling of the Long Parliament, and they received few accessions afterwards." Thus secluded, and neglected by England, time was afforded for the planting and rooting of their principles, with but little admixture of foreign seed. A new structure of society was formed under their influence. It remains to this day. Each foreign traveller, as he passes through our cities and villages, is amazed; for all is new. And the American, in his turn, as he plants his foot on foreign shores is perplexed on every side; for society is after another model than that which he left at home.

The grand secret of this entire renovation lies in its commencement. The governments of the old world began in tyranny and ignorance. At first there were countless tribes, each under its own chieftain, and all warring one upon another. By degrees some Nimrod, more cunning or mightier than his fellows, prevailed over the others, and annexed their domain to his own. The people, ignorant and subjected, passed with the territory; and were little regarded, save as they ministered to the despot's power or pleasure. The forms of religion, whether Pagan or Christian, were shaped by these institutions of the state. And thus, in the old world, grew up civil and spiritual despotism. And in the lapse of so many centuries, it affected all the forms of society. Even now, when the power of progress and increasing intelligence introduces reform, and some of the most flagrant abuses are removed, the old root remains. Some dead and decayed limbs may be lopped off, some new and better branches grafted in; but the root and trunk are there, and radical reform would be entire revolution. In this country, there is no such root. Liberty is not ingrafted on the old trunk of despotism. It was sown in the seed; and root, and branch, and fruit, are all of one. It is a new plant, in the perfection of every part. And for this we are indebted to the men who dared to originate a system at variance with all their early associations, and modelled after no existing form of human government; but upon principles of church organization, which, though almost universally rejected at that day, were learned from the Bible.

It must have demanded no ordinary courage and sagacity to strike out a path so new. There was one result which followed this step, and it remains to this day. They could not look back:

they must look forward. The path was so new, as to break off their connection with the old way; and henceforward their eye must be on the future. The older nations live in the associations of the past; they boast their time-honored relics, castles, palaces, cathedrals and monuments of many generations. These are their glory and attraction. Nor are we insensible to the charm, nor blind to the beauty of these works of art and taste. Yet we would not have them on our soil. They are mementos of the old feudal power, not monuments of freedom. They belong to another dispensation than ours. We live for the present and for the future. Our cities have but a growth of yesterday, compared to the proud marts of the old world; but our pride is in what they are, and what they will be. We live not in the past, but in the future. Our stride is onward, and no people probably ever exhibited such forgetfulness of things behind, and such pressing forward to higher and farther advancement. It is here we feel the power of the new life, inspired by a healthy infancy. Our fathers left us no hereditary disease to cripple the strength and vigor of our manhood. And we rejoice in the fact that the past was as it was. No proud baronial castles frown in their ruins from any of our summits, the emblems of past oppression and present hereditary rank; no lofty cathedrals, erected by pride and oppression, rise among our beautiful vallies, associated with priestly corruption and despotism. These belong not to us. We are content with the humble farm-houses which shelter the sturdy yeomen, and are and always have been homes of freedom; with the humble village meeting-houses, reared by willing hands, and hallowed by the memory of pious pastors and a praying people. These are our relics, and these, we would guard with scrupulous fidelity. We would have every home, whether in palace or cot, lighted by intelligence and shielded by freedom; and every sanctuary, whether rough-hewn out of the logs of our forest, or wrought with exquisite art from the beautiful stones of our quarries, blessed with a godly teacher and a devout congregation. And on our whole land we would impress the idea of a new dispensation. Kings, standing armies, nobility and priesthood we have abjured; let us abjure the root whence they sprung and by which they live. Our past history has not fastened upon us these excrescences. If we are true to ourselves they will never appear.

RELEASE FROM THE CHURCH.

In times of spiritual declension, ministers are often applied to by some of their church members to procure for them a release from the church. They say that they were never converted. In many cases they joined the church very early in life, or in times of religious excitement; and they have since found that they are destitute, as they think, of piety. They feel no interest in religion, nor in any of its duties. Secret prayer is burdensome to them; the Lord's Supper excites no feeling but pain. They consider that they are deceiving others, and mocking God, by the outward show of religious profession, while their hearts are not in a proper state.

Such cases are very painful to all concerned. The question arises, What is the duty of a pastor and a church, with regard to them?

In attempting to answer the question, let us exclude from present consideration those cases of undoubted piety, in which a temporary or hereditary depression of spirits excites the feeling and wish such as has now been described. These cases more frequently occur in times of great spiritual interest, and are owing to the inability of the depressed and sorrowing spirit to rise, with Christian brethren and friends, to the elevated state of pious feeling which, at such times, is the common experience of the church. These cases are to be managed with all the soothing and healing skill which can be employed. Much may be done by pointing out clearly to the desponding mind, the difference between faith and hope, and by showing that we are justified by faith, and not by hope; and that, while hope is a blessed attendant ordinarily of faith, yet that faith of itself, necessarily implies a want of sight; and that the desponding soul must cling to the justifying righteousness of Christ. Past experience may also be adduced to the mind of such an one, as an evidence that he has been capable of gracious affections, and therefore must have been born of God. But nothing is more useful than to dwell, in a practical manner with such individuals, on the nature of the Spirit's influences, which impart light and peace, "and calm the surges of the mind."

Far different are the cases now under consideration. They who make the request in the manner and with the feelings at first

alluded to, we will suppose, really give no decisive evidence of piety. They are honest and correct in the account which they give of themselves. While they are not scoffers, nor despisers of religion, but have a regard for it and its ordinances, they sincerely feel that they have no such religious experience as makes it proper for them to come to the sacrament of the Supper. They ask therefore, to be cut off, in some way, from the church; to be dropped from the list of members; to have their covenant obligations given back by vote of the church which admitted them.

A church, however, cannot release a member from his covenant obligations to God. Even excommunication for gross sin does not release the excommunicated person from his vows. When he entered into covenant with God, he took upon him obligations, as he probably understood at the time, in the language of many of our church covenants, from which he can never escape. They will follow him to the bar of God, and abide upon him through all eternity. He has unalterably committed himself, and must henceforth be the servant of God.

The inquiry arises, nevertheless, in the mind of the individual, Why, if he finds himself to be self-deceived and mistaken, he may not have the same liberty to cancel his obligations in this case, which a humane and generous friend would afford him on the discovery of error or mistake in a commercial agreement?

To this it may be replied, Would you, or would any humane and generous friend, release another from an obligation, when the only assignable reason was, that the applicant felt no interest in performing his contract? He cannot plead loss or injury; but only that he has no heart to execute the engagements.

This is precisely the case with one who has entered publicly into covenant with God, and now seeks to be absolved from that covenant. Have the vows which he made to God been oppressive to him for any other reason, than that he had no heart to perform them? But the answer may be, that, even in such a case, agreements of other kinds are dissolved by mutual consent; for example, engagements to marry; in which, upon the deliberate judgment and declaration of one of the parties after mature acquaintance, that there is, on his or her part, a total disinclination to the union, the engagement is dissolved.

Let us assume the illustration, and apply it to the cases in question. While, in making a profession of religion, we do join

ourselves to some particular church, and enter into a mutual covenant with it for Christian communion, the chief import of our act at such a time is, covenanting with God. The church only witnesses and records our oaths; but cannot absolve us from them, nor forgive our perjury. The church can absolve us from our covenant with that particular church, by giving us a dismission to some other church; but it has no right to release us from the vows which we made to God. Hence, when we make a Christian profession, the church and we are not like two parties to a matrimonial engagement. God and we are the parties in this most solemn transaction of a public Christian profession. We must therefore obtain a release, if at all, from Him to whom we paid our vows. But the church can never obtain evidence that God has released us; for the simple reason that God never can release us without admitting that we are under no obligations to do and to be all that we have promised. We might as well expect Him to absolve us from the claims of his law. When we covenanted with God, we solemnly avouched the Lord Jehovah, Father, Son, and Holy Ghost, to be our God and portion forever. We gave ourselves up to Christ to be his servants, and to be redeemed and saved by him. But now we find, that we did not choose God for our portion, and that we did not really enter into a covenant with the Lord Jesus.

Our only duty in such a case is to amend our error. The covenant we made was infinitely reasonable and proper, and now if we do not adhere to it, the reason is that we are not willing to love God supremely, we are not willing to be the servants of Christ, and to belong to his redeemed people.

God will never assent to this. If we see fit to renounce Him, we must take the fearful responsibility of doing so. We are free agents, and the Saviour says to us: "Will ye also go away?" If we choose, we can secretly part with Christ, and abandon all hope or expectation of being saved, according to covenant, by him. But the Church can be no party to this transaction. It can take cognizance of nothing but overt acts. If we absent ourselves for any considerable time from religious ordinances, the Church will be obliged to make inquiry into the reason; and if we are cut off from the Church, it can only be in view of some open breach of covenant engagements, or for some immorality.

But when the individual manifests no desire to indulge in things which he knows are forbidden by the common consent, if not by the express rules of the church, and does not seek release from the church for such a purpose, but merely from a conscious want of interest in spiritual things, a church ought to be very slow in dealing with him; and in no wise cut him off at his request, on the mere ground of his declared destitution of pious feelings. Should he continue to attend upon the ordinances of the church, we are not bound to decide upon his sincerity, nor to pass judgment upon him by taking part with him against himself. We must let him grow together with us until the harvest. If we excommunicate him on the ground of his declared want of religious feelings, we should have work enough of this kind to do, in every season of temptation, or of religious declension. It must be understood by all who who join themselves to God in a public covenant before his people, that the church cannot absolve them from their vows; and can deal with them as false professors, only when they break those vows in an open manner.

They who are found in such a situation as has now been described, may well awaken the tender concern both of the pastor and of the church. When the individual is reckless, and shows an evil temper; and when his evident wish is, to escape from the church that he may return to the pleasures of the world, so that it shall "happen unto him according to the true proverb;" he will then, in progress of time, afford some occasion, by his conduct, for church censure or excommunication. But in all cases it becomes us to deal with great tenderness and forbearance; as we also should even with an open apostate.

Let us here address a few words to any one who thinks that he never was converted; and who, for this reason, wishes to be released from the church.

You think, dear friend, that you have never truly repented of your sins and obtained forgiveness through Christ. You think that it is wrong for you to keep up the form of a Christian profession, while you feel no interest in religion.

The evil of withdrawing from the Lord's table would be much greater than the inconsistency you apprehend, of going to it with your present feelings. You did not join the church in hypocrisy. You believed yourself sincere in all you professed; and if any one had accused or suspected you of seeking to deceive others or

yourself, the imputation would have grieved you exceedingly. Had you knowingly assumed the garb of piety, to serve some private and unworthy end in joining the church, the disclosure of it by you, without repentance, might be a proper occasion for church discipline. But the feelings with which you joined the church, and which you thought at the time were sincere, seem now to have changed; and, in this departure of your former interest in religion, you now wish to be separated from the church of God.

Have you changed your belief as to the necessity of the new birth, repentance, faith in the sacrifice of Christ, and a holy life, in order to enter heaven? No. Your only ground for seeking this release from the church is, your belief that you have never experienced these things. Do you wish to indulge in things which you know are inconsistent with church membership? Not so; you merely feel that you have not the proper qualifications for acting as a member of a church.

Now, if religion were not attainable by proper efforts, aided, as every sincere effort is, by divine grace, you might despair. You might feel then as a man does, whose chance in a lottery has turned out a blank. But if your repentance for sin hitherto has not been right, does any thing hinder you from repenting aright? Suppose that you have never yet believed on Christ. You know what you must do to be saved; and you know that with the Lord there is mercy, and with him is plenteous redemption. Why should you renounce effort and hope? You have not blasphemed the Holy Ghost. You have not committed the unpardonable sin. Except this, you know that all manner of sin and blasphemy shall be forgiven unto men, and of course any inconsistency of which you may feel yourself to have been guilty. Will you renounce your hope of heaven? Will you insist that the door of Christ's fold shall be shut against you? Are you never to be converted? If you are, it will probably be while God is drawing you, as now, with the cords of love, and with the bands of a man; and not after you have have said to his church: 'Let me break his bands asunder and cast away his cords from me!' You seem now to be standing at the door of the church of Christ which he has purchased with his own blood, and your face is as though you would depart. Whither will you go? Leave the covenant care of Christ, and join yourself again to the world of his enemies, and you ex-

pose yourself to be the prey of that adversary who goeth about as a roaring lion, seeking whom he may devour. The doors of sheep-folds are his chosen ambuscades. Going in, we are annoyed, and frightened, and hindered by him; retreating and fleeing from them, we are sure to be his prey.

But after all that can be said, suppose that the church should, at your request, give you an appropriate letter of release. It would read, perhaps, somewhat in this form: "This certifies that A. B. is hereby, at his request, this day released from covenant obligations to the Lord Jesus Christ; and is no longer a partaker of covenant privileges with his church."

Sometimes a man is summoned to appear in court, and bring a document known to be in his possession. Suppose that, at the final day, Christ should summon you to his bar with this letter of dismission from his church in your hand. There is the evidence that you voluntarily withdrew from your covenant with him; and, of course, absolved him from his covenant engagements to you. A word need not be spoken by the Judge. With that letter in your hand, and fixed therein forever by him "who shutteth and no man openeth," with what feelings would you lie down in sorrow; bearing with you the proof, that, in being separated from Christ, you but eat the fruit of your own ways!

No, beloved friend, we cannot, we will not, cut you off from your God and Saviour, and from heaven. You alone must do it, if it is to be done. But will you do it? You have taken the emblems of the body and blood of Christ: it will not do for you, after this, to perish. To fall from a seat at the Lord's table into hell, is a worse fall than from an angel's seat, where redemption was never experienced to aggravate the doom. You have put your hand to the plough. Do not look back. You would never be happy, if you could obtain a release from the church of Christ. Every Sabbath bell would admonish you; the sight of the Lord's table would reproach you; the recollection that you were an apostate would sink you in your own esteem, and make you feel as though others must have lost their respect for you. If you have never been converted, it is not yet too late. Let the next season of communion at the table of Christ witness your repentance, and the consecration of yourself to the Saviour, and there shall be more joy in heaven over you, than over all the rest who never went astray.

MILTON'S ORTHODOXY.

BEYOND all other men, the Unitarians profess to be above the influence of human authority, and of great names in matters of religious belief. In making this profession with such loud voices, they are, probably, moved in part by the fine sound it makes; and in part, by the persuasion, that they are really as independent as they suppose. Yet, according to our observation, there are none who are more fond of parading and vaunting the names of such distinguished men as have ever been known or supposed to favor their sentiments. And if their title to the patronage of any of these illustrious characters is called in question, they straightway fall to defending their claim, as though it were of the highest importance to the full assurance of their faith.

This has been the case with them in regard to that great poet and divine, whom many of the ablest critics place at the head of all uninspired writers. It is quite certain that John Milton, at some period of his life, was what is called a "high Arian," or one of those who hold that the Son of God is all but supremely divine. It is also certain, that, during another part of his life, he was a decided Trinitarian. The question is, Was he an Arian in "his green, unknowing youth?" or was his Unitarianism "the dictate of his age," in the ripeness and strength of his faculties?

As he was not slow to publish his sentiments, especially on disputed points; and as he never gave to the press his "Treatise on Christian Doctrine," which is the only writing of his in which Unitarian sentiments are expressed; it is natural to class that treatise with his earlier compositions. This seems the more probable, because it contains some very crude notions, such as only a young man of immature genius would be likely to maintain. These raw conceits, such as the eternity of matter, and the material nature of the Godhead, are as repulsive to the taste of sober Unitarians, as of any other persons. There seems, therefore, to be a strong presumption, that this heretical treatise, which never saw the light till it was accidentally discovered, a few years ago, among the heaps of documentary rubbish in the State-Paper Office at London, was penned in his younger days.

The most decided expression of his sentiments on the subject of the Trinity occurs in the first of his printed works, entitled "Of

Reformation in England," which he issued in 1641, being then in the thirty-third year of his age, and in the flower and prime of his manhood. This tract closes with a most sublime prayer, in which the invocation shows, that the author well understood the practical and devotional uses of the doctrine of the Trinity. It thus begins: "Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next, Thee I implore, omnipotent King, Redeemer of that lost remnant whose nature Thou didst assume, ineffable and everlasting Love! and Thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one Tripersonal Godhead!" With the exception of the "Treatise on Christian Doctrine," already spoken of, there is nothing in his numerous writings which, on this point, militates against the orthodox truth.

As able a critic as Macaulay, to be sure, has said: "We can scarcely conceive that any person could have read the 'Paradise Lost' without suspecting his [Milton's] Arianism." We have conclusive proof, that, in this opinion, the famous reviewer is in an error. Before presenting this proof, however, we submit with all deference, that very many persons have read that matchless poem, which the author published in the fifty-ninth year of his age, without having such a suspicion raised in their minds. And if, in this connection, we may say it without presumption, we will affirm, that we have perused that immortal epic with this very point in view; and that we find nothing there inconsistent with the old ecclesiastical doctrine of the Nicene creed, as respects the holy Trinity, and the subordination of the Son in the work of redemption.

Certain it is, that, in "Paradise Regained," which was printed four years later, in 1671, and which, of all his writings, was the favorite of its author, there is no Unitarianism. It is observable that the poet here makes the devil an obstinate Socinian. In the fourth book, Satan, in finishing his unsuccessful temptations of our Lord, tells the Redeemer, that he is approved,

> "To the utmost of mere man, both wise and good,
> Not more!"

The bard would not have put such a sentiment into the mouth of "the father of lies," had he not accounted of it as "a doctrine of devils."

We close the dispute as to the belief in which Milton, full of years and wisdom died, by referring to the last of his publications, which he printed in 1673, the year before his decease. It is the tract entitled "Of True Religion, Heresy, Schism, Toleration; and what best means may be used against the Growth of Popery." The passage to which we appeal may be found in the London edition of the "Prose Works," 1806, and on the 262d page of the fourth volume. Milton is there speaking of "the Arian and Socinian," and of the grounds on which they dispute against the Trinity, "so high a matter, and so necessary to be known." He concludes by affirming that matter to be "A MYSTERY INDEED IN THEIR SOPHISTIC SUBTLETIES, BUT IN SCRIPTURE A PLAIN DOCTRINE."

REVIEW.

UNIVERSALISM NOT OF GOD: An Examination of the System of Universalism; its Doctrine, Arguments, and Fruits, with the Experience of the Author, during a Ministry of twelve Years. By Matthew Hale Smith. Published by the American Tract Society. 18mo: Pp. 258.

THE subject of Universalism is one which we ever contemplate with mingled emotions. When we consider the awful nature of the question under discussion, future and eternal retribution as the desert of transgression, it awakens the most solemn sense of the evil of sin. The penalty, terrible as it is, does not exceed the greatness of that evil. No punishment can be too great for sin committed against a God of such love and goodness. This feeling of solemnity changes to sadness in view of the multitudes who, on this subject, are deluded by false teachers; and who are led to believe, the more sincerely the more fatally, that there is no hell, or other state of future punishment. This compassion for the deceived turns to indignation against their deceivers, to whom the word of the Lord by his prophet so fitly applies: "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." This indignation against these falsest of false teachers who steal the Christian name, subsides into contempt as we witness the

sorry cunning with which they seek to hide the shallowness of their sophistry. At last, the inspection of the tricks by which they juggle texts of Holy Writ into a likeness and a seeming opposite to their real meaning, becomes a strong provocative to mirth. So ridiculous are the impostures of the priests of Universalism, that nothing could restrain the merriment they would naturally excite, but a remembrance of the solemnity of the subject on which they practise their absurd and fantastic operations.

Of all the false systems, which Satan has devised for the delusion of the souls of men, scarce one appears so audacious and repulsive as ultra-Universalism. While we are perfectly sensible, that many amiable and intelligent persons have been, by various influences, drawn away after this pernicious error, we do not think any the better of it, on that account; but we rather abhor it the more sincerely. When all due allowance, however, is made for such cases, it still remains evident, that Universalism, on the whole, has a character for coarseness which attaches itself to no other sect pretending to the Christian name. Its temper is incomparably virulent and unclean. Whatever it commends, it disgraces; whatever it asserts, it discredits; whatever it touches, it desecrates.

Its aspect of heartlessness and insincerity is made more staringly conspicuous, by its utter unsteadiness. During the short period in which it has existed as an organized sect, it has undergone many and strange mutations. And it is abundantly certain, from present appearances, that its changes are not yet at an end. Voltaire, who was rather irreverent toward the ladies, as such vile wits usually are, declares of those "fair mutabilities," that their resemblance to the weather-vanes extends so far, that, like them, they grow rusty as they become old, and stick immovably to some point at last. But Universalism, which is not likely to live long enough ever to become an old religion, is so constantly whirling about "with every blast of doctrine," that its spindle can never accumulate rust enough to make it stationary. Several of its prominent preachers, weary of the toil of wresting the Scriptures, have abandoned them in favor of Davis's ridiculous revelations, which are much more to their mind. Others have embraced that subtlest and most villanous form of modern infidelity, called Universalism, which steals the Christian name, in order to stab the Christian faith; and that, in the Saviour's own name, it may scoff at

the miracles and resurrection of the Lord. The others too, though they rail roundly at Davis's impostures and at transcendental hypocrisies, by which, as they have sense enough to see, they can never make a living, are yet shrewdly suspected of secret infidelity. Nor is this a groundless suspicion. For how can men whose official life has been occupied in untwisting the Bible, and retwisting it the other way, retain any respect for it as the Word of God? The infidel tendencies of Universalism are so decided, that none but a thorough-paced partizan can deny them. It is notorious that the open infidels, who should best know the secret of their own strength, uniformly speak of Universalists as nearly allied to them, and as being well on the way toward joining them, and as most largely affording recruits to their ranks. It is well known, also, that the many persons who have broken away from Universalism with horror, and embraced the gospel as their refuge, all speak of the infidel spirit as fearfully prevalent among their old associates.

That the doctrines of Universalism, which denies that the actions of this life can have any effect, either for good or for evil, on the future life, must be corrupting and demoralizing in the highest degree, is obvious from the nature of the case. The strong incentives to strive for moral excellence, and to escape from the bondage of evil, are taken away. Goodness and evil themselves, being thus limited as to the extent of their influence and operation, lose comparatively almost all their importance. Thus every stimulus to virtue is weakened, every restraint to vice is loosened, and every temptation is left to work with undisputed power upon the baser passions of the soul.

The results which might naturally be looked for from such debasing doctrine, are found to be verified in fact. Of all the numerous converts to the truth, who have renounced Universalism, not one has failed to pronounce it a cherisher and fomenter of wickedness, as it has exhibited itself in their ministerial experience and to their close observation. They all ascribe their first impressions of its falseness, to the painful feelings excited by witnessing its direct tendency to harden the heart and defile the life. The same testimony is uttered by innumerable observers, intelligent and candid, who have looked at the fruits of Universalism, without tasting them. And this testimony even escapes, and that quite often, from the lips of those who, through the force

of prejudice or delusion, still feed upon those bitter fruits, and refuse to forsake the deadly tree which bears them. It is difficult to see how evidence can be more varied, complete and full, than that which bears witness to the pernicious and degrading influence of Universalism.

In a cursory perusal, during the past year, of the principal paper issued in the denomination, we were continually struck with the indications of its inward rottenness and impurity. Amid frequent boastings and vaporings of prosperity and success, which are intended to cover up the weaknesses and decays of the cause, there are ever leaking out the sure tokens of consuming disease. There are numerous sour complaints of societies whose lack of zeal suffers their interests to languish. Sometimes a minister is scolded for not paying his debts. Sometimes the low state of the cause in certain sections of the country is ascribed to the mean gifts or immoral conduct of men who set themselves up as its advocates and ministers. Thus one of them is complained of, who was "for a time a Universalist preacher; for a little time after an apostle of infidelity; then a lackey at the theatre; and lastly a Universalist again," on his way to preach in a large city of New England. A number of meeting-houses have been closed for want of funds to supply them with preaching, or abandoned and sold for debt. Many very cross-grained remarks are made about certain deists, who style themselves "the reform class" among the Universalist clergy, and who are "intent on establishing, if possible, a new kind of Christianity." Matters, indeed, have come to such a pass, that the Universalists of this region were obliged to hold a Convention, which spent two days in coming to the decision, though it was stiffly contested, that no man could, with any decency, pretend to be a minister of Christ, who disbelieves the teachings, miracles and resurrection of our Lord. The impostures of Davis, too, a Universalist minister, as we are informed, aided and abetted by several other preachers of the same stamp, put the poor editor into sundry dismal pangs at the dishonor which, as he conceives, they have done to the doctrine over which he watches.

It is a further token of the strong tendency of Universalism to come to nothing, that many of its ministers run themselves out, and take, some of them, to very humble callings. We have quite a list of these before us; of whom some are quack-dentists, who

try to furnish work for their own teeth by demolishing those of their unfortunate patients. Some are mesmerizers, living by their wits, or by the want of wit in the simple souls they practise upon. Some are agitators and reformers, laboring to bring in a sort of thieves' paradise and rogues' millennium. Some are herb-doctors, and also dealers in "simples." And besides these, there are others who are fancy-stock-brokers, kitchen-corporals, and the like. How is it possible to feel any respect for a denomination, which numbers such characters among its ministers in regular standing?

The worst influence which Universalism exerts is upon young men, who embrace it just long enough to be ruined by it. To the friends of such as are thus exposed, it is a matter of interest to be able to find books suited to serve as an antidote to the bane. Of these there have been many. Some have solidly confuted its errors by serious argument and solemn expostulation. Others have exposed its follies to just scorn, and shot it through and through with the arrows of satire; believing with an old poet, that exposing absurdity to laughter,

> "Decides great things,
> Stronger and better oft than earnest can."

But of all the works which have been given to the public, the preference, in our judgment, belongs to the little volume, whose title stands at the head of this article. Its title may almost serve as a table of the contents, which present, in a small compass, almost everything which needs to be said on the subject. It is admirably complete, and admirably condensed. It contains the substance of all that the author has written upon Universalism. No man can have a clearer understanding of that error, in its essence, in its supports, in its effects, in its evils, and in the considerations most adapted to refute it, and to disabuse those whom it has deluded. And in reducing the argument to the form in which it appears in this volume, which the American Tract Society has added to its series, the author has had the valuable aid and counsel of the Publishing Committee of that important institution. We trust, that, diffused by the labors of its faithful colporteurs, it will circulate far and wide; and prove as effectual, by the divine blessing, in counteracting the poison of Universalism, as Nelson's

"Cause and Cure for Infidelity" has been in dispelling that more open and honest form of unbelief.

The Universalists make no attempt to confute the *reasonings* and the *facts* alleged by Mr. Smith, except by assailing his private character; as though the reasonings and the facts must not be the same, let who will advance them. It is a striking circumstance, that any man in this community would be utterly ruined, if the public were to believe only a hundredth part of the charges against him, which Universalist editors and declaimers have alleged against Mr. Smith. Nothing could better illustrate the utter discredit in which their testimony is held by those who best know them.

It seems to us, that no man can read, with unmoistened eyes, the chapter which relates the religious experience of the author. If such men there be, we envy them not in respect to the "sterner stuff" whereof they are made. The difficulties of Universalism are next arrayed. Then the arguments against it are briefly stated. Next the twenty-two chief arguments urged in its favor are examined and exploded. Then the *fruits* of Universalism are exhibited, and a shocking spectacle they present. When the Universalists inveigh against the author for spreading out this dreadful array of facts, he may well retort upon them in the verse of Sophocles, as rendered by Milton,

> "'T is you that say it, not I. You do the deeds,
> And your ungodly deeds find me the words."

The book closes with a conclusive argument in proof of the future and endless punishment of the wicked, and with an impressive address to the Christian public on the subject of Universalism. In publishing this able work, the author has given his brethren a "writ of ease," discharging them from the necessity of sending forth anything else on this subject for a long time to come.

In our time, we have seen sects arise, and spread, for a season, with such rapidity, that they seemed certain to become strong and permanent. But they have withered as speedily as the prophet's blasted gourd, "which came up in a night, and perished in a night." This has been the case with divers sects, which have come forth to buzz and sting like insect swarms, but whose annoyances have soon come to an end. Universalism bids fair to meet a similar fate, and to be numbered ere long with the transient follies and extravagances of its day.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

UNITARIANISM AS RELATED TO ORTHODOXY AND EPISCOPACY. — Certain gentlemen, highly esteemed, at New Haven, have, of late, taken occasions to speak of Unitarianism in this region, as a tree full of ripe pears, which the Orthodox ministers are rudely shaking, while certain demure gentlemen are slily going about, with the laps of their silken robes outspread, to catch the falling fruit. And those New Haven gentlemen, about once in three months, administer sharp rebukes to their brethren here, for not managing so as to secure the spoils for themselves. We think these reprovers are wholly mistaken in this instance; and though it is hard to instruct such geniuses as think that they know more than their teachers, we wi l try to tell them how the case appears to those who dwell upon the spot. It is evident that, where the various parties are so mixed up as they are here, in the intercourse of business and of families, there must be numerous intermediate shades of opinion and feeling, and consequently many transitions from one denomination to another. It is no uncommon thing for a Unitarian to be converted to the evangelical faith. If it be a thorough conversion, he will be likely to make thorough work, and to take a decided stand for the truth. If he be half-converted or thereabouts, he will be disposed to look for a "half-way house," where he can satisfy his conscience, without going clean over to the side he has hated and opposed. We cannot better illustrate the relative position of the sects, than by an adventure which befel a person of this description, who has held an important office in the Commonwealth. This gentleman, who had long been a Unitarian, though still undecided in many of his views, had begun his studies with a view to "taking orders" in the Episcopal sect. At this time, he stopped, during a journey, at a populous town, which, in the heart of the noble county of Hampshire, sits in rural beauty on the banks of the Connecticut. Our stranger, charmed, as everybody is, with the delightful spot, hired a stage driver to take him in a carriage around the streets and environs. They presently passed by a stately sanctuary, perhaps the largest in New England. To the inquiry of the gentleman as to what it might be, the driver gravely and emphatically replied, in professional phrase: "That, sir, is the OLD LINE!" No explanation was needed. It must belong to the Standing Order of good old Massachusetts Orthodoxy. They soon came to a more modern building with a neat Doric front. To a similar question the driver quietly replied: "That, sir, is the NEW LINE, or what you may call the OPPOSITION!" This was enough to designate the shrine of a religion which our fathers knew not of. At last they espied a small structure, with pointed windows and an ambitious Gothic air. To the same question, the knight of the whip made answer: "That, sir, is the ACCOMMODATION LINE!" The traveller, who well knew the range which that line offers to the passenger, reaching from a fervent evangelical piety, with its prayer-meetings and Sabbath

Schools, to the elegant formalism which delights in crosses and candles, owned the aptness of these descriptive phrases, and used to relate the incident with considerable relish. Among all decided Unitarians, whether of the old fashioned, free-thinking class, or of the new fashioned, loose-thinking class, the anti-prelatical feeling is exceedingly strong. They idolize the "right of private judgment;" and cannot endure the thought of a holy corporation of priests to fix their opinions for them. The dread of losing their mental independence leads them to regard the Church as little more than a company coming together for religious purposes, and taking the title of Christian. To persons of this turn of mind, it must be very hard to submit to the demands of the hierarchy; and yet it may be much harder to yield to the claims of the gospel upon the depraved heart. It would not be strange, then, if more of them were to turn to Episcopacy than to Orthodoxy. And the Orthodox would far prefer to have the whole body of the Unitarians become devoutly Episcopalian rather than they should remain as they are. Aye; for the Orthodox would much sooner conform to Episcopacy themselves, than succumb to Unitarianism, and suffer that freezing faith to thrust its daggers of ice into their hearts, and to congeal their souls within them. The Orthodox can make no compromise with error for the sake of winning Unitarians. We can only take our stand on the saving truths of the Bible, and entreat them to join us *there*. If they will not be persuaded, we must sorrowfully leave them free to pursue their chosen course, fatal as it may be.

School Books. — Few persons are aware how profitable a matter, in a pecuniary point of view, is a successful school-book. Though very many fail of attracting notice, or enjoy but a transient popularity, yet some acquire such a circulation as to be a little fortune to the authors, and a mine of wealth to the booksellers. It would be interesting, if the statistics belonging to the subject could be collected. Thus a work on "Progressive Exercises in English Composition," a subject which would not be expected to create a very great demand, has had at least fifty-six editions. The "Rhetorical Reader," by the late Dr. Porter of Andover, has reached two hundred and fifty editions. Of a grammer lately issued, forty thousand copies were sold in the first year of its publication. The issues of Webster's Spelling Book can only be reckoned in millions. These are but a few examples which have casually caught our attention. It is probable that there are others which would be even more surprising. The writers of this class of books ought to have little cause for adopting Sir Walter Scott's complaint, — and he, by the way, ought to have been one of the last to murmur at "The Trade," — that "booksellers quaff their wine out of author's skulls!" For the edification of the zealous friends of education, we close with a passage from a sermon of Jacob Heubrand, a jolly German *prediger*, in 1590. "If there were no schools, the stronger would put the weaker in a sack; and there would be no end of this, till the people ate one another up. Head-law, and not fist-law, must govern the

world. But then, men of learning do not grow upon the trees, so that one has only to shake them down; and, with reverence be it spoken, put a pair of boots below for them to fall into."

THE CONSTITUTIONS OF THE HOLY APOSTLES. — These pretended Constitutions are regarded by some with utter contempt, as one of the most impudent of all "pious frauds." By others, who are ever ready to "crook the pliant hinges of the knee," at every sound of the words "canon" and "apostolical," they are viewed with considerable awe, as one of the chief records of that "apostolical tradition," which is their best Bible. They are valuable, however, to the student of church-history, as exhibiting the opinions which generally prevailed at the times of their appearance, which were somewhere along from the third to the fifth centuries, some of them being much older than the rest. Professor Chase, an enlightened and truly liberal scholar, and an ornament of the Baptist denomination, has published a carefully revised translation of these important documents which have exerted so much influence on the opinions and practices of past ages. He has added translations of copious and learned dissertations from the German, forming, with what he has given of his own, a complete apparatus for the study of this famous piece of antiquity. The volume forms an elegant octavo, and is one which they who are studious of such matters, will be sure to purchase and peruse as a matter of course.

ASSOCIATIONISTS IN BOSTON. — By a recent number of the "Harbinger," it appears that there is no institution here for living in common; though there are some fifty persons who contribute more or less to the cause, and occasionally attend the meetings. The number of real zealous souls "may be set as low as thirty, a fair share of whom are women." They spend at the rate of a thousand dollars a year, in support of the cause, by printing and preaching. Their place of worship, if it may be called such, is adorned with pictures and emblems; and they boast of it as "quite a little oasis in the waste of civilization." "This is the evening home of the hard-toiling Associationist, returning from his civilized drudgery." Here they concoct their schemes for bringing in the millennium of "Universal Unity," of uncivilized elegance and self-supporting indolence. This genteel union is divided into three voluntary groups, —the Group of Social Culture, the Group of Indoctrination, and the Group of Practical Affairs. Their Social Culture Group has fine times at its monthly parties; some of which are musical, some conversational, some dramatic, and some "essentially light-footed." This last is owing, possibly, to their being essentially light-headed; for observation shows, that extremes usually meet, and that specific levity of the upper understanding is usually associated with the same property in the nether understanding. Communitism will never flourish till natural depravity runs itself out; and till some way is contrived for all men to put their brains into a common stock, from which each shall draw out the average quantum for his own use.

Sir Walter Scott speaks of our general-fund philosophers, as men who would "convert the whole country into work-houses, just as Commodore Trunnion would have arranged each parish on the system of a man-of-war!"

PRISON DISCIPLINE IN AMERICA. — This is the title of an elegant pamphlet, which should have been a book, from the pen of Hon. Francis C. Gray. It relates to that main question in dispute between the zealous friends of reform in prison discipline, Whether solitary confinement at night with social labor in silence by day, as practised in the prison at Charlestown, is preferable to separate confinement and labor by day and night, as practised in the prison at Philadelphia? Mr. Gray argues in favor of the Charlestown plan, with a careful exactness in the statement of facts, and a calm consideration of the practical results of the two systems, which appear to make his position impregnable. His work possesses the highest merits which can be sought for in a discussion of this nature. Suffice it to say, that under the Charlestown system, neither death nor insanity are more frequent, than in the surrounding community. While under the Philadelphia system, the deaths are more than twice as numerous as at Charlestown; and the cases of insanity are as thirty-six to one! Moreover, the Pennsylvania convicts, who neither die nor go mad outright, become, for the most part, enfeebled in body and mind. And yet our modern "malignant philanthropists," who would scientifically immolate a whole generation to an experiment in morals, are in favor of a method which outrages all the instincts of humanity, and subjects nature itself to years of crucifixion. It is queer, that these fanatics are violent opposers of capital punishment, though they would doom at least one convict in a hundred to die by such slow tortures, while expiating an offence not made capital by the law. As for insanity, they care little for that; having no fear that their poor convicts will ever be more crazy than their kind patrons of the "Murderer's Friend and Assassin's Aid Society." The last number of the North American Review contains a very able article on Mr. Gray's production, favoring and strengthening his results. This review is said to be from the pen of the editor, under whose vigorous hands that celebrated Quarterly cannot but prosper. In Mr. Gray, we have the logic of the subject; in his reviewer, we have "the logic set on fire." The reviewer pays a high and richly merited tribute of commendation to Mr. Louis Dwight, the much-abused Secretary of the Boston Prison Discipline Society, for the firm and successful stand he has maintained, in restraining the mischiefs of the cruel Philadelphia system, and in sternly refusing to "make a compromise with insanity and death."

MR. WINTHROP'S SCRIPTURE. — This honorable gentleman, on his election as Speaker of the lower house of Congress, made a very fine address, in which he piously alludes to the Being, whose recorded attribute it is, that he "maketh men to be of one mind in

an house." Oh that he would make *that* house to be of one mind, in putting a stop to the abominations of the Mexican war! Let all the people say: Amen! As Mr. Winthrop's quotation looked Scripture-like, and yet seemed quite new, it produced no small sensation among editors, letter-writers, and ministers. Concordances came into demand; but failed to afford satisfaction. At last, it was discovered that the citation was made from one of several translations of the Psalter, in which good old Miles Coverdale had a part, and which is incorporated with the Episcopalian Prayer-Book. In the "authorized version" of the Bible, the passage, Psalm lxviii. 6, is given thus: "God setteth the solitary in families." The incident is curious, as showing how little the contents of the Book of Common Prayer are known among a people, who would at once have recognized any quotation from the Bible, and turned to chapter and verse without delay. This reminds us, that there are other sad discrepances between the Prayer-Book and the Bible. Thus in Psalm cvi. 30, the Bible says, that Phinehas "executed judgment;" but the Prayer-Book translates it, that he "prayed." Again, in Psalm cv. 28, the Bible says: "and they *rebelled* not against his word:" but the Prayer-Book asserts just the contrary on the twenty-first day of every month, "and they were not *obedient* unto his word." Thus, twelve times a year, our excellent friends in the Episcopal Church, and Mr. Speaker among them, with the audible voices of the whole of their responding congregations, flatly contradict the sacred oracles of God! This is certainly very awkward; not to say, quite shocking. And we fear that the worthy people who stick to the Prayer-Book, even when it directly denies the Book of God, are themselves "not obedient unto his word;" though they may "be of one mind in an house," at the time of committing this piece of unintentional irreverence.

MONTHLY RECORD.

A singular controversy has been going on for some time, in regard to Popery at the West. Rev. Mr. Clark of Portsmouth published a pamphlet contaniing statistics which went to show that the principal schools of the highest class, in some of the Western States, were in the hands of Papists, and that Protestant interests were much endangered thereby. The "Journal of Commerce" at New York, and the "Herald," a Presbyterian paper at Louisville, Kentucky, warmly denied the danger; and produced facts and statements designed to show, that the Protestant schools were very far in advance of the Papal, both in numbers and influence. Various writers have taken part in the debate, which is, perhaps, far from being settled. According to present appearances, it would seem that the Romanists

had created needless alarm, by publishing exaggerated accounts of their own proceedings and successes. It would further seem, that there is as much need of effort at the East, to supply teachers and the means of education for the West, as has been asserted. But it is needed, not so much for counteracting Romanism as for the prevention of barbarism and infidelity; very much as Dr. Bushnell maintained in his noted sermon on Home Missions.

There has also been a newspaper controversy carried on with some warmth, excited by the examination of a candidate for ordination in one of the parishes of Newbury. The only practical result of the discussion thus far, appears to be a confirmation of the fact which has often been suspected, — that it is very difficult and sometimes impossible for an "Old School Presbyterian" to understand some of the glorious *peculiarities* of New England Orthodoxy.

One of the most beautiful edifices for public worship in this State has just been completed for the use of Rev. Mr. Gilbert's society in West Newton. We take the more pleasure in noticing this evidence of prosperity in that ancient and beautiful town, because it is in the village where the State Normal School diffuses its malaria of hatred against evangelical religion. It was feared, at one time, that the fair fame of Newton, as to sobriety and the observance of the Sabbath, would be blighted. But in spite of the opening of a Unitarian conventicle to meet the wants of the Normalists, the cause of truth still prospers and prevails.

It has long been the custom of the Boston churches to unite in a meeting on the evening of the first Sabbath of the year, to pray for the conversion of the world. The last meeting of the kind was one of the most interesting of its class. The spacious house of worship in Park Street was filled with the friends of missions, who joined in the several prayers and listened intently to the addresses. It was a thrilling thought, that already the kingdom of Jesus extends "from sea to sea, and from the river to the ends of the earth."

After so long preparation, the Institution for Orphans at Philadelphia, under the will of Stephen Girard, has gone into operation. Had the founder required it to be conducted strictly on infidel principles, it is to be hoped that a Christian city would at once have refused the splendid bribe; or that the law would have set aside such a feature of the will, as "contrary to good morals." It can hardly be doubted, however, that the provisions of the will were studiously framed to prevent Christianity from ever finding an abode in those magnificent marble palaces. If such was the design, it is, for the present, confounded. The testator required that the "purest morality" should be diligently inculcated upon the orphans; and the excellent gentlemen to whom the care of the institution is committed, not being restricted by the will as to systems or text-books, have decided that the Bible, beyond any other volume, teaches the "purest morality," and teaches it in the most effectual way. High-churchmen may distrust the plan, but if those children are faithfully instructed from the Bible by pious laymen, they will be safe, and the devil disappointed. Satan's fine scheme will be turned against him-

self; and this instance, like the treason of Judas, will afford another proof that, despite his art and subtlety, the devil is but a poor, unconscious drudge, slaving in the work of God.

For nearly thirty years Rev. G. A. Calhoun has been pastor of the Church in Coventry, Ct. He has all that time been preaching in an old-fashioned pulpit, "so high that it was dreadful," with a massive sounding-board impending over it. His people have taken advantage of the temporary absence of their pastor, to erect a new church edifice of great beauty and comfort. His return will test the question, Whether old wine, in its full strength and flavor, can be put into new bottles, so that both may be preserved?

A Unitarian minister in New York, Rev. Mr. Bellows, conducts a paper called the "Christian Inquirer." In this paper, some months since, he commended the Universalists; and, to their great delight, expressed a readiness to exchange pulpits with them. A correspondent of his paper, not satisfied with this, attempts to draw out the editor on the subject of universal salvation. In a long article, Mr. Bellows avows his belief in Universalism; but thinks that it is better and safer to preach endless misery! He also admits that Universalism is not in the Bible, and that he holds it as a philosophical deduction. Here is a professed minister of the Bible, declaring his belief in a system of doctrine not contained in that Bible. Here is a professed minister of the truth, admitting that what he rejects as error is safer for men than what he embraces as truth! "Their rock is not as our Rock, even our enemies themselves being judges." The Universalist organs speak of these admissions of Mr. Bellows "with surprise and pain." We too have read them with pain, but without any surprise.

Our Monthly Record for January contained a statement in regard to the decline of the Unitarian interest in Boston. The papers of that denomination in this city copy the statement; and though they dare not deny one line of it, they unite, in imagining that we wrote it with a "chuckle of satisfaction, exactly similar to a Yankee pedlar, who had just succeeded in cheating a servant-girl out of a quarter of a dollar." We "imagine" that those accomplished editors, when they concealed their vexation by penning this evasive jest, must have chuckled with a satisfaction exactly like that of the same servant-girl when she had succeeded in partially repairing her loss, by cheating her mistress out of three cents.

The first of the series of Sabbath evening lectures, in the Old South, was preached January 9th, by Rev. Mr. Blagden. The pews, both tiers of galleries, and aisles were full. Hundreds stood up during the whole service; and hundreds more, unable to gain even this privilege, went away. The preacher retained the undivided attention of this great audience to the close of his discourse, which was an able, affectionate and earnest argument in favor of the plenary inspiration of the Bible. — On the next Sabbath evening, January 16th, Rev. Dr. Waterbury gave the second lecture, on the "fall of man, and the character of the race as affected by that event." This, too, was a very able production, "sound and ortho-

dox," as Hollis would say; and held that vast audience, which, if possible, was more crowded than that of the preceding Sabbath evening, quiet and attentive for an hour and a half. The spirit of these meetings, and the interest excited by them, seem to indicate that the pastors who have engaged in this work, have not mistaken the will of God.

The decease of Rev. Dr. Codman, followed so soon by that of Hon. Judge Hubbard, caused the last year to close sadly for our churches in this region. These excellent men, who have so long "seemed to be pillars," made us tremble when they fell. Many have leaned upon them for comfort and support, fully confiding in their Christian integrity, wisdom, and kindness of heart. Each, in his sphere, was a man to be loved, honored and trusted. Long and gratefully will their memory be cherished for their early efforts and sacrifices in the cause of truth, at the time of its lowest depression and most imminent peril.

ORDINATIONS.

Dec. . Mr. S. S. Hyde, East Falmouth.
" 8. Mr. Wm. H. Corning, Clintonville.
" 29. Mr. E. D. Taylor, West Stockholm, N. Y.

INSTALLATIONS.

Dec. 8. Rev. Joel H. Linsley, D.D., Greenwich, Ct.
" 9. Rev. Edward A. Bulkley, Geneva, N. Y.
" 15. Rev. William Barnes, Foxborough.
" 22. Rev. Robert C. Learned, Canterbury, Ct.
" 28. Rev. Ralph Perry, Agawam.
Jan. 5. Rev. Samuel H. Morrill, Old Town, Me.
" " Rev. Solomon B. Gilbert, Parma and Greece, N. Y.
" 12. Rev. George E. Day, Northampton.
" " Rev. J. C. Paine, Gardner.

DEATHS OF MINISTERS.

Dec. 23. Rev. J. Codman, D.D., Dorchester, æ. 65.
" 17. Rev. Nathaniel B. Fox, Abington, Ct., æ. 36.

CHURCHES ORGANIZED.

Dec. 21. Hingham.

The Madison Street Church, in New York City, Presbyterian, has been organised as a Congregational Church.

THE

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OUR COUNTRY, AS TO THE PRESENT.

WE must keep in view our past history, that we may be enabled to form a correct estimate of our inheritance, and the blessings it conveys. Our fathers have bequeathed a precious legacy. Their name is a tower of strength. It should be cherished, not only with filial pride, but with an honest intent to imitate their virtues, and to consummate the noble plan they commenced. It was their plan to form a community pervaded, in every part, by the spirit of the Bible. We are the only nation whose infancy was baptised into a pure Christianity; the only people whose beginnings were lighted by cultivated intellect and elevated piety. We alone have no relics of barbarism, no feudal customs, no hereditary wrongs, to impede the progress of reform. It becomes us, therefore, to mark out a new path, untrodden by kings, and open only to those, who make the Bible their statute-book. Thus alone do we walk in the steps of our fathers, who pitched their tent here in the wilderness, to escape the corruptions of the old world, and to lay their foundations anew.

The lesson, thus taught in our origin, is repeated in our advancement thus far. We have grown with unexampled rapidity, but under the operation of causes almost unknown to the old world. Conquest and the sword have as yet had little to do with our growth. Wars have added scarcely anything to our domain or population. By peaceful influences have we, till just now, extended our territory and increased our census. The emigrant, exiled from the land of his birth by poverty or oppression, seeks

here a refuge and a home. The wide valleys of the West invite the starving laborer from his field of unrequited toil in the old world. Free mind and unfettered enterprise reduce all the elements of nature into servitude to man. Every stream in its flow, drives the machinery to weave his clothing and grind his corn. Every lake and river is rippled by the steam-paddles, which stem wind and current. Mountains bow and valleys are exalted, that the iron road may penetrate every inland hamlet, opening easy communication with the highway of nations, and bringing nigh them that were afar off. Labor meets its reward: man is free: the soil belongs to the tiller of the ground. The old world is a paradise to the rich and noble, but a desert to the poor and plebeian. The new world is the Eden of the industrious, nor does the diligent hand cultivate it in vain. Under this influence, the afflicted and the oppressed of every clime come, as clouds, or as doves to their windows; and swell our numbers, and cover our territory. No nation was ever so built up. Under old dynasties, wars of conquest have extended dominion, and gathered a tributary population. But God has not so increased our greatness; and we are blind to his teaching, and unworthy of the new dispensation committed to us, if we ever adopt the old maxims of despots, and play "the game of kings" for the enlargement of our borders.

As our origin and progress, so our institutions, civil and religious, are peculiar; and belong to a new order of society. Louis XIV., that embodiment of despotism, said, in sober truth, as well as in the pride of power: "I am the State!" But we know no such theory of government. Here, the people is the State. Their will is the law, their happiness is the aim, their virtue is the strength, of society. Rulers, elected for a limited time, not created by the accident of birth, are their servants, and are responsible to them for the trust reposed. This is new. Old tyrannies and despotisms knew nothing like it. Mind and tongue, too, are free. The press is unshackled. The Church is not chained to the State; nor desires influence, other than her truths may exert over the hearts of both ruler and people. The free-will offerings of the people support the sanctuary and the altar. Education is open to all. The children of the people are cared for. Neither Church nor State would have them grow up in ignorance; for a religion and government, based on the Bible, must be in fear, not of light,

but of darkness. In these free institutions, there is an admirable adaptation to a new order of society; but they are wretchedly inadequate to a career like that of older nations. These institutions are made for peace, not for war. The camp and the quarter-deck know no freedom. "I am the soul of the army," said a mighty captain, "I want men to act as I think." A shackled press and a servile priesthood, ready to heed the beck of power, and sway the people to the caprice of their rulers, are essential to a warlike nation. Even the old Roman, when the enemy thundered at the gates of the Eternal City, gave up his republican institutions; and clothed a dictator with the power of life and death in his single will. It was wisely done, for despotism and war are twin-brothers. A government based on the Bible, and designed therefore to introduce the reign of peace, is unfitted for hostile aggressions. Such a government our fathers designed ours to be. Let us go on this errand of peace. Fearlessly scouting the dogmas of kings and conquerers, let us boldly open to the world a new dispensation, in which the ploughshare and the pruning hook displace the spear and the sword, and the people learn war no more.

Under the influence of these institutions, there has grown up a people with marked characteristics. They are money-getting and money-loving; but no people expend more willingly for useful ends. Mark the numerous churches and school-houses, and the means of instruction provided for all classes; the canals and railroads connecting every part of the land; the charitable and benevolent institutions shedding light over the earth. There is a love of peace and peaceful arts. When, a few years since, our legislators were stirring up the elements of strife with England, and Congress rang with the notes of war, how anxiously the nation waited; and how gladly it welcomed the treaty, nor cared how the boundary was fixed, so peace were secured. As to the present unhappy war with Mexico, the nation must speak out in indignant remonstrance, before it be too late to banish from our councils the accursed spirit of conquest.

How quickly the people move at the call of benevolence! When Greece was perishing by sword and famine, a thousand hands were spontaneously extended for her relief. When famishing Ireland lifted up her voice, promptly sped the swift-winged ships, freighted with willing charities. War was then raging; but the

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people cast out the cannon from the battle-ships, and filled the disarmed frigates with bread, and sent the black-hulled messengers, as the raven to the prophet, on errands of mercy. Such a people may be seduced by the glitter and pomp of arms, and trained to desire conquest; but it must be in violence to their better feelings, and an offence against their conscience.

There are indeed discordant elements among us. One is slavery; an evil which pollutes the soil it touches. New England and many other of the States are free from the curse; and by their rapid advance, and the triumph of free labor, struggle mightily against it. Slavery must bow. In the old world, errors are hallowed by age; but in our land progress makes continual innovation. Before the advancing wave, slavery must be washed away. Blessed when it comes will be the year of Jubilee.

War is raging. Our statesmen differ as to its causes and its ends. But we believe it to have been commenced needlessly, and blame both the Executive and Congress for hasty action. Let all deference be shewn to the powers that be; but where truth and justice are concerned, we speak without fear. And should the ministry of New England ever fail in such emergencies, let the people slay them on the altar, and no cry of innocent blood will ascend to heaven. All the glories of Monterey and Buena Vista do not compare, in our opinion, with the sentiment expressed by General Taylor at New Orleans: "He knew not how others felt; but for himself, how much soever he might forget, in the hour of battle, the sad consequences of the strife, they always rushed upon his mind afterwards, making his heart to sink, and causing him to feel like a child." How deep an odium should rest on a system, which degrades such a man into a murdering machine. And such are many in our armies; men worthy of a better fate. Nor can we avoid a feeling of mortification, while contrasting the strength of our nation with the weakness of the foe. The Mexican for centuries has been crushed and broken. The Castilian ground him to the dust; and he escaped the yoke of Spain, only to be the prey of contending factions. A lordly and pampered priesthood has kept him in ignorance and degradation, till the whole nation is depressed and dispirited. Alas! that the American eagle should strike beak and talons into a victim already torn and bleeding; and whom it were more worthy of his strength to bear on his wing, and carry as his young.

The war with Mexico is to be lamented as being a border war. Oh, that there might have grown up on this continent a brotherhood of nations, who had never lifted up the sword against each other! Europe is afflicted with ancient and hereditary feuds. France and England cherish the memory of their old battle-fields. No Frenchman ever forgets the entrance of the allied armies to Paris; nor does the Prussian forget Jena, and Napoleon's march into Berlin. What Russian but remembers Moscow? Even in our land, though more than half a century has passed, we do not forget that the British soldier shed the blood of our citizens, in the streets of Boston. Generations pass away, but these old memories remain. Would that no such embittered recollections could be cherished against us by nations on this continent. But, alas! this hope is vain. The Mexican has seen our troops in his capital, the conqueror in his palaces. For ages that memory will be a root of bitterness, which cannot be plucked up.

Amid these discordant elements, it is consoling to think, that the recording angel writes on the same page with the Mexican war, the charities rendered to famishing Erin. Like the patriarch, we have sent forth from the ark the raven and the dove! The raven is not returned. The bird of ill-omen is yet croaking over the blood-deluged plains of Mexico. But the dove is come back with the olive-branch, the gratitude and blessing of them that were ready to perish. More precious is the prayer which goes up from the humblest cottages of Ireland, invoking a blessing on America, than all the triumphs of Buena Vista and Cerro Gordo. May God hear that prayer, and pardon our sin!

RESURRECTION OF THE BODY.

Among those who enjoy the light of revelation and profess submission to its doctrines, various sentiments are entertained concerning the resurrection. Some suppose that every particle of the body, as it is laid in the grave, will be revived; and thus the very body which was the temporary residence of the spirit here on earth, will become its habitation in the future state. Probably this is the view which is entertained by most people; and it suggests some inquiries worthy of consideration.

It is the opinion of others, that at the moment of death, there is eliminated from the expiring body an impalpable, indestructible part which at once becomes the spiritual body, and in which the soul enters upon its destiny and abides forever. This theory has been set forth of late with much learning and confidence, and has gained some converts. But we cannot regard it with favor, for it seems incompatible with the Scriptures; and is by no means necessary to obviate the difficulties attending the common view of the resurrection. According to the new theory, there is no one time for a general resurrection; but every man receives his spiritual body at the time he dies. But the Scriptures inform us of a certain period when all the dead will be raised together: "Every man in his own order; Christ the first fruits; afterward, they that are Christ's, *at his coming*." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." In these passages we are explicitly informed that the resurrection of all Christians, except those that may then be on the earth, will occur at a particular time; and that time is the closing of the Christian dispensation. Moreover, the new theory does not connect the resurrection at all with the grave. If there is eliminated from the dying body the spiritual body, in which the spirit ascends and dwells forever, then there is surely no resurrection; nothing which can be properly mentioned in connection with the grave. But the doctrine of the Bible is, that the dead arise from the grave, that their resurrection bodies are derived from those mortal remains which repose in the dust. The declaration of the prophet Daniel is: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." And the kindred doctrine of Christ is: "The hour is coming, in the which all that are in the graves, shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The natural, obvious and unavoidable import of these passages is, that, at Christ's second coming, all the dead will be raised from the grave, and enter on their final destiny.

The Bible doctrine of the resurrection is, *That from the remains of these earthly bodies, our spiritual bodies will be formed and raised from the grave.*

By this we do not mean, that every particle is to be revived in the same nature and form which it had in death. The grain which is cast into the earth, corrupts and dies, and afterwards springs up entire. But all the particles of seed are not in the fruit; though the fruit is produced from the seed. This is the familiar illustration which Paul uses to set forth the nature of the resurrection, in reply to the inquiry: "How are the dead raised up, and with what body do they come?" He says: "Thou fool! that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." From this the apostle proceeds to speak of the different kinds of flesh among animals; of the different degrees of glory possessed by terrestrial and celestial bodies, and also by the sun, moon and stars. All this variety of illustration was designed to aid our conception of the resurrection body, as something far different from, and far more exalted and glorious, than the clayey tabernacle which returns to the dust. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." From this whole passage, two points are fully established. One is, that the resurrection body is formed out of, or is derived from, the mortal body, which dies and moulders back to dust; the other is, that the resurrection body is very different from, and very superior to, that from which it springs.

Is any one ready to inquire, How it is possible, that such a spiritual, incorruptible and glorious body can be formed from such a frail, base and corrupt material as that which composes our earthly body? Remember there is nothing too hard for the Lord. Do not distrust his wisdom and power. Consider what he hath done and is continually doing; and you will have no doubt that the glorious things revealed in the Scriptures, will yet be accomplished. Let such as are troubled on this subject, look abroad, at this season of the year, on the face of nature. How desolate and dreary! A pall of sadness seems to be spread over everything abroad, and we are compelled to retreat from the natural world, to find anything to cheer the eye and gladden the heart. To one

who never witnessed how God causes the seasons to revolve, and makes everything beautiful in its season, it might seem impossible that the earth should ever revive again, that the trees should ever resume their foliage and clap their hands, and that the air should ever be filled again with fragrance and melody. But wait a little time, and the flowers will appear on the earth again, with their sweet breath, and their soft, beautiful dress; the fields and trees will be clothed with their accustomed verdure; and the singing of birds and the voice of the turtle will be heard once more. We shall be called forth from our retreats to behold, to admire and adore! All this life and beauty have sprung from the death of winter, year after year, for nearly sixty centuries; and who now will regard it as a thing incredible, that God should open the graves of the dead, and call forth from their sleeping dust bodies of immortal vigor and heavenly beauty? Every spring shews us an exhibition of powers equally wonderful with that, by which the doctrine of the resurrection will be illustrated at the second coming of Christ!

Let us contemplate our bodies as they now are, weak, perishable; but yet the fairest forms in the whole visible creation. What an exhibition of wisdom, skill, power and benevolence in the human frame! "We are fearfully and wonderfully made." But whence sprung these earthly temples in which we tabernacle? They were reared from the dust, the inert, base and formless dust, which we tread beneath our feet. If from such material our Creator could construct and fashion these bodies, so as to be the most beautiful forms that move on the earth, can we doubt his ability to raise from their ashes bodies which will be spiritual, powerful, incorruptible and glorious!

The diamond is one of the most precious stones. It is harder than any other, and can be polished so as to possess a most brilliant and perfect lustre. But it is derived from a base material. It is composed of charcoal. God can arrange the component parts of that soft, porous, unsightly substance, so as to produce a gem most beautiful and precious. And shall we doubt his ability to take our vile bodies, and fashion them like unto Christ's glorious body? "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." But that Power which created them at first, can re-create them, and fashion them as it may please him.

Some men reject the Bible because it teaches this doctrine of the resurrection. They inquire concerning a man who was burnt, and whose ashes were driven away on the four winds; or of one whose body has been carried in fragments into different parts of the earth, how his body can be raised again, and especially after it has mouldered, and become component parts of vegetables, and the bodies of other animals, age after age? To such men we are inclined to speak in the language of Paul: "Why should it be thought a thing incredible with you, that God should raise the dead?" Cannot the Providence which notices the falling sparrow, and numbers the hairs of our heads, watch over the resting place of our dust? Suppose the remains of your bodies to be carried away on every wind, scattered on every continent, and mingled with the waters of every ocean; will not Jehovah be able to gather enough of them to form your resurrection body?

The bodies which men now have were formed of materials collected from all parts of the world. They will be sensible of this, if they reflect a moment on the various articles of food by which they are nourished and strengthened. Some of them are from distant climes; and others from the depths of the sea. It seems, then, that Providence has reared the bodies men now possess, by gathering their constituent elements from all parts of the globe; and now should these elements be scattered again after death, will it be impossible for God to find them and form resurrection bodies?

It is a fact well known to those acquainted with anatomy and physiology, that the human body is continually changing. To some extent the fact has fallen under the observation of all men. We have seen people waste away under the influence of disease till their flesh was almost all consumed. As health was restored, their flesh returned again; but not the same flesh; it was composed of new materials, and was itself a new substance. Changes of this nature are continually occurring in the body, so that it is not precisely the same structure at any two different periods of time. If, then, our Creator can be continually supplying us with new bodies, composed of substances gathered from earth, air and sea, will He not be able to supply us with *one more* body at the second coming of Christ? No man can doubt of this, without denying the omnipotence of God, and shutting his eyes against the most common and undeniable facts.

TRANSLATORS OF THE ENGLISH BIBLE.

HAVING given some account of Dr. Andrews, who stands at the head of this list of worthies, we proceed, in this article, to give a very brief sketch of the other divines who were associated with him in the first company of those good men. Well does the marginal comment, in the Popish translation, say of them: "They will be abhorred in the depths of hell!" They may be abhorred *there*; but, after a while, nowhere else.

JOHN OVERALL.

This divine was born in 1559. Thus he lived through the whole of that happy period which many, as well as the bard of Rydal Mount, regard as the best days of old England,

> "When faith and hope were in their prime,
> In great Eliza's golden time."

John Overall was entered as a scholar at St. John's College, Cambridge. He was, in due time, chosen fellow of Trinity College in the same university. In 1596, he was made King's Professor of Divinity; and at the same time took his doctor's degree, being about thirty-seven years of age. He was soon after elected Master of one of the colleges called Catharine Hall. These appointments must be taken as full proof of his superior scholarship in that learned age, when such preferments were only won by dint of the severest study.

In 1601, on the recommendation of Lord Brooke, that great friend and patron of men of learning and genius, Dr. Overall was made Dean of St. Paul's, in London. It may be doubted whether this studious recluse, absorbed in studies, shone with the brightest lustre in the pulpit. "Being appointed," says Thomas Fuller, "to preach before the Queen, he professed to my father, who was most intimate with him, that he had spoken Latin so long, it was troublesome to him to speak English in a continued oration."

Soon after the throne was filled by James I., whom that accomplished statesman, the Duke of Sully, called "the most learned fool in Europe," the Convocation, or parliament of the clergy,

came together. Dr. Overall was prolocutor, or speaker, of the lower house. To this body he presented a volume of canons, the only book from his pen now extant. Its object was to vindicate the divine right of government. But though it was adopted by the Convocation, the king prevented the publication of the book, because it taught, that when, after a revolution or invasion, a new government or dynasty was firmly settled, this also could plead for itself a divine right, and claim the obedience of the people as a matter of duty toward God. This "Convocation Book," now long forgotten, was printed many years afterwards; and has obtained some historic celebrity, because it had the very effect which was apprehended by the monarch who suppressed it. For when his grandson, James II., was expelled from the throne, many bishops and other clergymen refused, through conscientious scruples, to swear allegiance to the new government of William and Mary. But Bishop Sherlock and many others, who at first declined the oath, professed to be converted from that error by the reading of Dr. Overall's book. But conversions which are so favorable to thrift, are justly held in suspicion.

It was while he was Dean of St. Paul's, that Dr. Overall was joined in the commission, the highest of his honors, for translating the Bible. And though long familiarity with other languages had made him somewhat inapt for continuous public discourse in his mother-tongue, he was thereby the better fitted to discern the sense of the sacred originals. He is said to have been "of a strong brain to improve his great reading."

John Overall, who "carried superintendency in his surname," was made Bishop of Litchfield and Coventry, in 1614. Four years later, he was transferred to the see of Norwich, where, in a few months, he died, at the age of sixty years. This was in 1619.

In his later years he was unhappily inclined to Arminianism. He was a correspondent of Vossius and Grotius, and other famous scholars on the continent. He was greatly addicted to the scholastic theology, now so much decried. Since the days of Bacon, the schoolmen have been much depreciated, because there was so little practical fruit of their studies. And yet there is something wonderful in the keenness and subtlety of their disputes; though it is lawful to smile at the excess which caused the streams of their genius to divide into ramifying rills, all absorbed in the dry desert of metaphysics. One of them is highly commended by

the erudite and fantastical Cardan, "for that only one of his arguments was enough to puzzle all posterity; and that when he was grown old, he wept because he could not understand his own books." We can conceive, however, that the refinement of the schoolmen as to definitions and shades of thought, might be a valuable quality in some, at least, of the company of translators.

Hadrian Saravia.

This famous scholar was a Belgian by birth. His father was a Spaniard, his mother was a Belgian, and both of them Protestants. He was born in 1530, at Hedin in Artois. Of his early life, no notices have reached us. He was, for some years, a pastor both in Flanders and Holland. He was, in his principles, a terrible high-church-man, and seems, from his zeal for the divine right of episcopacy, to have had some trouble with his colleagues and the magistrates at Ghent, where he was one of the ministers in 1566. From that place he retired to England. He was sent by Queen Elizabeth's council as a sort of missionary to the islands of Guernsey and Jersey, where he was one of the first Protestant ministers; knowing, as he says in a letter, "which were the beginnings, and by what means and occasions the preaching of God's word was planted there." He acted there in a two-fold capacity, doing the work of an evangelist, and conducting a newly established school, called Elizabeth College.

From his island-home, he was recalled to the continent by the Belgic churches, in 1577, and taught, chiefly at Leyden, for ten years. In 1587, he came to England with the Earl of Leicester, and became master of the grammar-school in Southampton, where, in the course of a few years, he trained many distinguished pupils.

His zeal for episcopacy led him to publish several Latin treatises against Beza, Danæus, and other Presbyterians. He also published a treatise on papal primacy, against the Jesuit Gretser. All his publications relate to such matters, and were collected into a folio edition, 1611. They are very highly praised by the "Oxford divines," who have given occasion to Macaulay to say, in his caustic style: "The glory of being farther behind the age than any other class of the British people, is one which that learned body acquired early, and has never lost."

In 1590, Saravia was made doctor of divinity at Oxford, as he had been long before by the university of Leyden. He was made prebendary of Gloucester; next of Canterbury, in 1595; and then of Westminster, in 1601. This last was his highest preferment. He added to it the rectorship of Great Chart, in Kent, some eight years after. He died, January 15th, 1612, aged eighty-two years. Thus his fluctuating life ended in a quiet old age, and a peaceful death.

It was his fortune to find friends and patrons among the great. Archbishop Whitgift, that stern suppressor of Puritanism, held him in high esteem, and made great use of his aid in conducting the controversies of his day. In particular, the arch-prelate relied much on Dr. Saravia's "Hebrew learning," in his contests with that stiff Puritan, whom Lightfoot styles, "the great Albionean divine, renowned in many nations for rare skill in Salem's and Athens' tongues, and familiar acquaintance with all Rabbinical learning, Mr. Hugh Broughton." Thus Dr. Saravia was accustomed to measure swords with no mean adversaries.

While Dr. Saravia was prebendary of Canterbury, the famous Richard Hooker was parson of the village of Borne, about three miles distant. Between these worthies, there sprang up a friendship cemented by the agreement in their views and studies. Professor Keble says, that Saravia was Hooker's "confidential adviser," while the latter was preparing his celebrated books "Of the Laws of Ecclesiastical Polity." Old Izaak Walton gives the following beautiful picture of their Christian intimacy: "These two excellent persons began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same; and their designs, both for the glory of God and peace of the Church, still assisting and improving each other's virtues, and the desired comforts of a peaceable piety."

Having thus sketched, with more fulness, probably, than it was ever done before, the lives of "the first three" on the roll of the first Westminster company, we must very briefly despatch their companions, of some of whom, in truth, but little more than their names is known.

Dr. Richard Clarke is spoken of as Fellow of Christ's College, Cambridge, and a very learned clergyman and eminent

preacher. He was vicar of Mynstre and Monkton in Thanet, and one of the six preachers of the cathedral church in Canterbury.

Dr. John Laifield was Fellow of Trinity College, Cambridge, and rector of the church of St. Clement, Danes, in London. Of him it is said, "that being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."

Dr. Leigh was arch-deacon of Middlesex, and rector of the church of All-Hallows, Barking, London. He is characterized as "an excellent textuary and profound linguist." He died in 1620.

Of Master Burghley of Stretford, of Mr. King of Sussex, and of Mr. Thomson of Clare, an Oxford scholar, we can only recite the names, which, when they were living, were deemed not unworthy of a place in this roll of eminent divines.

Wilhelm Bedwell was of St. John's College, Cambridge. He was vicar of Tottenham, where he died in 1632. He was reputed to be "an eminent oriental scholar."

This closes what we have to say of that company of ten, to which was committed the translation of the historical books, from Genesis to the Second Book of Kings inclusive.

THE BOARD OF EDUCATION.

We have read with great interest "the Eleventh Annual Report of the Board of Education, together with the Eleventh Annual Report of the Secretary of the Board," printed for the Legislature of Massachusetts.

The Report of the Board is brief and formal. It contains matters on which it might be well to offer some remarks; but, for the present, we pass it by, that we may come at the more extensive and fruitful Report of the Secretary.

It appears from this document, that our schools, in nearly every respect, are gaining ground. For the last ten years, the average annual increase in the amount of money, raised by direct tax for their support, is thirty thousand dollars. And the whole amount last year, approaches toward seven hundred thousand dollars. The Secretary regards this increase as a proof that the public

mind is becoming favorable to the Board of Education. Whereas, it is notorious that not a cent of this money is in any degree under its control; and the Board itself, in its very last Report, complains of "the prevalence of misapprehensions, which ought to be corrected;" and "respectfully solicits the public attention," while it makes an explanation of its powers and duties, designed to show that it is the most innocent and harmless thing that can be. The Board declares that it has no power by law, but "simply a power to collect and diffuse information, and to make suggestions to the Legislature." To this important and dignified calling, may be added the duty of accumulating cart-loads of inconvenient, perplexing, and vexatious registers and returns from towns and school-districts, to swell the "lumber-mountains" of documentary rubbish at head-quarters. But their principal duty is to back up their visionary and controversial Secretary in all his transcendental schemes, and his dabblings and palterings with the "piety" and the unchristianized Christianity which shall be taught in our common schools. Besides this, it is the duty of the Board to whitewash, as well as may be, the Normal School at West Newton, with all its Parkerism and Ultraism. The Board is a very cumbrous part of the machinery of State. The great mass of the voters who assess themselves so largely for the support of their schools, so far from doing it out of growing confidence in the Board, care as little about it, (the more is the pity,) as they do for Prince Albert's moustaches.

It is an interesting fact, as appears by the Secretary's Report, that, while the number of male teachers employed in this State has remained almost stationary for the past ten years, the number of female teachers has been steadily increasing, till it is nearly fifty per cent. larger than it was at the beginning of that period. The compensation of teachers, though still very inadequate, has also increased. The attendance of scholars is likewise somewhat greater.

The Secretary makes great complaint of the large proportion of children between the ages of four and sixteen, who do not attend the schools. No doubt there is a highly culpable neglect in this particular; but it appears to us, that he unduly magnifies it, and brings undeserved reproach upon the character of the Commonwealth. In the first place, the age of *sixteen* is a somewhat arbitrary limit. Some children ought to be kept to school longer

than others, according to their capacity, attainments, or destination in life. A vast proportion of our district schools holds out little or no inducement to the attendance of scholars over fourteen years of age, who have learned all that can be expected to be acquired in them. Then again, *four* years is a very tender age, comprising many thousands of children, who, by reason of poverty in respect to clothing, the distance of their homes from the school-houses, and oftentimes the badness of the roads, must be hindered from any regularity of attendance. Moreover, among two hundred thousand children, there must be a very large per-centage of such as are prevented from attendance by feeble constitutions, or by protracted sickness. Many, no doubt, are detained from various schools through a just dissatisfaction with the government or instruction in them. If reasonable allowance is made for such cases as these, it would reduce the thirty thousand, or forty thousand, who were not in attendance last year, to a comparatively small number of such as were absent without sufficient reasons.

Considering that the attendance is altogether voluntary, so far as the parents or guardians are concerned; and that we have many recent emigrants among us, who have not yet learned the value of instruction, the returns would seem to indicate a high degree of zeal in the matter of education.

It is the more unpleasant to see the Board of Education and its principal officer, playing the alarmists in this matter by making the case look as bad as possible, because the Secretary's Report evidently looks toward coercive measures, for compelling attendance at school by force of law. Such a restriction on the liberty of the people will naturally be followed by other compulsory laws, imposing a uniform amount of taxation, to support the schools to which the sheriff's officers shall drag the pupils. Then, again, as this system requires a certain class of teachers to carry it out in all its transcendental refinement, the State will have to make it obligatory on them all to be dyed in the vats of Normalism. Thus shall we have the boasted "Prussian System" in all its glory. "A paternal despotism" will undertake to "do everything *for* the people, and nothing *by* them;" and the "bureau of education" will be the central seat of moral and political power.

But the grand feature of the Secretary's Report, which the Board recommends to special attention, is to come. The heats of the last summer ripened in his fertile brain one of the strangest

conceits it has yet produced. He prepared a *Circular*, of only nine closely printed pages, to be addressed to teachers of acknowledged celebrity and success. Having given his views as to what common schools ought to be and might be, he proposes three questions. The first relates to the time which the person to whom it is addressed has spent in teaching. The second inquires into the number and sex of his pupils. The last is thus succinctly and luminously expressed:

"Should all our schools be kept by teachers of high intellectual and moral qualifications, and should all the children in the community be brought within these schools, for ten months in a year, from the age of four to that of sixteen years; then, what proportion — what per-centage, of such children as you have had under your care, could, in your opinion, be so educated and trained, that their existence, on going out into the world, would be a benefit and not a detriment, an honor and not a shame to society? Or, to state the question in a general form, if all children were brought within the salutary and auspicious influences I have here supposed, what per-centage of them should you pronounce to be irreclaimable and hopeless?" Pp. 56, 57.

This Circular was sent to eight individuals only, all of whom replied at length; and their replies are given in the Report. These eight persons were selected with reference to their supposed orthodoxy, on the point of native depravity; though no intimation was given them, that the honorable Secretary was playing the experimentalist on their religious sentiments, and the practical bearing of those sentiments on their views of the utility of careful training for the young.

The several answers, which are each of them highly creditable to their respective writers, were undoubtedly penned under the supposition, that the circular to which they were replying had been somewhat generally distributed, without any limitation to the professors of a particular creed. They are remarkably harmonious in the results to which they come; and allowing somewhat for the high coloring which all educational enthusiasts are apt to give to the probable success of their plans, the replies are very satisfactory. They confirm the opinion which has always been held by orthodox believers, and which was the motive of our Puritan fathers in founding our free-school system. The orthodox have always believed in restraining grace, operating through the means of instruction, laws, natural affections, and the like, to keep human

depravity within bounds, and make it possible for sinful m
live in society. Next to converting grace which turns the
to goodness, they have ever relied, under God, on educati
the chief means of restraining grace, and of sustaining
order. And they have always felt a confidence, that,
Christian education was faithfully applied, it would have at
this effect in almost all cases. No persons have had a d
conviction of the power and permanence of early impressio
the formation of individual character. As Milton says:

> "The childhood shews the man,
> As morning shews the day."

It needed no circular, slily dropped here and there, to brin
this result. It is on this very ground, more than any other
orthodox Christians have ever been so zealous in the matt
education; and this explains the fact elsewhere asserted b
Secretary, that nine-tenths of all the teachers in this Con
wealth are of the orthodox persuasion. This semi-ecclesia
functionary is hardly decided in his own mind, notwithsta
these facts are before him. He says:

"It may be difficult to determine which class will act unde
more conscience-moving motives, — those who hold to a total de
ity or corruption of the human heart, but still believe it c
emancipated from worldly vices and crimes by such instrument
as we can readily command; or those who hold that heart to b
urally capable of good as well as evil, and who therefore believ
only that a still larger proportion of the race can be rescued fro
dominion of wrong-doing, but that a consummation so glorious c
reached at a still earlier period and with a less expenditure of e
P. 87.

This brings to mind a wealthy merchant of Boston, who,
years ago, placed his two boys, nearly of the same age, unde
tutelage of one of our most eminent and honored divines.
taking his leave, the considerate parent expressed himself
reverend doctor, in business style, somewhat as follows: "
is Charles! he is a sad rogue; a very wild boy, and hard to
age. I want him converted in the real orthodox way, if poss
for if anything will do him good, it must be that! But
Henry, you need not trouble yourself about him. He is natu
a very clever lad, and will do well enough on the Unitarian pl

It is obvious, that they who believe in natural depravity will be the most earnest in employing every counteractive and remedial measure. While such as believe in natural goodness will be apt to let things take their own course, in the expectation that what begins so well will be quite sure to end well.*

The result of the Secretary's cunningly devised correspondence seems to be, that, in the opinion of his friends, there would hardly be one per-cent. of the children utterly "irreclaimable and hopeless," if all were trained for twelve years in schools of the proper character. It would seem, according to this, that the results which the Secretary proposes to attain by his scheme of popular instruction are already attained. In looking for the "irreclaimable and hopeless" part of a civilized population, we naturally turn our eyes toward the prisons and houses of correction. Massachusetts has, at this time, two thousand persons under confinement in such places. This is less than one quarter of one per-cent. of the population of the State. And suppose that there are not more than a fourth part of the persons in confinement as convicts, who would be, if justice had its due; — suppose there are thrice as many at large equally deserving of the discipline of the jail with those who are actually incarcerated; — we are already where the Secretary proposes to bring us. We see not how his grand schemes are to effect anything more than our present judicious system has secured. Very many, even of the convicts, and of those who for the present ought to be numbered with the convicts, are not "irreclaimable and hopeless;" and it will be hard to show, that the utterly incorrigible and abandoned form more than one per-cent., especially of our rural population.

* This latter expectation seems doomed to very general disappointment. However pure men may be imagined to be at the outset, they do not fail, in time, to contract their share of defilement. A noted wag, many years ago, tormented his minister, who was bitterly opposed to the doctrine of original sin, with the following epigram:

TO THE REV. STEPHEN BADGER.

"When *Stephen* first did life begin,
He says he was free from every sin;
But now he's got so full within,
'T is feared he'll burst his *Badger's* skin."

When the old gentleman met those saucy lines, they must at least have caused such a flush on the surface, as to remind the beholder of the "badger's skins dyed red."

The Secretary makes great use of the testimony of his eight orthodox correspondents to sustain the plan he urges upon the attention of the legislature. But they all, in different ways, express or imply the necessity of two things, of which he makes no account, and for which he makes no provision. They view it as an essential part of the plan, that all the teachers be persons of sound religious principle; and that the aids of divine grace be duly acknowledged and sought. They consider these two conditions as indispensable to the success of the scheme in favor of which they speak so warmly. But the Secretary brings them forward as endorsers of *his* scheme, which is to be carried out by a huge corps of semi-infidel transcendentalists, in pants and pantalets; with whom "grace" is either sentimentalism or a joke.

There is something quite striking in the manner in which the Secretary, or the Board through him, defines natural depravity. Speaking of his octave of correspondents, he says:

"All of them, without exception, are well known believers in a theological creed, one of whose fundamental articles is, the depravity of the natural heart. They hold, in a literal sense and with regard to all mankind, that the innate affections or dispositions of the soul are 'not subject to the law of God, neither indeed can be,' until another influence, emanating from the Godhead, and equal in itself to an act of creation, shall have renewed them."

Again, he speaks of his correspondents, as "those who believe that the human heart is by nature alienated from God, that its innate relation to the Holy One is that of natural repulsion and not of natural attraction, nor even of neutrality." — P. 86. It is very gratifying to find them so staunchly orthodox, even to the strongest old-school orthodoxy, from the worthy octogenarian Friend, to the excellent Lady at the West, who sends out *her* circulars, too, addressed to her "Fathers and Brethren" in the ministry. Hereafter, when Unitarian reviewers, editors and preachers shall utter the tale they have so often told of late, as to the decline of orthodoxy, and the lowering of the tone of Calvinism, we shall refer them to Mr. Secretary for their confutation. He has found eight persons, not more orthodox than the average of their brethren, and numbering as many souls as sufficed to *man* the ark, who believe that "the innate relation of the human heart to the Holy One is that of natural repulsion;" and who also believe, that the work of God in renewing such hearts is "equal in

itself to an act of creation." This will be glad tidings at Princeton. Who knows but it may yet heal the "great schism" among our Presbyterian brethren!

But while thus unexpectedly called to the pleasing duty of thanking the Secretary of the Board of Education for this great service to orthodoxy, we are also obliged to complain that he should abate from its value by painting the doctrine of native depravity in caricature. In another place, he alludes to the eight respondents to his circular, who must be astonished at his profound knowledge of their sentiments, as those

> "Who believe that there is a principle of evil in the human soul, lying back of consciousness, incorporated as an original element into its constitution, beginning to be when the spirit itself began to be, and growing with it through all the primordial stages of its growth, — which, indeed, belongs to the ante-natal period of every descendant of Adam, as much as spottedness belongs to an unborn leopard before it has a skin, or venom to an unhatched cockatrice before it has a sting." — P. 87.

Now these *may* be the views of the eight friends of the Secretary; but most certainly the great body of orthodox divines, in their speculations on the subject, have never refined so far upon it as our prying inquisitor. It is to be hoped that his next Annual Report will give us a particular account, accompanied with drawings from nature, of the size, number, and color of the spots which a leopard has previous to its acquisition of that comfortable covering which he needs to hide his nakedness. It would be well, too, if he would transmit a glass jar of alcohol to the President of the Senate, and to the Speaker of the House, containing an unhatched cockatrice, chipped out of its shell before it has a sting, together with a little of its venom in a phial by itself. If he will produce these contributions to physical science, we will excuse him from furnishing any specimen of "ante-natal" depravity, whether pickled or preserved, smoked or dried. We hope that the orthodox members of the Board, will see that their ingenious Secretary performs his duty in this matter. Doubtless the two Houses, on their recommendation, will appoint "a joint committee to report on the subject, by bill or otherwise."

In still another instance, Mr. Mann is so unmerciful to the kind friends, who sent their eight epistles for his encouragement, as to exhibit their belief in the following terms:

"Nor is to be forgotten, that each of the witnesses in theological character, is a sincere believer in such an innate natural condition of the human heart, as opposes the most formidable obstacles to success in moral training. Sovereign, indeed, must be the influences which can educe exemplary lives and a well-ordered society from a race, each one of whom could say, literally, 'I was shapen in iniquity, and in sin did my mother conceive me,'— in [from] a race whose alienation from the righteous law of God is supposed to antedate volition and even consciousness, and to be mingled and inbred with the primary corpuscles of being."— P. 130.

This last expression must be new to "the oldest inhabitant." We, at least, were not aware that there was so much materialism in the doctrine of depravity. We had always supposed, that the depravity described in the Bible, and found in human experience, was a *moral* depravity, and predicated only of moral character. But the Secretary, by the aid of some transcendental optical instruments, has discovered that it is "inbred with the primary corpuscles of being." The only "corpuscles" we ever heard of, are defined to be minute particles of matter, almost infinitely small, and of which, under various conditions, larger bodies are formed. We suppose, from this expression, that our scientific Secretary holds to the "corpuscular philosophy;" in which case, it is to be desired that he will exhibit, in the hall of the House of Representatives, some of these "primary corpuscles of being," magnified by a solar microscope, so as to illustrate the operation of "mingling" therewith a little "alienation from the righteous law." It will be a curious mixture; and the exhibition would be particularly instructive to such as, with ourselves, are inclined to doubt in such matters; and who could say with honest Sir Isaac Newton: "It will add much to our satisfaction, if those *corpuscles* can be discovered by microscopes."

Here we are disposed to transfer some of the blame of the Secretary's caricatures of a most important doctrine of Christianity, to the Board of Education, or at least the so-called "orthodox members" of it, who have sent them abroad with their sanction. Henceforth, when the enemies of the truth wish to heap odium on that doctrine which is hated because it is so true, they will hold it up in the scarecrow garb wherein it is rigged by their Secretary. In vain shall the friends of truth protest against the ridiculous presentment. The retort will be: It is endorsed by the orthodox members of the Board of Education, and published under the

sanction of the Great and General Court! Thus we are likely to be fitted with a "parliamentary faith," as is the case with England, where the belief of the church is settled by vote of Lords and Commons in Parliament assembled. If Mr. Mann has any councillors, it is their duty to advise him, that when he has occasion to bring forth the doctrines of orthodoxy in his public documents, it is better for him to quote some generally received confession of faith, rather than to undertake to express those doctrines in language of his own. Experience has amply proved, that it is almost impossible that a correct and acceptable statement of them should ever come from an arrant unbeliever. People who have taken so much pains, as the orthodox have done, to make their sentiments known, are entitled to have their sentiments recited in such form as they have chosen for themselves. No man would willingly sit for his portrait to an artist who was his mortal foe. We would not trust to the priests of Baal, for an accurate description of the ark of God.

REVIEW.

A Discourse of Matters pertaining to Religion. By Theodore Parker. Third Edition. Boston: Little & Brown, 1847.

Though this book has been for some time before the public, a multitude of evangelical Christians have never read it; and will not be likely to read it, with such an amount of more profitable reading on their hands. It is important to know what is circulating in the community; and such of our readers as have neither leisure nor inclination to peruse a volume like this, may be glad to have a condensed statement of its more important positions, fairly presented in the author's own language. Our object in preparing it is not controversy, but *disclosure*.

The volume consists of five books; the first, on "the religious sentiment, and its manifestations;" and the remaining four on the relations of the religious sentiment to God, to Christ, to the Bible, and to the Church.

The religious sentiment, Mr. Parker thinks, is a *natural endowment*, common to all men, and the same in all. It is no more

than a sense of dependence; which by implication proves the existence of its object, or something on which dependence rests. To this object or idea, "we give the name of God, or Gods." Hence, the knowledge of God's existence is obtained, not by reasoning, but by intuition. It is an "intuition of reason," and the earliest and deepest of all our intuitions. This idea, once obtained, may be confirmed by argument, but it "depends primarily on no argument whatever." Then why not dispense with argument? To what purpose is it to confirm by argument what we *know* by intuition? Considered as to its element, "there can be but one kind of religion, as there can be but one kind of time and space." And "there is no difference, but of words, between revealed religion and natural religion. All religion is revealed in us, or it would not be felt; and all revealed religion is natural, or it would be of no use."

The three great historical forms of religion which have existed in the world, are Fetichism, Polytheism, and Monotheism. Fetichism sees God in every object of nature. It is the worship of anything, everything, beast, bird, fish, insect, the trees, the mountains, the stars, the sun, the moon, the earth, the sea, as symbols of an indwelling divinity. This, according to Mr. Parker, is the *oldest* form of religion, that to which the race were earliest attached, and through which all have passed, with the exception of those untutored tribes who are still its votaries. The Jews had their fetiches; as "the mystical cherubim, and the most holy place." "The prohibition of certain kinds of food and garments, the forms of divination, the altars, feasts, sacrifices, scape-goat, the ornaments of the priest's dress;" all were so many traces of Fetichism. Christians, too, have their fetiches; as the belief that God "is more especially present in a certain place, as a church; or at some particular time, as on the Sabbath, or at the hour of death; or that he is pleased with actions not natural, as sacrifices, feasts, penance and the like."

This form of religion is cruel, bloody, delighting in human sacrifice and war. It was while the Jews were passing from Fetichism to Polytheism and Monotheism, that they "resolved to exterminate all the Canaanites, millions of unoffending and peaceful men. The two nations worshipped different Gods, and Jehovah, the peculiar deity of the Jews, a jealous God, demanded the destruction of the other nation, who did not worship him. Men, women, and children must all be slain."

The next form of religion through which a portion of our race has passed, and in which vast multitudes still linger, is Polytheism. This is the worship of imaginary beings, possessing somewhat of the human form and nature, and presiding over different countries, and the different departments of matter and mind. Thus Jove rules the earth and sky, Neptune the ocean, and Pluto the regions of the dead. Among these imaginary divinities, Mr. Parker reckons not only the Zeus of the Iliad, and the Jupiter of the Pharsalia, but the Elohim of Genesis, and the Jehovah of the Jewish prophets. He represents Jacob, in that solemn covenant transaction at Bethel, Gen. xxviii. 10–20, as "driving a trade with Elohim. The God receives a human service, as an adequate return for his own divine service. The promise of each is for value received." P. 65.

Polytheism, unlike Fetichism, has a regular priesthood; but like it, it delights in war. "The Gods are hostile, Jehovah and Baal cannot agree; hence their worshippers must bite and devour each other." Yet, in some of its influences, it was better than the Christianity which now prevails. "That weakish cant and snivelling sentimentality of worship, which disgrace our day, were unknown at that stage." And then "there was no devil, no pandemonium, in ancient Polytheism, as in the modern church. Antiquity has no such disgrace to bear." P. 81.

Between Polytheism and simple Monotheism, there frequently occur the two intermediate stages of Dualism, and Pantheism. The former "seems to have been most fully developed in Persia. It came early into the Christian church, and *still retains its hold throughout the greater part of Christendom.*" *

Of Mr. Parker's description of Pantheism we shall have occasion to speak more at large as we proceed.

"Monotheism," says our author, "is the worship of one supreme God. It may admit numerous divine beings, superior to men, yet beneath the Supreme Divinity, as the Jews, the Mahometans, and the Christians have done; or it may deny these subsidiary beings, as some philosophers have taught."

It may startle some readers to learn that the Jewish religion did not deny the existence of inferior gods. But according

* If Mr. P. does not know that "he lies," (to borrow one of his own favorite terms,) in charging Dualism, the doctrine of *two* deities, upon the Christians of this day, his ignorance is exceedingly to be pitied.

to Mr. Parker, it is even so. "The first commandment of the decalogue implies the existence of other gods. The mention of sons of God, who visited the daughters of men; of the Divine council, or host of heaven; the contract of Jacob with Jehovah; the frequent reference to strange gods; the preëminence claimed for Jehovah above all the deities of the other nations; — these things show that the mind of the writers was not decided in favor of the exclusive existence of Jehovah." P. 93.

By the inferior gods of the Mahometans and Christians, we know not to what our author can refer, unless it be the angels, the devils, or the Romish saints; and these, as he very well knows, are never held to be inferior divinities.

Mr. Parker closes his description of the three great historical forms of religion, in the following terms: "We are never to forget that there is no monopoly of religion, by any nation or age. Religion is one and the same. He that worships truly, by whatever form, worships the only God. And he hears the prayer, whether called Bramha, Jehovah, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone; many a grim-faced Calmuck, who worshipped the great god of storms; many a Grecian peasant, who did homage to Phœbus Apollo; yes, many a savage, his hands smeared all over with human sacrifice, shall come from the East, and the West, and sit down in the kingdom of God, with Moses and Zoroaster, with Socrates and Jesus, — while men who called daily on the only living God, who paid their tribute, and bowed at the name of Christ, shall be cast out because they did no more." P. 104.

We pass to a brief consideration of Mr. Parker's views respecting *God*. And although on this great subject he is not perfectly explicit, still, from all the light which he has furnished, we feel safe in regarding him as a *Pantheist*. He denies that God is either personal or impersonal. He speaks of him as "the being of all existence; the reality of all appearance; the back-ground and cause of all things that are." "He is the materiality of matter, and the spirituality of spirit." He is "the soul of all souls;" and "nature itself is but the *out-ness* of God." Again; "all nature is but an exhibition of God to the senses. The sun is but a sparkle of his splendor. Endless and without beginning flows forth the stream of Divine influence, that encircles and possesses the all of

things." "The material world with its objects sublimely great, or meanly little; its atoms of dust, its orbs of fire, the rock that stands by the sea-shore, and the water that wears it away; the worm which we trample under foot; the streets of constellations that gleam perennial over head; the aspiring palm tree, fixed to one spot, and the lions that are sent out free; — *these incarnate and make visible all of God that their natures will admit.* If man were not spiritual, and could yet conceive of the aggregate of visible things, *he might call it God; for he could go no farther.*" Mr. Parker quotes with approbation an old heathen writer, who says, that God "is to be called by *every name*, he being both one and all things; so that to express the whole of God, either *everything is to be called by his name, or he by the name of everything.*" In short, he states the question between the Pantheist and Theist to be simply this: "Is God the *immanent* cause of the world, or is he not?" And this question he very decidedly answers in the affirmative. We say then of Mr. Parker's volume, what he has himself said of Strauss's Life of Jesus: "The whole book has the savor of Pantheism pervading it;" though "he nowhere avows this openly and plainly." *

Intimately connected with the subject of God, is that of prayer. Our Saviour makes it indispensable to the acceptableness of prayer, that it be presented *in his name.* "Whatever ye shall ask the Father in my name, he will give it you." On this subject, Mr. Parker allows himself to talk in the following manner: "For all theological purposes, God might have been buried, after the ascension of Jesus. We dare not approach him face to face. We whine and whimper in our brother's name, as if we could only appear before the Omnipresent by attorney." Again, speaking of that form of Christianity, which represents the Divine Being as a Sovereign, our author says: "Its God is diabolical. It puts an intercessor between God and man, and relies on the advocate. Cannot the Infinite love his frail children without teasing? Needs he a chancellor to advise him to use forgiveness and mercy? Can men approach the Every-where-present only by attorney, as a beggar comes to a Turkish king? Away with such folly!" P. 432.

As might be expected from the foregoing extracts, Mr. Parker treats the whole subject of prayer with comparative indifference.

* Miscellanies, P. 306.

He lays more stress, he tells us, "on honesty, diligence, and charity, than on grace before meat, or morning and evening prayers." Indeed, he describes a state of religious elevation, in which the soul is so much "at one with God, and so full of peace, that *prayer is needless*." P. 145.

In connection with his views of God, Mr. Parker treats of divine inspiration. This he represents as not peculiar to the writers of Scripture, but as common to all men, in every part and period of the world. "If God be omnipresent and omniactive, inspiration is no miracle, but a regular mode of God's action on conscious spirit, as gravitation on unconscious matter. It is not a rare condescension of God, but a universal uplifting of man." "Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians or Mahometans, but is *co-extensive with the race*." P. 203. "Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psaltery; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gerson, and Luther, and Boemhe, and Fenelon, and Fox, to do each his peculiar work, and stir the world's heart deep, very deep. Plato, and Newton, Milton, and Isaiah, Leibnitz, and Paul, Mozart, Raphael, Phidias, Praxiteles, Orpheus, receive into their various forms the one spirit from God most high. It appears in action, not less than speech. It inspires Dorcas to make coats and garments for the poor, no less than Paul to preach the gospel." Yes, and our author might have added: It inspires Diggory to follow the plough, and Pat to delve in the ditch, and Betty the dairy-maid to make butter and cheese, no less than it inspired Milton and Moses!

Of course, according to the principles here laid down, there is no such thing as infallible inspiration. All men are elevated and assisted by it; but not even the most favored can be trusted to as unerring guides, in matters of faith and practice.

The reasoning of Mr. Parker to prove the universality of inspiration, is very remarkable. "You and I are not born in the dotage and decay of the world. The stars are beautiful as in their prime; the most ancient heavens are fresh and strong; the bird merry as ever at his clear heart." P. 216. *Therefore*, every man is inspired! Three pages farther, and we have a repetition of the same argument, to prove that one man is inspired as much as another, and that inspiration is a universal gift!

From the subject of inspiration, we pass on to exhibit more particularly our author's views respecting the Bible. He cannot be said to have lost *all* respect for the Bible; for he professes to regard it as a remarkable book, which has exerted a great, and in some respects, a good influence upon the world. But, if it contains some truth, it contains also a vast deal of error. If there are in it some good things, these are mixed up with an abundance of foolish and even wicked things. The following passages, taken almost at random, will show the manner in which our author customarily speaks of the Bible.

To begin with the Old Testament: "The legendary and mythological writings of the Hebrews have no more authority in the premises, than the similar narratives of the Phœnicians, the Persians, and Chinese." P. 108. Mr. Parker speaks of Abraham's attempt to sacrifice his son, not as an act of faith and obedience, but as a "means to coax and wheedle the Deity, and bribe the All-Powerful;" — as "rebellion against conscience, reason, and affection, and treason against God." P. 129.

Our author runs cursorily through the Old Testament, criticizing briefly the different parts of it. "Every book bears distinct marks of its human origin; some of human folly and sin; all of human weakness and imperfection." "The first five books of the Bible are commonly ascribed to Moses; but there is no proof that he wrote a word of them." "But if they were written by Moses, we are not, on the bare word of the writer, to admit the miraculous infallibility of his statements." Indeed, "the character of the books is such, that a very high place is not to be assigned them among *human* compositions." "The first chapter of Genesis, if taken as a history, is at variance with facts." "A like decision must be pronounced upon many of the accounts" in these first books; — "On the creation of the woman; on the story of the garden, and the temptation and fall of man; on the appearances of God in human shape, eating and drinking with his favorite, and making covenants; on the story of the flood and of the ark; the miraculous birth of Isaac; the promise to the patriarchs; the great age of mankind; the tower of Babel, and confusion of tongues; the sacrifice of Isaac, the history of Joseph, and of Moses; the ten plagues, miraculously sent; the wonderful passage of the Red Sea; the support of the Hebrews in the wilderness on manna; the miraculous supply of food, water, and clothing; and

the deliverance of the law at Mount Sinai." All these accounts, Mr. Parker insists, are *fictitious*. They "are at variance with facts."

Having spoken of the sending of the spies into Canaan, of the evil report which they brought back, of the rebellious spirit manifested by the people, of God's displeasure towards them, and of the intercession of Moses on their behalf, our author adds: "If an unprejudiced Christian were to read this, for the first time, in a heathen writer, and it was related of Kronos or Moloch, he would say, What foul ideas these heathen have of God! Thank heaven we are Christians, and cannot believe in a deity so terrible. Is God angry with men, passionate, revengeful, offended, because they will not war and butcher the innocent? Would he, by miracle, destroy a whole nation, — millions of men, women, and children, — because they fell into a natural fit of despair, and refused [preferred] to trust ten witnesses rather than two? Does God require man's words to restrain his rage, violence, and a degree of fury, which Nero and Caracalla, butchers of men though they were, would have shuddered to think of? Is he to be teased and coaxed from murder? Are we called on to believe this, in the name of Christianity? Then perish Christianity from the face of the earth." P. 317.

Of the "early prophets," as he calls them, he says: "No one knows the date or the author of any one of these books. They all contain historical matter of a doubtful character: such as the miraculous passage of the Jordan; the destruction of Jericho; the standing still of the sun and moon, at the command of Joshua; the story of Samson; the destruction of the Benjamites; the birth and calling of Samuel; the wonders wrought by the ark; the story of Saul, David, and Goliah; of the miraculous pestilence, of Solomon, Elijah, Elisha, and others." The story of Samson, we are told, strongly resembles that of Hercules, though the latter hero is vastly superior to the former. These tales all "belong to the fabulous period of Jewish history;" in which "mythology, poetry, fact, and fiction are strangely woven together." As to predictions, properly so called, Mr. Parker denies that "any one of the prophets ever uttered a distinct, definite, and unambiguous prediction of any future event that has since taken place, which a man, without a miracle, could not equally well predict."

To maintain that the Psalms, or large portions of them, "came directly from the God of love," says our author, "is to forget reason, conscience, and religion, which teach us to love our enemies, and pray for them that persecute us." "The book of Proverbs, and the Song of Songs, speak for themselves, and neither need nor claim any more inspiration than any other collection of proverbs, or oriental amatory idyls. The latter belongs to the same class with the writings of Anacreon. The somewhat doubtful book of Ecclesiastes seems to be the work of a sceptic." P. 329.

"The book of Daniel is a perfect unique in the Old Testament. It contains accounts of surprising miracles, dreams, visions; men cast into a den of lions and a furnace of fire, and escaping unhurt; a man transformed to a beast, and eating grass like an ox for some years, and then restored to human shape; a miraculous and spectral hand-writing on the palace wall; grotesque fancies, that remind us of the Arabian Nights and the Talmud." It was written, Mr. Parker thinks, not, as it professes, during the exile, but some hundreds of years afterwards, in the time of Antiochus Epiphanes.

The New Testament, in the hands of our author, is treated with scarcely more respect than the Old. To begin with the Evangelists: "They relate much from hearsay; they mingle their own personal prejudices in their work; their testimony was not reduced to writing, so far as we know, till long after the event; we see they were often mistaken, and did not understand the words of their teacher; they contradict one another, and even themselves; they mingle with their story puerile notions and tales, which it is charitable to call absurd. Such testimony could not be received in a court of justice, where only a few dollars were at stake, without great caution." Again: "The Evangelists differ widely from the Apostles; the Synoptics" (i. e. Matthew, Mark, and Luke) "give us, in Jesus, a very different being from the Christ whom John describes; and all four make such contradictory statements, as to show that they were by no means infallibly inspired." "The most careless observer sees inconsistencies and absurd narrations; finds actions attributed to Jesus, and words put into his mouth, which are directly at variance with his great principles, and the general tone of his character."

"The book of the Acts, being of a mythical and legendary character, requires no special examination."

The writers of the Epistles were rude and ignorant men. "They could not even interpret the Psalms, without making the most obvious mistakes." "They had incorrect notions on many points, which both they and we deem vital."

Mr. Parker characterizes the Bible, in general, as "the apocryphal, ambiguous, imperfect, and often erroneous Scripture of the word." He calls it "the *tyrant of the soul*." P. 431. "On the authority of the written word, man has been taught to believe impossible legends, and conflicting assertions; to take fiction for fact; a dream for a miraculous revelation from God; an oriental poem for a grave history of miraculous events; a collection of amatory idyls for a serious discourse, touching the mutual love of Christ and the church. They have been taught to accept a picture, sketched by some glowing eastern imagination, as proof that the infinite God spoke in human words, or appeared in the shape of a cloud, a flaming bush, or a man, who ate, drank, and vanished into smoke; that he gave counsels to-day, and the opposite to-morrow; that he violated his own laws; was angry, and was only dissuaded by a mortal man from destroying at once a whole nation, who, in a moment of anguish, rebelled against their leader." "But modern criticism is fast breaking to pieces this idol, which men have made out of the Scriptures."

Describing the modern "Pharisee of the pulpit," Mr. Parker says: "His faith is in the letter, not the spirit. Doubt in his presence that the book of Chronicles and the book of Kings are not infallibly true, on those very points where they are exactly opposite; doubt that the infinite God inspired David to denounce his enemies, Peter to slay Ananias, Paul to predict events that never came to pass; and Matthew and Luke, John and Mark, to make historical statements which can never be reconciled, and he sets you down as an infidel, though you keep all the commandments from your youth up." *

On the whole, Mr. Parker says: "Facts force the conclusion upon us, that the Bible is a *human* work, as much so as the Principia of Newton or Descartes. Some things are beautiful and true, but others, no man, in his reason, can accept. Here are

* Miscellanies, Pp. 146, 148, 185.

the works of various writers, thrown capriciously together, and united by no common tie but the lids of the bookbinder." Again: "If we look at the Bible, as a whole, we find numerous contradictions; conflicting histories, which no skill can reconcile with themselves, or with facts; poems, which Christians have agreed to take as histories; prophecies, which have never been fulfilled, and from the nature of things never can be. We find stories of miracles which could not have happened; accounts which represent the laws of nature completely transformed, as in fairy land; stories that make God a man of war, cruel, capricious, revengeful, hateful, and not to be trusted. We find amatory songs, selfish proverbs, sceptical discourses, and the most awful imprecations human fancy ever clothed in speech." Pp. 308, 309.

To conclude this branch of the subject, Mr. Parker exhorts us to take the Bible, as we do other books, holding fast the good and rejecting the evil. Then, "we shall not believe in ghosts, though Isaiah did; nor in devils, though Jesus teach there are such. We shall see the excellence of Paul in his manly character, not in the miracles wrought by his apron; and the nobleness of Jesus in the doctrine he taught and the life he lived, not in the walk on the water or the miraculous draughts of fish. We shall care little about the endless genealogies and old wives' fables, but much for being good and doing good." P. 354. "We may throw obstacles in the way of religion and morality, and *tie the millstone* of the Old and New Testament about the neck of piety, as before." P. 349. It is not strange that a man who regards and treats the Bible in the manner above indicated, does not scruple to contradict it, as often as occasion presents. We had marked a long list of his most express and positive contradictions of Scripture, which want of space compels us to omit.

It is strange, however, after all that Mr. Parker has written about the Bible, that he should betray such a lamentable ignorance of it. What would be thought of a child ten years old, in one of our Sabbath Schools, who should say that it was Elisha who went so long in the strength of the meat miraculously furnished; that it was Nebuchadnezzar who cast Daniel into the lions' den; that it was Barnabas and Mark who had the dispute spoken of in Acts xv. 37–39; that it was Simon, instead of Saul, who was of Tarsus; and, worse than all, that our blessed Saviour "died on the gallows," by "the hangman's hand." Yet Mr.

Parker does say all these things, and many others equally conclusive, in proving his comparative ignorance of the book of God.* We hope, before he asperses the Bible farther, that he will condescend to read it with more care.

We have dwelt long on Mr. Parker's representations of the Bible, because this is a *vitally essential* point. So long as men are willing to receive the Bible, and to interpret it honestly, there is hope. But when they have cast off its authority, and come to deride and blaspheme it, it is of small importance what else they believe or reject. We will proceed, however, though with the utmost brevity, to exhibit our author's views on several other points.

Of course, he regards our Saviour as nothing more than a man, though he admits that the apostles taught his Divinity. His words are: "With the apostles Jesus has become in part *Deified;* his personality confounded with the infinite God." P. 373. He calls him "a mortal man," a "feeble brother," "the son of man as we are, the son of God like ourselves." He was not only liable to mistakes and errors, but was actually chargeable with them. "I do not know that he (Jesus) did not teach some errors, I care not if he did."† "It is easy to show, if we have the exact words of Jesus, that he *was mistaken* on some points; in the interpretation of the Old Testament, in the doctrine of demons, and in the celebrated prediction of his second coming, and the end of the world, within a few years. If Christianity rests on *his authority*, and that alone, it falls when the foundation falls; and that stands at the mercy of a school-boy." P. 249. Again: "If we may take the word of the gospels, Jesus was mistaken in his interpretation of the Old Testament. But if he did suppose that the writers of the Pentateuch, the Psalms, and the Prophecies, spoke of him; if he applied their poetic figures to himself; it is yet but a trifling mistake, affecting a man's head, not his heart." "Sometimes Christ is said to be an enthusiast, who hoped that he should be a king on the earth, and that his disciples should sit on twelve thrones, and judge the restored tribes. Certainly a strong case, very strong, may be made out from the Evangelists, to favor this charge. But what then? Even if the fact were admitted, and

* Pp. 140, 217, 294, 400, 295. Miscellanies, Pp. 188, 204.

† Sermon on the Relation of Jesus to his Age, and the Ages. P. 14.

the dull Evangelists have not thrust their own fancies into his mouth, it does not militate with his morality and religion. How many a saint has been mistaken in such matters?" P. 257.

But in the judgment of Mr. Parker, our Saviour was chargeable with something worse than mere mistakes; and is asserted to be, — though we shudder to write it, — *a sinner*. "Christ bears HIS OWN SINS! not another's." P. 432. "He needed *to work out his own salvation*, as we also must do." Moses, and Jesus, and John, and Paul, *have gained their salvation*, by being real men." * Such phraseology implies that Christ *needed a salvation;* and of course was a sinner, as really as Moses, or John, or Paul.

Mr. Parker further insists, that our Saviour was *not the Messiah predicted by the ancient prophets*; and that no such Messiah has ever come, or ever will. "He was not the Messiah of the prophets' foretelling. The farthest from it possible. The Jews are right, when they say that *their* predicted Messiah has not come." "Jesus was slow to accept the name of the Messiah. He forbids his disciples to speak of his Messiahship; proclaims it only at Samaria; lets John Baptist draw his own inference, whether or not he must look for another; thinks that Simon Peter could only find it out by inspiration." "Was it not that he knew he was not the Messiah of the prophets; and so never formally assumed the title; but, knowing that he was the true and only deliverer, a thousand times greater than their impossible Messiah, he suffered the name to be affixed to him, and made the most of the popular idea? Or was he himself mistaken? It concerns us little." P. 327. So it is of small concern, whether Jesus was deluded as to his Messiahship, or whether, knowing he was not the Messiah, he was willing to connive at the ignorance and prejudices of his followers, and artfully turn them to his own advantage!

Mr. Parker believes, not only that we "all may be what Christ was;" but that, in the progress of our being, we shall rise *far above* what he was while here in the flesh. "The time will come, when each one of us shall have more mind, and heart, and soul, than Christ on earth." "I cannot doubt that many a man, who not long ago left his body here, now far surpasses the radiant manliness which Jesus won and wore." † Yea, more than this; our author indulges the belief, that greater and holier personages

* Miscellanies, Pp. 22, 190. † Sermon on Immortal Life, Pp. 25, 28.

than the Lord Jesus Christ may yet arise *here in the world.* "He (Jesus) has not exhausted the fulness of God, so that he can create none greater." * "That God has yet *greater men in store, I doubt not.*" †

Mr. Parker holds to a sort of *necessarianism*, at least, so far as religion is concerned. Speaking of Fetichism and Polytheism, he says: "Each of these forms represents a truth, or it could not be embraced; a great truth, or it would not prevail so widely; yes, *all* of truth the man *could receive*, at the time he embraced it." P. 99. Again: "Each religious doctrine has sometimes stood for a truth. It was devised to help pious hearts; and has imperfectly accomplished its purpose. It was natural and *indispensable*, in its time and place. *It could not have been, but as it was.*" P. 102. Mr. Parker should not blame those pious souls now, who receive the Bible, and who even accept the Calvinistic doctrines. In their present state of development, these are the very doctrines for *them*, — yes, *the only ones possible.* The following passages exhibit our author's view of sin. "Sin is a point which mistaken men pass through in their development." P. 436. Accordingly, he says, that true religion "asks no pardon for its sins, but gladly serves out the time." P. 452. "How many men seem wicked from our point of view, who are not so from their own? How many become infamous, through no fault of theirs, — the victims of circumstances, born into crime, of low and corrupt parents, whom former circumstances made corrupt? *Such men cannot be sinners before God!* I doubt not that many a soul rises up from the dungeon and the gallows, yes, from dens of infamy amongst men, *clean and beautiful before God!*" ‡

We have not space to cite our author's teachings in regard to the Church, the Sabbath, the ministry, and the ordinances. They are well known to be in keeping with the infidelity of the rest of his system.

He thinks that the sacraments may be useful to *weak* Christians, but are not needful for men.

> "Behold the child, by nature's kindly law,
> Pleased with a rattle, tickled with a straw."

* Miscellanies, P. 163.

† Sermon on the Relation of Jesus to his Age, and the Ages, P. 17.

‡ Sermon on Immortal Life, P. 20.

In his first edition, this couplet of Pope was applied to the Christian sacraments. *They* are the "rattle" and the "straw," which are well enough for infancy, but are quite beneath the serious concern of men. In his last edition, the lines are omitted, not because he doubts the propriety of his former application of them, but because they were misunderstood.

With regard to the future state, he believes in the immortality of the soul, but not in the resurrection of the body. He thinks that we come to our knowledge of immortality, as to that of the Divine existence, by *intuition*. Still many stand in doubt of the doctrine, "because they cannot help it; not because they will, but because they must." Strange, that any should be under a *necessity of doubt*, with respect to the *intuitions* of their own minds!

Whether all men will be happy immediately after death, Mr. Parker is not certain. But if any are not happy, their sufferings will be but temporary. Nor are these to be considered at all in the light of a punishment, but rather as a necessary medicine, administered for their good. "I know," says he, "that suffering is the best part of sin; the medicine to heal it with."

Mr. Parker doubts whether, in the other life, we shall have any remembrance of what passed in this, more than we now have of what was transacted before we were born. Still, he very inconsistently presumes that we shall recognize each other in that world, and renew former acquaintance and friendship. "Shall we know our friends again? For my part, I cannot doubt it." But how know them, when we shall have lost all trace and remembrance of what took place here on the earth?

It is needless to pursue the opinions of Mr. Parker further. As remarked at the first, it is no part of our design to go into a refutation of these opinions; but merely to *disclose* them; that our readers may have the means of knowing what sort of religion, or rather irreligion, is floating about in this community, and for conflict with which, those who are set for the defence of the gospel should be ever girded.

With a few additional remarks of a more general character, our notice of this abominable publication will close.

Like most of the opponents of evangelical religion, Mr. Parker seldom, if ever, represents it fairly. He works up the most revolting and frightful caricatures, and holds them up in derision and scorn, as the popular theology of the present day. In proof

of this, we might quote long pages, perhaps chapters; but we have not room.

"In our pulpits," says Mr. Parker, "we hear but little of the great doctrines of Jesus; the worth of the soul; the value of the present moment; the brotherhood of all men, and their equality before God; the necessity of obeying that perfect law God has written on the soul; the consequences which follow necessarily from disobeying; the blessed results now, and forever, that arise from obedience; the all-importance of a divine life; the power of the soul to receive the Holy Ghost," &c.* Under the droppings of what sanctuaries, we should like to know, has our author been accustomed to sit? These are the very topics most insisted on by evangelical preachers of the gospel, the sum and substance of their ministrations.

Those Christians who believe in the sovereignty of God, are described in the following terms: "God is painted by them in the most awful colors of the Old Testament. The flesh quivers while we read, and the soul recoils upon itself with suppressed breath, and ghastly face, and sickening heart. The grim, awful King of the world, — God hates sin, though he created it; and man, though he made him to fall, with a perfect hatred. A Creditor, he exacts the uttermost farthing. A King, upheld by his fury, the smallest offence is high treason, the greatest of crimes. His code is Draconian. He that offends in one point, is guilty of all. Good were it for that man if he had never been born. Extremest vengeance awaits him." Of this same class of Christians, it is further said: They "make God dark and awful; a king, not a father; jealous, selfish, vindictive. He is the Draco of the universe. He is the author of sin, but its cruel avenger; more cruel than Odin or Belus." Of this system of belief, it is also said: "Fear of hell is the bloody knout, with which it scourges reluctant flesh across the finite world, and whips it smarting into heaven at last. It paves hell with children's bones, and has a personal devil in the world to harry the land, and lure or compel men to eternal woe. Its God is diabolical." "You know the followers of this system," says our author, "as soon as you see them. The rose has faded out of their cheeks; their mouths are drooping and sad; their whole appearance says, Alas, my fellow worm! There

* Miscellanies, P. 11.

is no more sunshine, for the world is damned." "The heaven of this system is a grand pay-day, where humility is to have its coach and six; where the saints and martyrs are to take vengeance of their persecutors, by shouting Hallelujah, Glory to God, when they see the smoke of their torment ascending up forever and ever. Do the joys of Paradise pall on the pleasure-jaded sense of the elect? They look off in the distance to the tortures of the damned, where the devil and his angels stir up the embers of the fire which is never quenched, — where the doubters whom the church could neither answer nor put to silence, — where the great men of ancient and of modern times, who would not insult the Deity, by bowing to the foolish word of a hireling priest, — where all these writhe in their tortures, turn, and turn, and find no ray, but yell in fathomless despair; and when the elect behold them, they strike on their harps of gold, and say, Aha! We are comforted and ye are tormented; for the Lord God Omnipotent reigneth; and *our* garments are washed white in the blood of the Lamb." Pp. 423–434.

Our readers will form their own opinion of slanders and blasphemies such as these. They might be multiplied to any extent. They stare upon us from almost every leaf of the volume in hand.

Mr. Parker is very fond of charging *contradictions* upon the sacred writers; and he must not complain, if, before dismissing him, we point out some of his own.

The most contradictory representations are made, in different parts of his works, respecting the apostles. At one time, Peter and Paul are "flaming apostles," in possession of "a living holiness," "calling things by their right names, and applying Christianity to the life." * But ere long it is said, that "Peter would now and then lie, to serve his turn;" that "Paul was passionate and one-sided;" and that both "were full of Jewish fables and technicalities," and "had false notions, on many points." P. 295. Now, these apostles are "the willing seeds-men of God, bearing in their bosom the Christianity of Christ, desiring to scatter this precious seed in every land of the wide world." Again; they are "men of little learning, imbued with the prejudices and vain philosophies of the times, with passions, some of them, quite untamed, notwithstanding their pious zeal." P. 376.

* Miscellanies, Pp. 7, 15, 232, 185, 188.

Mr. Parker very often contradicts himself on other subjects. In general, he discards all pretensions to miracles, as absurd and impossible. Yet, in some passages, he seems to concede to Christ and his apostles the possession of miraculous powers. "There were some places," says he, "where even Jesus did not *many* mighty works, because of their unbelief." He quotes also with approbation Christ's promise to his disciples: "*Greater works* than these shall ye do, because I go to my Father."*

On one page it is said, that Christ "is not the author of Christianity, but the *revealer* of it; the messenger through whom God *spoke it* to mankind." P. 265. But on another, we are told, that "Christianity was *before Abraham* — in the *very beginning;* and *will not change.* From it, Jesus subtracted nothing; to it, he added nothing." Again: "God has made the highest revelation of himself to man, *through Jesus of Nazareth.*" P. 384. Compare this sentence now with the following: "The great doctrines of Christianity were known *long before Christ.* There is no precept of Jesus, no duty commanded, no promise offered, no sanction held out, which cannot be paralleled by similar precepts in *heathen* writers before him." P. 266.

In one connection, inspiration is represented as universal and perpetual. It is as "regular a mode of God's action on conscious spirit, as gravitation on unconscious matter." P. 203. But in another place, it is said, "the hours of inspiration, like the flower of the aloe tree, may be rare. They are not numerous to any man. Happy is he that hath ten such in a year; yes, in a lifetime." P. 218.

Mr. Parker eulogizes the church of the middle ages in the following terms: "It laid its hand on the poor and down-trodden; they were raised, fed, and comforted. It rejected with loathing from its coffers, wealth, got by extortion and crime. It touched the shackles of the slave, and the serf arose disenthralled, the brother of the peer. It annihilated slavery, which Protestant cupidity would keep forever. It touched the diadem of a wicked king, and it became a crown of thorns. The monarch's sceptre was a broken reed, before the crozier of the church." P. 402. Compare this now, or rather contrast it, with what he says of the same church, only a few pages onward: "It sold heaven to extortioners for a little gold, and built St. Peter's with the spoil. It

* Miscellanies, Pp. 7, 16, 168.

wrung ill-gotten gains out of tyrants on their death-bed; devoured the houses of widows and the weak; and built its cathedrals out of the spoils of orphans. It absolved men from oaths; broke marriages; told lies; forged charters and decretals; burned the philosophers; corrupted the classics; altered the fathers; changed the decisions of councils; and filled Europe with its falsehood." P. 497.

He often descants on the lamentable defection in religion, during the early and middle ages. "Even in the apostles Christianity had lost somewhat of its simplicity." But "in their successors, in the course of a few years, it appeared, in the mass of the churches, an idle mummery — a collection of forms and superstitious rites, Heathenism, and Judaism, with all sorts of absurdities in their train, came into the church." P. 373. But in another connection, he says: "Mankind *never apostatizes*. One generation takes up the ark of religion where another let it fall, and carries forward the hope of the world. The old form never passes away, till all its truth is transferred to the new." P. 101.

We present these few specimens of Mr. Parker's inconsistencies. One curious in such matters might easily detect many more. But these must suffice to show the character of his mind, and the danger of trusting to him as a guide in religion.

The most amusing part of the volume before us consists of its remarks upon Unitarianism. The history of Unitarianism in this country Mr. Parker divides into two periods, the *negative*, and the *positive*. Its first work, he says, "was critical and negative. It was a statement of reasons for *not believing*" the orthodox doctrines. During this period, the Unitarians "clung strongly as ever to the New Testament, while they admitted the greatest latitude in the criticism and exegesis" of it. "They were called cold, and were never accused of carrying matters too fast and too far, and pushing religion to extremes." Among some of better character who joined them, were "men of no spiritual faith; who hated to hear hell mentioned, or to have piety demanded; and who came, hoping to have less required of them."

But at length, the negative work was well over, and "the time came for Unitarianism to *do* something — to develop the truth it had borne latent and unconscious in its bosom." And now, "the Trojan horse of sectarianism was brought into the citadel, with the usual effect. The Unitarian sect was divided. There is an Old School, and a New School, with a chasm between them, not

wide, as yet, but *very deep*. The Old School differs, theoretically, from the Orthodox in exegesis, and that alone. It creeps behind texts and usages, is ready to believe anything which has a *Thus saith the Lord* before it, and does not look facts in the face. It censures the traditionary sects, yet sits itself among the tombs. It would believe nothing *not reasonable*, and yet all things *Scriptural;* and so, with perfect good faith, it *explains away* what is offensive. To such a proficiency has this art of explaining away been carried, that the Scripture is a piece of wax in Unitarian hands, and takes any shape. The devil, with them, is an oriental figure of speech; Paul believed in him, no more than Peter Bayle; Moses and Isaiah never speak of Jesus in their writings; yet Jesus is right when he says they did. David, in the Psalm, is a sick man, speaking only of himself; but when Simon Peter quotes that Psalm, the inspired king is predicting Jesus of Nazareth. These things," says Mr. Parker, still speaking of his Unitarian brethren, "are *notorious facts*. If the Athanasian creed, the thirty-nine Articles, or the Pope's bull Unigenitus, could be found in a Greek manuscript, and proved to be the work of an inspired apostle, no doubt, Unitarianism would in good faith, explain all three, and deny that they taught the doctrine of the Trinity, or the fall of man." Pp. 441–448.

There is more truth, we apprehend, in these remarks, than in any other part of the book. And what a testimony have we here, and that too from a professed and leading Unitarian, that the Bible, honestly interpreted, *does contain the Orthodox doctrines*.

But Mr. Parker has not yet done with the Old School Unitarian clergy. "They think one thing," he says, "in their study, and preach a very different thing in their pulpit. In the one place, they are free as water; in the other, conservative as ice. They think it necessary to use a *little* deceit in the world; and so use *not a little*. These men speak in public of the inspiration of the Bible, as if it were all inspired with equal infallibility; but what do they think at home? In the study, the Testament is a collection of legendary tales; in the pulpit, it is the everlasting gospel, to which, if a man add, the seven last plagues shall be added to him; and from which, if he takes aught, his name shall be taken from the book of life." *

* Miscellanies, P. 188.

In the quarrel between our author and a portion of his liberal brethren, we feel no particular interest. We hope they may derive some profit from his rebukes. He evidently regards himself in the light of a *reformer*, and has laid his account with meeting a reformer's treatment. "The world has been saved," he says, "by crucified redeemers."

But what is that *reformation*, at which our author so earnestly aims? What is the nature of it? What its extent? It is, confessedly, to cut down all religion to the mere standard of the religion of nature. It is to throw away all of the Bible, unless it be that little, which may be learned just about as well without the Bible, as with it. And is this to be called a reformation? If so, it is obviously and altogether a reformation backwards. It is the wanton destruction of that which alone distinguishes Christendom from heathendom. It is a casting away from us what the Psalmist describes as "a light unto his feet," that we may grope in darkness, and perish at last for lack of vision.

After having exhibited so fully the opinions of this writer, and more especially his mode of treating the Bible, we feel constrained to say, that we know of no book from the days of Julian the Apostate, to those immediately preceding the French revolution, and from Paine's Age of Reason to the present hour, which speaks so contemptuously of the Book of God, and the influence of which, is likely to be so disastrous upon the cause of Christ, as the "Discourse of Religion," now lying before us. And yet the author is a professed minister of the gospel; and an acknowledged leader of the New School of Unitarian theology! Thus has American Unitarianism accomplished the predictions uttered by Professor Stuart and others, almost thirty years ago; — predictions which were denounced as scandal at the time, but which time has speedily and terribly verified.

The author of the volume which has been before us, will find ere long, what many in the same cause have found before him, that he has been laboring in the very fire, and wearying himself for very vanity.

"Forever, O Lord, thy word is settled in heaven! Thy faithfulness is unto all generations!" This is not the first time the Bible has been assailed. "The word of the Lord is tried." But this Holy Book has not been destroyed; and it will not be. It comes out of every conflict, as it always will, not weakened, but strengthened in its evidences, — not vanquished, but victorious.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

PARKERISM. — There is, from time to time, a lamentable necessity of coining new names for new errors, or for old errors in modern fashions. It is but fit that the authors of such necessity should confer their own names on their progeny, whether it be born for lasting infamy, or for mere passing notoriety. We know not what Mr. Parker's parents anticipated, when, as though he might be a divine gift, they bestowed on him the pious name of *Theodore*. But whatever their fond hopes might have been, the event argues him rather to be a gratuity from "the god of this world who hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Quoth Tertullian: "What is not from God, is from his emulator, the devil." And to quote the old Montanist still further, "the devil is God's ape;" and therefore sends forth his "false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light." Hence we have devoted, in this number, a very large share of our pages to an *exposure* of Mr. Parker's impieties. The work is thoroughly and faithfully done, by one of the most vigilant watchmen on our towers. He is a patient and calm searcher, and possesses, to a remarkable degree, what may be called the power of observing and collecting coincident quotations. He is far from having exhausted his collections. His trouble, as to his store of citations, has been rather as to what he should leave, than as to what he should take. Each error ascribed to Mr. Parker is proved by at least two or three passages from his writings, that by the mouth of the lawful number of witnesses, "every word may be established." It had been easy to adduce a cloud of such witnesses, a cloud black and hideous as the central seat of the kingdom of darkness. Let the men of God, who are "set for the defence of the gospel," study Parkerism well; for it is in this form, that infidelity is making its most insidious assaults, and here must the friends of truth put forth their strength in its behalf.

PRESENT ASPECT OF UNIVERSALISM. — This sect in America commenced at Gloucester, Mass. Mr. Murray professed to be an orthodox man, and by his hypocrisy gained admission to orthodox pulpits. He thus came to preach in Gloucester. A man in that town owned "Relly's Union," the book which had made Murray a Restorationist. This man detected Murray's sentiments, and through his influence Universalism was planted in that place. Some ten years ago, it had possession of nearly the whole town. It had four societies there. In all of these, it is certainly waning. In the Harbor, the great congregation has dwindled to a handful; and it was voted to close the house for some months during the past season.

Hardly any where in New England has Universalism existed ten years, without shewing signs of decay. There is no more of it in Boston, notwithstanding the great increase of population, than there was twenty years ago. At that time, the First Society was even

larger than it is now. The Second Society, under Hosea Ballou, was the chief congregation of this sect in New England. It was near extinction, when Mr. Chapin took it a few years since. He has spent his force, and is about removing to New York. And the cause is threatened with a serious relapse. The South Society, late Mr. Skinner's, has been for some time languishing. A small gathering in the Chardon Street Chapel, the brands and embers of burnt out Millerism; and a small concern at the extreme South part of Boston, complete the Universalist organizations in the city proper. Two or three halls have been, for a short time, occupied for Universalist preaching, and then closed. At South Boston, there is a weak Society, which has always been what it is now, too insignificant to demand attention. At East Boston, a meeting-house was reared; but the enterprise has failed, and the house is sold. In Charlestown, this sect has one house, as it had twenty years ago. It has remained stationary, while all around has grown and prospered. The same is true in Roxbury. In Cambridgeport, twenty years ago, the Universalists had a large place of worship. As the town increased, it was found necessary to contract the house, and its size was reduced nearly one half. It is owned principally by the editor of the Trumpet. In the prosperous village of Woburn, within the same length of time, two houses have been built for Universalist meetings, and both have been sold, and the Society has ceased to be. Such is the case in Andover, also, except that the house is still in the market.

The rapid decay of so many societies, has thrown out of employ a large number of preachers. At their chief place of concourse, or "ministerial exchange," may be seen a squad of over-grown lads, with their black coats and verdant visages, who have left plough, anvil, shoe-bench, or some other honest calling, to "argue down the Orthodox;" and who have fitted themselves for the job by a few weeks' study of Balfour and Ballou. Like the laborers in the parable, they stand all the day idle in their ecclesiastical market, "because no man hath hired them." Many have been forced to resume their former occupations for bread. One of them joined the Shakers, as he said, "because he could get three good meals a day!" We have the names of near a score in this vicinity, who still bear the title of preachers, and who obtain a precarious living by herb-doctoring, mesmerism, and "other such branches of science."

We have a remarkable sign as to the present condition of Universalism, in the late Convention, held first at Lynn, and then at Cambridgeport, to decide whether a belief in the Bible account of Jesus, is essential to the office of a Christian minister. Mr. Chapin, of Boston, spoke strongly against the resolution, but was not present when the vote was taken. The published records carefully omit to make mention of his opposition. It is asserted that Mr. King of Charlestown, Mr. Mayo of Gloucester, and many of the more popular preachers agree with Mr. Chapin, in thinking it not essential to believe what the Bible says of our Saviour. The posture of their minds seems to be this: 'We have found it needful to our success, that we should profess to have faith in a book in which we do not really believe. Has the time come when we may throw off the disguise? Shall we give up the

Bible to the Orthodox, to whom it belongs? Shall we openly adopt Davis's Revelation, or some other, or none?' For the present, the question is answered, by a part of them, in the negative. Others wish to keep up the disguise a little longer. But this has only roused the wrath and zeal of such as call themselves "Rationalists." One of them, John Prince, has published a newspaper-sheet, called "A Statement of Facts concerning the Boston Association of Universalists." Here, assisted by several others, he tells the whole story; and amply confirms all that has ever been asserted of the gross selfishness, mean duplicity, and secret infidelity of his brethren. The complotters in this conspiracy against religion, have fallen out among themselves; and in their anger, are revealing the secrets of the craft, telling the truth on one another, and mutually tearing from each others' faces the mask of hypocrisy.

PROGRESS. — Our pilgrim fathers made great and important advances in religious and social science. In family government and instruction, and in the noblest elements of character, they made high attainments. Their descendants have, for some generations past, been rapidly falling into the rear in these respects. And they who are retrograding still farther, call their shameful defections by the nice name of "Progress." We are for progress, too; — not that which consists in backsliding down hill into the swamps of corruption; but that which shall take us along the ascending path climbed by our pious and public-spirited fathers. We are for making all possible advancement toward recovering the ground which has been lost. And if ever there shall be another generation in New England which shall fully come up with its first progenitors here, then let it, as those conscientious and independent spirits would have done, press onward in the same line of movement to higher stages of human development. The Puritans were the most thorough innovators and revolutionists the world has seen since the days of the apostles, whom they followed and resembled. The true children of such a parentage cannot be excessively conservative.

MONTHLY RECORD.

WE seldom open a paper which has not its column of "revival intelligence." A friend informs us, that since the year began, he has collected above a hundred items of the kind. These are probably but a small part of what might be reported. God is evidently visiting his people in many parts of the land. Boston is not excluded from the blessing, though nothing is said of a general revival here. Meetings for inquirers are frequent, and some are cherishing the hope that they have lately passed from death unto life.

The Episcopal papers are giving great publicity to the fact, that Hon. Daniel Webster, a few weeks since, received the sacrament at the Calvary Church, New York. If this fact is set forth out of proper

motives, we will help on the good work, by stating that our Senator has often communed in Congregational churches, which did not deem it important to publish it to the world. Thus, in a town some distance from Boston, a political mass-meeting was held on a Saturday evening, and addressed by Mr. Webster. The Orthodox and the Unitarian ministers were each invited to act as chaplains. The Unitarian accepted. The Orthodox minister declined, because wine was set upon the table. The next day, Mr. Webster attended with the Orthodox church, where, upon the usual invitation, he remained and partook of the sacrament.

The Unitarian papers complain, that, in our account of the strength of Orthodoxy in Boston, we omitted to state that two of our churches went out of existence during the past year. That we did allude to Mr. Towne's church, our article will bear witness. We also stated that a new congregation had been commenced in that section of the city occupied by the Leyden Church. We did not assert that the church over which Rev. Dr. Jenks was settled had become extinct, because it is not true; and we deal in fact, not in fiction. That church, so far from being dissolved, has received of late more accessions, probably, than any other in this city. The congregation worshipping with it is said to be the largest in Boston, except those of the Romanists. At its ordinary Sabbath worship, it is so thronged that the *aisles* are often replenished with occupants of extra seats.

In the course of the first week of February, there were several conventions in Boston. That of the Liberty Party, held in the Tremont Temple, was largely attended and with great spirit, being animated by the presence and speech of Hon. John P. Hale, that party's candidate for the presidency. In our judgment, it is better that the great body of the friends of liberty should act zealously as such in the political ranks where they belong. And yet it may be well for a strong and active third party to watch over the special interests of freedom, and stimulate the other parties to hasten forward the work of emancipation. While this convention was going on, there was another held in the Melodeon, by the servile followers and slavish worshippers of W. L. Garrison, and the old dictatorial and domineering anti-slavery clique. That roomy hall fitted the lean assemblage, to use a sailor proverb, as "a purser's shirt would fit a handspike." In vain did the dispirited orators try to rouse and lash themselves into one of their old fits of fury; they could only "spit cold froth." In vain did they ply their "pump-handle gestures;" the boxes "sucked dry." In vain did they vent upon themselves that wrath for which every one else had ceased to care. Over, and over again, they proclaimed the grand mass of their own party to be "the meanest creatures in God's creation." Such a truism could arouse no emotion. The speaker who made the most stinging remarks upon the stinginess of his party, declared that he knew not what they should do, if they were under one of "the peculiar institutions of the South." He said: "I understand that they make no use *there* of copper currency. But here by far the greater part of our anti-slavery contributions consists in a coin of a value much less than a five-cent piece!" It was hardly possible to keep from imagining this grim brother, looking ruefully at

the hats and boxes not over-heavily laden with their baser metal, and saying within himself: "Alexander the copper-smith hath done us much evil!"

The day after this convention was closed, there was another held by the anti-hangmen in a small hall. Most of the leaders here, if there is any faith in physiognomy, were strongly marked with the "scape-gallows" look. They raged against their natural dread, the gibbet; and mouthed most malignly against Moses and the ministry. To borrow the expression of Gilfillan, applied to Byron, that lord paramount of what in his day was called "the Satanic School," these pupils in the same seminary, "showed all the activity of scalded fiends." The same band of defamers have called an anti-Sabbath convention to be held this month. Having no rest for their own souls, they would enviously deny a day of rest to others.

The doctrinal lectures at the Old South continue to be thronged in a manner which evinces the eagerness of the public for this kind of instruction. Never can that ancient edifice hold more people than its massive walls have sheltered on these occasions. We learn that many of the pastors, improving the hint as to the manifest desires of the public, are turning much of their attention to doctrinal instruction in their respective pulpits.

The death of Mrs. Adelia S. Rogers, wife of Rev. W. M. Rogers, of Boston, on the 26th of January, was an event, saddening, because of the departure of so much worth and loveliness; and cheering, by reason of the evidence it gave of the power there is in religion to support the child of God under the extremity of mortal suffering.

"She hath passed away, and on her lips a smile
Hath settled, fixed in death. Judge they aright,
Or suffered they their fancy to beguile
The reason, who believed that she had sight
Of Heaven before her spirit took its flight?"

ORDINATIONS.

Jan. 17. Mr. Joshua S. Gay, Andover, Me.
" 20. Mr. William Hall, Jr. Jenksville, Ludlow.
" 25. Mr. George F. Magoun, Schullsburg, Lafayette Co., Wis.
" 28. Mr. Samuel W. Eaton, as Evangelist, Mineral Point.

INSTALLATIONS.

Jan. 6. Rev. C. Lockwood, Dexter, Michigan.
" 12. Rev. Rowland Ayers, Hadley, Ms.
" " Rev. E. Taylor, Randolph, N. Y.
" 19. Rev. A C. Page, Pelham, N. H.
" 20. Rev. R. C. Hand, First Church, Bennington, Vt.

DEATHS OF MINISTERS.

Jan. 30. Rev. John S. Winter, Ossipee, N. H. æ. 55.
Feb. 7. Rev. Zephaniah Swift, Derby, Con. æ. 75.

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JOHN FOSTER.

JOHN FOSTER was born Sept. 17, 1770, and was the eldest son of respectable and pious parents. His father, who was a weaver as well as farmer, was a sedate, strong-minded, and useful man, and took a prominent part in the religious society of which he was a member. The son, from his earliest youth, manifested a thoughtfulness, discrimination, and spirit of observation and inquiry, which attracted the attention of others, and obtained for him the name of "old fashioned." He shunned the society of boys of his own age; and from the circumstances into which he was thrown, he acquired a degree of timidity which amounted to an "infinite shyness." His youth, until he was seventeen years of age, was spent in spinning and weaving; an employment which excited his deep disgust, and from which he escaped as often as possible, to devote himself to study and meditation. He felt conscious of the ability to weave a fabric superior to "double stuffs and lastings," and resolved to give his energies to objects worthy of his powers.

At the age of seventeen, he became a member of the Baptist Church in Hebdenbridge, under the pastoral care of Dr. Fawcett, a most excellent and worthy divine, and a friend whom Mr. Foster had every reason to hold in grateful remembrance. Here, having resolved to devote himself to the gospel ministry, he applied himself so closely to his studies, that fears were entertained for his health. "Frequently whole nights were spent in reading and meditation; and on these occasions, his favorite resort was a grove in Dr. Fawcett's garden. His scholastic exercises were marked by great labor, and accomplished very slowly. Many of

his inferiors in mental power surpassed him in the readiness with which they performed the prescribed lessons."

Having spent three years at Brearley Hall, he entered the Baptist College at Bristol. Here he formed an intimate acquaintance and warm friendship with Robert Hall, and his talented and pious associate, Joseph Hughes, one of the founders of the British and Foreign Bible Society.

At the age of twenty-two, Mr. Foster entered the ministry, and preached first at Newcastle-on-Tyne, and afterwards at Chichester, Dublin, Downend near Bristol, and Frome. He is said, on account of the depth of his matter, the stiffness and coldness of his delivery, and his low and husky voice, to have absolutely emptied the chapels in which he preached. But of his career as a minister, we shall have occasion hereafter to speak.

It was as an essayist, that Mr. Foster first became generally known, and although his reputation as a writer has mainly rested upon his essays, yet we cannot but regard many of his contributions to the Eclectic Review as evincing as much genius, and keen discernment, as any other of his writings. His aim as an author, at the outset, was to avoid the beaten track and common place views of his cotemporaries, and examine his subject in its elements, its occult laws, and least obvious relations. He brought to his work a mind disciplined to severe and patient thinking; a mind satisfied with nothing short of the most thorough examination, and complete mastery, of the topic under consideration.

His style has been complained of as being cumbrous, elaborate, and, in some instances, obscure. While we wish that a portion of his language had been less involved, and more suited to the taste of the general reader, we cannot but admit that it is well adapted to his mode of thinking, and is more justly entitled to praise than censure. For comprehension and condensation, for the happiest selection of words to convey his meaning, for force and beauty of illustration, and for real power in its suggestive influence, Mr. Foster's style can hardly be surpassed.

Some persons are under the impression, that the writer of long sentences must necessarily be diffuse; and that compact thought can alone be expressed in short sentences. But we often find in a single sentence of Foster more valuable thought and rich imagery, than can be found in whole pages of many other writers. When we pass from one sentence to another, instead of finding the

same idea presented in a new form, or slightly modified, we discover new ideas, and oftentimes an assemblage of them, sparkling with fresh beauties, and radiant with the genius of the author. We are wearied with no needless repetition, imposed upon by no array of pompous words and "showy sameness;" but we have the strong, solid, useful thoughts of a strong, earnest, colossal writer. We are listening to a man who writes because he has something to say, and not because he wishes to say something. It is true, that Mr. Foster bestowed upon his essays an enormous amount of toil, and that with "labor dire and weary woe," he wrought out his productions, struggling as with almost death-throes, to give his ideas their appropriate form. Yet if, while laboring to overcome his natural indolence, and aversion to literary effort, he accomplished so much, and did his work so well, instead of quarrelling with the labor, as some reviewers have been disposed to do, we should be the more grateful for the results.

Mr Foster published his essays at a time, when evangelical religion found but little sympathy with those who claimed to be most conversant with the philosophy and literature of the day; and yet, without writing directly upon religious topics, he succeeded in introducing divine truths, clothed in language which could not fail to make an impression upon the higher classes of society. Although he discarded the set phrases in which it was customary to present the truths of the gospel, for which we cannot blame him; and although he entertained some errors, for which he was without excuse, still his aim seems to have been to be useful, and to vindicate the claims of Christianity, and enforce them upon the attention of those who boasted of their indifference, and their scepticism.

As a critic, the highest rank must be assigned to Mr. Foster. Although he does not develop such vast and rich stores of general knowledge as constitute the charm of the writings of Burke and Macaulay, nor produce such brilliant flashes of genius as Carlyle, yet his reviews interest and instruct us by their truthfulness and depth, and the power of nice discrimination and keen satire which they exhibit. While reading them, we feel that his criticisms and views are just; that there is truth, — honest, palpable, indisputable truth, in what he is uttering; and we are gratified at his able and uniform defence of Christianity against the assaults of its proud and wily adversaries.

In his review of Chalmers's Astronomical Discourses, we have some of the most sublime views and reflections upon the science of modern astronomy, and the most triumphant arguments against that class of sceptics, who have employed this and other sciences, as engines with which to attempt to batter down Christianity. We would by no means undervalue the able discourses of the eminent Scotch divine; but it is often refreshing to go from the tedious amplification, and rhetorical pomp of the doctor's style, to the simple, condensed, and muscular language of Mr. Foster. Did our limits allow, we should be glad to bring forward, side by side, passages from each, to illustrate the justness of this remark. Dr. Chalmers once replied, when asked what John Foster was now about, that "he was thinking as hard as ever, at the rate of a sentence a week." At this reply, we are not disposed to smile; for we prefer to receive even but a sentence a week, if crowded with thought and mental nourishment, rather than a thousand in the perusal of which no other feeling is experienced than that of vexation at the waste of time and attention, which they have occasioned. If any one gives us bread, even by the sweat of his brow, it is preferable to the chaff which is produced by slight and hasty effort.

Mr. Foster devoted, particularly during the latter part of his life, considerable attention to politics, and was the uniform and firm friend of civil and ecclesiastical freedom. He had no partiality for kings or prelates; but felt most keenly the wrongs and oppressions, which the people suffered from the British crown, and the established church. Tyranny and injustice, in all their forms, were the objects of his deep abhorrence, and most poignant indignation; nor was he backward in the expression of his views upon the legalized wickedness, and ecclesiastical corruptions, which came under his observation. In tracing the history of the established clergy down to the present time, he brings against them the most serious and well established charges; convicting them of open hostility to evangelical truth, of uniform opposition to "an improved education of the common people," and of exerting a blighting influence upon the interests of the Protestant faith, as professed in the British empire. But we are mainly concerned with Mr. Foster's theological opinions. These we gather from his correspondence, in which he seems to express his views and feelings, upon all subjects, with the utmost freedom. With entire unreserve

he communicates the inmost emotions, desires and aspirations of his heart, as well as his views and opinions; and, at the same time, with studied precision, he selects the language, and constructs the sentences, of his most familiar epistles.

From the commencement of his public career, Mr. Foster appears to have had very imperfect views of the gospel ministry, as to its duties, responsibilities, and the preparation requisite to its successful prosecution. His studies and reflections were not mainly directed towards this object; but had too much reference to his literary pursuits. Hence, as a preacher, he signally failed; and with the exception of a few highly cultivated auditors, who were entertained by his display of intellectual skill and logical power, he found no sympathy with his audience, and felt that he possessed no power over their consciences or hearts. Besides the infelicities of his style, and the awkwardness of his manner, his own mind was not settled in regard to some of the fundamental doctrines of our faith. A few years after he commenced preaching, in writing to Mr. Hughes, he said: "I have discarded, for instance, the doctrine of eternal punishment. I can avow no opinion on the peculiar points of Calvinism, for I have none, nor see the possibility of forming a satisfactory one. I am no Socinian; but I am in doubt between the Orthodox and Arian doctrines, not without some inclination to the latter."

While thus vacillating between truth and error, and entering the pulpit ignorant of the message which his Master would have him deliver, and feeling but little confidence in the power of the gospel to subdue the depraved will and turn the current of the affections, it is not surprising, that, with all his genius and logical acumen, he should have produced so much dissatisfaction among his hearers. Had his repeated failures resulted from the peculiarities of his style, or his habits of thinking, or that "painful sense of an awkward but entire individuality," which when not twelve years old he was conscious of, we might feel a sympathy for him in his want of success as a preacher. But when we find him wavering between Orthodoxy and Arianism, and discarding one of the plainest and most important doctrines of Scripture, and while admitting and deploring his "total want of all knowledge of intellectual philosophy, and of all metaphysical reading,* yet taking no pains

* Life and Correspondence, Vol. i. P. 203.

to remedy this evil, or to investigate the foundations and evidences of the truth, we feel no disposition to apologize for him; but rather regard him as recreant to the high trust committed to an ambassador of Christ.

The most prominent of Mr. Foster's theological errors, was his denial of the doctrine of eternal punishment. His views on this point are fully expressed in a letter addressed to a young minister, dated September 24, 1841, and opening with the following declaration: "If you could have been apprized how much less research I have made into what has been written on the subject of your letter than you appear to have done, you would have had little expectation of assistance in deciding your judgment. I have, perhaps, been too content to let an opinion, (or impression,) admitted in early life, dispense with protracted inquiry and various reading." Is it right for one whose vocation it is to stand up in defence of the doctrines of Christianity, and instruct his fellowmen in the things that pertain to their everlasting peace, to be "content to let an opinion or impression, admitted in early life, dispense with protracted inquiry, and various reading," when that opinion or impression relates to the most vital interests of the human family? If such a course is justifiable in one, it is so in all; and to whom can we confidently look for sound and mature opinions, and for the defence of "the faith once delivered to the saints?" And is it fair, that a reputation gained in one department, that of general literature, should be used to sanction opinions in another department, when those opinions have never been the subject of thorough investigation.

Mr. Foster, in his letter, admits that, "the general, not very far short of universal, judgment of divines in affirmation of the doctrine of eternal punishment, must be acknowledged a weighty consideration. It is a very fair question. Is it likely that so many thousands of able, learned, benevolent, and pious men should all have been in error? And the language of Scripture is formidably strong; so strong that it must be an argument of extreme cogency that would authorize a limited interpretation."

Without, however, examining the question, Whether it *is* "likely that so many thousands of able, learned, benevolent and pious men should all have been in error," and without bringing forward those "arguments of extreme cogency," which would authorize a limited interpretation of those passages of Scripture,

where the doctrine of eternal punishment is taught, (an omission which we do not hesitate to pronounce most unpardonable,) he proceeds to consider what he calls the moral argument, — "that which comes in the stupendous idea of eternity." In presenting this, the main point at which he aims, is, to show the palpable unreasonableness of having the sins of so short a life, sins committed from the promptings of a depraved nature, and under the influence of strong temptations, followed by so terrible a doom. This idea is dwelt upon at considerable length, and receives all the force which our author's strong and eloquent language can give to it. But if the magnitude of the penalty as contrasted with his views of the insignificance of the crimes, is a sufficient ground for the rejection of the doctrine of eternal punishment, then we see not why the same principle, when applied to the orthodox view of the atonement, does not overthrow the position which Mr. Foster, in his review of Chalmers's Astronomical Discourses, labors so ably and successfully to establish. For there the argument of the infidel, based upon the idea that this world, viewed in the light of modern astronomy, is too insignificant to receive the degree of attention which the Bible represents as having been bestowed upon it, is triumphantly met. It is met by the consideration, that such is the nature of the divine character, and the value of the human soul, that there is nothing inconsistent in believing in the almost infinite extent of the universe; and, at the same time, in the fact, that such care is bestowed upon this minute province, and such a deep interest felt in its welfare, as to warrant the mission and death of the Son of God to save it. So we may say, that such is the nature of God's holy law, and such the dreadful character and destructive tendency of sin, that short as human life is, it may be perfectly consistent to visit upon the transgressor the penalty of eternal death. And if the infidel opinion, respecting Christianity, is, to use Mr. Foster's own words, "a notion betraying great narrowness of mind," we would ask, how far does his opinion, upon the point before us, fall short of betraying the same characteristic?

As the Sovereign of the moral universe, God is called upon to make the most emphatic and impressive exhibition of his abhorrence of sin. There is an imperative necessity, so to speak, to stay the progress of this evil, by the strongest barrier which it is possible for Almighty power to erect; and God has done it by attaching to the transgression of his law, the penalty of eternal death.

But if sin prevails to so alarming an extent, and its ravages are so direful, notwithstanding this awful penalty is staring men in the face, what would be the consequence were this punishment to be removed, and mankind permitted to rush on in their sinful courses, under the assurance that they must finally reach heaven!

But, says Mr. Foster, think of an eternity of suffering, of an infliction of misery, protracted through millions of ages, and then just commencing! Yes; and think, too, of the evils of sin; of its tendency to defeat all moral government; and to blast the happiness of the moral universe.

Another difficulty which Mr. Foster encountered was the inconsistency, as he regarded it, of the doctrine of eternal punishment with the divine goodness. "I acknowledge," he says, "my inability to admit this belief together with a belief in the divine goodness, — the belief that God is love; that his tender mercies are over all his works." In reply, we would acknowledge *our* inability to reconcile a failure on God's part as to making the strongest possible expression of his disapprobation of sin, with the perfect benevolence of his character. If, in the exercise of what some men deem divine compassion, justice is sacrificed, and the interests of obedient subjects are left exposed, we cannot prove God's infinite benevolence. We can only prove, that either the greatest weakness and inefficiency hold the reins of government, or that the Supreme Ruler is a malevolent being, and the patronizing approver of sin.

In order to establish the benevolent character of an earthly ruler, we do not consider it necessary for him to throw open the doors of every prison, and to pardon indiscriminately every violator of the laws of the land. A judge may have a heart full of compassion, and still condemn the criminal. He may read the sentence with tears in his eyes, and may most deeply regret the necessity which compels the miserable man to suffer death. But the majesty of law must be sustained at all hazards; and in the divine government it will be sustained, though the heavens and the earth perish.

But the point where Mr. Foster's mind most labored in regard to this question was, his confounding natural and moral inability. After speaking of our conceptions of God's goodness, he says: "But if so, how would all our ideas be confounded while contemplating him bringing, of his own sovereign will, a race of creatures

into existence, in such a condition that they certainly will, and must, — *must* by their nature and circumstances, go wrong, and be miserable unless prevented by special grace."

This word *must*, which he has, in this letter, repeated and italicized, is the rock upon which he makes shipwreck of his orthodoxy. The same opinion is elsewhere enlarged upon; and our author, at the close of this letter, sums up his argument by asking: "If the very nature of man, as created, every individual, by the sovereign Power, be in such desperate disorder, that there is no possibility of conversion and salvation, except in the instances where that Power interposes with a special and redeeming efficacy, how can we conceive that the main proportion of the race thus morally impotent, (that is, really and absolutely impotent,) will be eternally punished for the inevitable result of this moral impotence?"

Now if it be true, that this impotence of man is so real and absolute as to leave him without an ability of any kind to resist the corruptions of his nature, or withstand the power of external temptation, then we are ready to allow that it is a violation of the plainest principles of justice to eternally punish the race for the inevitable consequences of this impotency. Indeed, we would go farther, and say that such beings are not capable of sinning at all; and that to subject them to suffering even for a limited period, would be as unjust and cruel, as to punish the brute creation for not acting contrary to the instincts of their nature.

This argument, therefore, of Mr. Foster, if it prove anything, proves too much, by precluding all punishment; and also involves him in the grossest inconsistency, when this view is compared with the opinions scattered through his other writings, and resting upon his full belief in some kind and degree of future retribution. How completely does it strip his splendid vindications of the truth of the Bible, of all their power, and destroy the sincerity of all his pulpit appeals to persuade his hearers to repent and escape the divine wrath! What becomes, too, of the language he uses with reference to the infidel Hume? In speaking of the manner of his meeting death, he says: "For that scepticism necessarily acknowledged a possibility, and a chance, that the religion, which he had scorned, might, notwithstanding be found true; and might, in the moment after his death, glare upon him with all its terrors." *

* Foster's Miscellanies, P. 300.

What terrors? Not the terrors of eternal death, for Mr. Foster had discarded that doctrine. Nor the terrors of even a limited degree of suffering, if the reasoning we are examining be correct. In the very next paragraph, he adds: "To a man who solemnly believes the truth of revelation, and therefore, the threatening of divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps the sun ever shone upon." But if these "threatenings of divine vengeance" relate to sufferings, the duration and intensity of which every man is at liberty to limit as he may feel inclined, and if Mr. Hume's scepticism was the inevitable result of a real and absolute impotence, which he could not avoid, and for which he was not answerable, then, this spectacle is not very mournful; neither do we hear "from the darkness in which he vanishes, the shriek of surprise and terror, and the overpowering accents of the messenger of vengeance," which seem to fall with such saddening power upon Mr. Foster's ear.

Our author's fallacy lies in mistaking a moral certainty for a physical necessity. He overlooks the fact, that the certainty of human actions, which we denominate a moral certainty, is essential not only to the stability, but to the very existence of the divine government; and that it is perfectly consistent with moral responsibility. The divine Ruler must know what will be the conduct of his subjects, in all the circumstances in which they may be placed; and, in a sense, he must determine their actions, and foreordain whatsoever cometh to pass, else the affairs of his moral government cannot be so conducted as to secure the ends of his administration. He must arrange and control all the events which transpire in his kingdom, or they must be controlled by chance; and the liability must exist of unforeseen exigencies arising, which may defeat his purposes, and endanger the very existence of his throne. In short, he must either rule his subjects; or be ruled by them, and be compelled to shape the measures of his administration to meet emergencies as they occur.

But it is not necessary to pursue this argument. The absurdities of Mr. Foster's position are too apparent, to render it necessary for us to enter into a disquisition upon the nature of free-agency, and lead our readers through the fields of metaphysical inquiry which this subject opens before us. It is sufficient to say that Mr. Foster's opinions upon the doctrine of eternal punishment

have no weight with us, for the following reasons. 1. He acknowledges that he has never carefully investigated the subject. 2. He makes no pretensions to having fairly met and discussed the passages of Scripture which plainly teach the doctrine. 3. His reasonings, as far as they go, are filled with fallacies, which a little reflection would have rendered obvious to his own mind. 4. His main arguments, if they prove anything, prove, that there can be no justice in any punishment whatever, no sense of wrong with the guilty, and no element of freedom in the human constitution. They make God's moral government a solemn farce, and all his threatenings a mere mockery.

We cannot, however, but express our deep regret, that one from whom we have received so much pleasure and instruction, and who, by the splendor of his genius, and the power of his language, has furnished such valuable contributions to English literature, should have thoughtlessly given the sanction of his name, and the weight of his influence, to so pernicious an error.

But his work is done. His influence, whether for good or for evil, has gone forth, and is destined to work out its legitimate results. On the fifteenth of October, 1843, Mr. Foster closed his earthly career, and surrendered his soul into the hands of that Judge "who will render to every man according to his deeds."

OUR COUNTRY, AS TO THE FUTURE.

No mightier idea ever stirs the mind, or sways the heart than DESTINY. What elevates man above the brute, more than this? The consciousness of immortality, and of capacities worthy such duration, rouses from mere animal life, to thought and action befitting an intelligent and immortal being.

We may discern this influence more clearly, if we select individual examples. Mohammed impressed the idea of destiny on his followers, till the cross waned before the crescent. Napoleon, "the man of destiny," as he deemed himself, and was regarded by his armies, profited by the same strong spell; and the "Sun of Austerlitz" was the watchword to many a victory. A higher and holier example is recorded in the case of that humble man of

God, Samuel J. Mills. He was young, unnoticed and obscure, when be said to a friend: "You and I are little men; but we must not rest till we make our influence felt round the world." Mills died in early manhood, and sleeps amid the corals of the ocean; but his destiny is accomplished. The missionary zeal he helped to kindle has lighted its beacons around the globe; and a new republic has sprung up on the African coast, from the germ he planted there.

What is true of individuals, is true of nations. The idea of destiny enters largely into their character and condition. We have, therefore, watched with deep interest, the efforts of many in our land, to rouse our people to the destiny of the Anglo-Saxon race; a destiny, as they represent it, of conquest and universal dominion. We do not regard it as idle talk. For, let that sentiment once be impressed on the nation, and no war-cry would be half so terrible. Under its stimulus, not only Mexico, but all South America, will be trampled by invading hosts, and the star-spangled banner wave over the entire Western continent. Give to our people this impression, and you have let loose a power which will not be checked, till the end is attained. Hence, we deprecate such teachings, and would have the mind of the nation drawn to juster views.

What, then, is the destiny of the United States? We cannot unseal the book of God's decrees, nor read the folded leaves. But we may gather much from the origin, progress, government and character of a people, to assist in evolving its probable destiny. We have already presented some of the more distinct lights and shadows in the position of our country, as to the past, and as to the present; and we cannot repress the conviction, that our land is destined to be a light to the world; and her people, if true to themselves, a blessing to mankind. Her beginning, her advancement, and her institutions, are so many tokens of that path by which she will forsake the dogmas of old despotism, and open a new dispensation of liberty and religion.

In this path, a new and glorious destiny invites us. War is an antiquated pageant. Man may never surpass the Macedonian, the Roman, or the Corsican, in feats of valor. But here is a field, almost without competitors, of love and mercy. Its trophies are not banners wrested from a bleeding foe, nor territory grasped by conquering hands; but the blessing of the nations. Wherever

the star-spangled banner floats on the breeze, the poor should hail it as the flag of freedom, and all the oppressed bless it as the symbol of deliverance. America should be earth's asylum. If famine or pestilence wastes distant isles or remoter climes, the stricken should turn to her, and never in vain. Light should go forth from her to the benighted, bread to the hungry, succor to the distressed, help to all mankind. Noble destiny! And we, of all nations, are in the best condition for reaching it. Would that the national heart and conscience were thoroughly prepared thereto! Would that this may become the "end and aim" of the administration of our national affairs, and of the united endeavors of the whole people of the land!

Then might we hope for permanent greatness. For nothing knits a people so strongly as moral and religious bonds. Of ancient empires, the Roman alone was produced by the religious element, and it was the most abiding. It endured for centuries; while the Macedonian, framed only by war, perished at the death of its founder. In more modern times, Sweden never assumed so high rank, as when, under the lion-hearted Adolphus, she stood "the bulwark of the Protestant faith." Spain attained her highest glory when arrayed against the Moors. England may date her advancement from Cromwell, who placed her in the fore-front of Protestantism. In these cases error and truth were mingled, and the iron and clay could not form perfect union. There was a fatal element which hastened their decay. That element was war, and it sapped the life. England alone yet lives; and she is crippled and exhausted by the diseases engendered by war; so that the prodigious energy of the vital principle in her alone saves her from dissolution. But the most remarkable instance of the power of religious bonds is seen in the case of the Jews. Exiles, without home or country, they are still one people, because of one faith. They are, and always have been, a people of destiny. And what wondrous impressions they have made on the world. Conquered and despised, they have yet given their sacred books to their conquerors. Moses and the prophets are read in costly cathedrals and churches, across whose threshold the Jew may not pass. And the nation lives in faith, strong in destiny, while other kingdoms pass off into oblivion. Give, then, this idea to our land, and it will live. We are of many tribes, divided into many States; and can continue one, only as we are one in purpose and destiny.

Let this destiny be one worthy of us, and we can never be destroyed. Let it be a holy end, which will elevate every man, and purify each heart and conscience. Then will it be an unbroken bond of union; and each citizen will feel himself clothed with high responsibility, as a member of a State whose divine destination is one of mercy to mankind. The Bible, like the ark and tabernacle in the wilderness, will be the grand central point of attraction; and all the tribes, marshalled around it, will move by its summons, and cleave together, because one power controls them all.

This is a destiny peculiarly fitted to the character of our institutions. The despot dare not attempt to accomplish it. It would tear up the foundations of his throne. It must be done by a people among whom all are free to think and to act, and where all may labor for its accomplishment. Let it fill the mind and heart of the nation, and each individual may do his part. No one so poor and humble, as not to be able to effect something towards the noble end. The statesman, in the hall of legislation, with eloquent lip, and discerning wisdom, may build up a new frame of polity, founded on principles of justice and piety, and affording a sure refuge to earth's long oppressed and degraded nations. The guardians of the press, that mighty engine of good or evil, shaking off political bigotry and partisan proscription, may make it the organ of truth, the servant of mankind, and not the slave of faction. The minister of God may, from every altar, publish peace and salvation. The teacher of youth may train children for useful action and benevolent enterprise. The man of business may devote himself to commerce or manufactures, not to hoard, or to squander, his gains; but to consecrate them to God, his country, and the world. The mother, in her retired sphere, as she bends over her babe, and teaches his infant lips to pray, may aid in rearing a people worthy of our destiny. The reaper, on the wide prairies of the West, while he binds his golden sheaves; the New England woodsman, while he fells our forest pines; the far distant emigrant, by the Rocky Mountains, or in Oregon; the sailor, as he launches on the Atlantic or Pacific wave, — one and all, the people, the whole people, may thus move by one impulse, and labor by one destiny, and make our land the light of the nations, diffusing over the earth the mingled radiance of peace, liberty, and religion.

SECRET SOCIETIES.

If any friend of secret societies, who may read what we write, shall not be pleased with our comments, we shall be abundantly satisfied, if he will digest for himself the words of our Saviour: "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel." Some men may put some other things under a bushel; the thief his stolen goods, for instance; the assassin his dagger; but no man a lighted candle. This, in principle, is equivalent to saying, No man putteth under concealment any communicable good, designed for the public benefit.

Things in themselves good, which a man selfishly designs to hoard, he may conceal; but good things, benevolently designed for the benefit of others, never. It is not natural to man to do it. It begets suspicion in every mind, either of the genuineness of the alleged good, or of the sincerity of the design to communicate it.

The use, justification, and advocacy of concealment in alleged enterprises of benevolence, is not, however, unheard of in these days. Large organizations are to be met with, which cover their designs with the veil of secresy; but yet lay claim to a high degree of benevolence and beneficence. There has been, within the last few years, a somewhat extensive effort to create a popular sentiment in favor of secret societies. This has been shewn, not only in the institution of a number of them of entirely new mould, but by an attempt to revive one long since deemed exploded.

It certainly is not improper to make use of the allegory of our Saviour, in discussing the merits of societies which employ secresy in connection with alleged benevolent enterprises. It is the first and chief question, Are secret societies justifiable?

There are but two ways of forming an estimate of any institution; one is, by the principles of its constitution; the other is, by its practical working. Of the essential principles of any institution, those only can form the basis of an intelligent opinion, which are made public. And so of its practical results. It is by those only which are visible, that the beholder from without the pale of the institution can judge. Our work then, in answering the question propounded, is very plain, and reduced within very clearly definable limits. It resolves itself into the answer to the two questions, What is to be said of the *known* principles, and what of the *visible* effects, of secret societies?

As to societies which are *strictly* secret, we have but one published principle by which to judge. And that is the principle of secresy. For, by the very conditions of the case, all else is secret; and is thus kept beyond the reach of our judgment. That the principles and the doings of any such society are secret, is the only thing about it which is legitimately known. By the propriety, or impropriety of thus abiding in the dark, the society must stand or fall. What matters it, that the committed members of the society assert that it is based on principles of sound morality, and with none but righteous or philanthropic objects in view? This is not competent testimony; and it furnishes no aid to conviction. The partisans of any society ever constituted, secret or open, would say the same. The man must be not only lost to self-respect, and to all regard for the good opinion of his fellow-men, but foolishly bent upon bringing utter failure upon whatever enterprise he might be engaged in, who had not made up his mind, falsely or truly, to say as much as this.

That any particular secret society vaguely avows principles of sound morality, and of practical benevolence, is nothing. What we need to know is, the evidence of the purity of its morals, and of the genuineness of its philanthropy. Show us your code of morals, and your plan of philanthropic action. Let us see how you carry out your principles. These things, in secret societies, are withheld. They belong to the undivulged secrets of the fraternity. Enough is not told to inspire reasonable confidence into the uninitiated. Men are always making false pretensions to virtue and goodness. And others have made wild mistakes in regard to them. While the members of secret fraternities refuse any sufficient test of their pretensions, we cannot tell whether the principles of their organization are consistent with sound morality and genuine philanthropy, or not. We have their assertion to that effect. But we have long ago learned to be slow in trusting to bare assertion. Give us proof which cannot be mistaken. Let us see with our own eyes, and judge for ourselves. Or, at least, denying us this, complain not that we take the liberty of waiting until we can judge the tree by its fruits. We would not have implicit faith reposed in the Christian church itself. We would not have so much confidence placed in the best Christian, or in any number of Christians, that their word should be taken upon trust for the truth or beauty of Christianity. Let us see and judge for

ourselves, both as to the principles and the fruits of our religion. This is ever demanded; and it is ever frankly granted by the church. One shade of concealment were a stigma upon Christianity, at the sight of which, every Christian would blush, and every infidel exult aloud. And we are not ready to accord more of implicit confidence to members of any fraternity, however fair and honorable in appearance, than the whole world would allow to the best disciples of Jesus, that "True Witness." We cannot sufficiently know, then, from the mere assertions of the committed members of secret societies, anything about their principles.

The only inquiry, therefore, for an uninitiated mind, relates to the principle of secresy. Is that a safe and justifiable principle? And is it so essential to great and good ends, as more than to balance any possible danger incident to it?

There is some truth in the adage, that "a man is known by the company he keeps." It is somewhat so of things and of abstract qualities. In what company is concealment commonly to be found?

There is another sentiment of some age, and of some authority, and somewhat to the point: "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." For criminal purposes men commonly seek the covert of the night. And for such purposes robbers, murderers, swindlers, and all sorts of criminals often constitute *secret societies*.

It is not the *individual*, who has most concealment in his make, in whom we have most confidence, whatever be his pretensions. A frank, open face is almost necessarily the badge of an honest man. It is true, that modesty as to our own good deeds, and delicacy towards those for whom they are done, are highly commendable. And just about so far extends that injunction of our Saviour, "not to let the left hand know what the right hand doeth." But a modesty which is ostentatious, and a delicacy which sets itself up as a paragon, have as little countenance in Scripture as in good taste. And these counterfeit graces are so often made the cover of something still worse, especially when assuming a studied concealment of the good which it is pretended is done, that you can scarcely fail to be suspicious of them. And certainly when we see one carrying his concealment so far as utterly to refuse to make satisfactory disclosures, whatever the occasion for instituting an inquiry, it is impossible to,

resist the conviction, that it is because there is something covered which could not bear the light.

Such is our involuntary estimate of concealment in individuals. Secret combinations have become so associated with crime, that the fact of concealment, on the part of a *body* of men, has come to be regarded as well nigh conclusive evidence of fraud. There is nothing more adapted to excite odium against any public body, than temporarily closed doors. It is because the rule is become so general that concealment, in bodies of men, is used for suspicious or culpable purposes. If it be a reality, that any association has found a new elixir of life, better than Christianity, a surer panacea for social renovation and individual improvement and perfection, why not publish it to the world, and scatter these blessings with the liberal hand of the king of day, or of the Prince of Life? Why be miserly hoarding them; or doling them, almost as selfishly, to a favored few? The devil has too long made use of darkness for his unfruitful works, to allow us to believe that the saints in light, or saints on earth, or sinners in conclave, will easily compete with him in appropriating it to works of righteousness. No; they had better follow the advice and the example of the sagest and the safest philanthropist who has ever lived on the earth, and keep their lights on candlesticks, and not put them under a bushel. He bids them to "let their light so shine that others may see their good works, and glorify their Father which is in Heaven."

Let it be once granted that a disposition to hide from public inspection begets no suspicion against a combination of men; and that habitually observing the profoundest secresy may be the best mode of doing the greatest good; and how soon would the artful and designing seize hold of the advantage, as a cloak for their deepest and darkest deeds of iniquity? To what extent and intricacy of ramification might they carry their involved plots of mischief, before suspicion shall be once excited!

Nor is this an unimportant consideration in determining whether concealment shall be lifted from its low and vicious associations, and held up to public approbation and popularity. It is not an unimportant consideration, that encouragement and aid would thus be rendered to workers of iniquity. Men, who now band themselves together to carry out schemes of wickedness, are compelled to keep it very secret, that they are in concert, as well as that it

is for purposes of crime. And this necessity of maintaining extreme privacy, is itself a very inconvenient trammel upon all their operations. But when once secret societies shall come to be looked upon as justifiable, it only being requisite to send abroad an impression that they are constituted for worthy purposes, and one of the greatest stumbling-blocks would be removed out of the way of malefactors. One of the most hopeful means of detecting them would be taken out of the hands of honest men. What is now a clew to the haunts of the vilest nest of blacklegs, might lead to intrusion upon the privacy of the choicest spirits of philanthropy. When "Budget" and "Mum," and all the other concerted signs and signals of recognition, are taken out of the mouth of associated swindlers, and made common to the dialect of honest men, then the track of the swindler will soon be lost. Plotters of treason would need no longer to conceal the fact that they were closely bound together for hidden purposes. Let them only assert that their purposes are good; and let some good deed now and then escape from its lurking place, just enough to keep suspicion asleep.

Such is the manifest tendency of a popular use of the principle of secresy in prosecuting human enterprises. It offers a right hand of fellowship to workers of iniquity, and a double cloak to their practices, for which they will be very thankful. But not only so, it is unsafe for honest men. It is too great a temptation, even for such as make use of it in the first instance innocently and for honest purposes. The best of men, in their best undertakings, need to feel that they are exposed to the severe scrutiny of the popular eye. Accountability at the bar of public opinion is as necessary for bodies of men as for individuals. Even good men have been trusted too far for their own benefit, or for that of the community.

We deny that any real good, on a large scale, in any ordinary circumstances, can be better accomplished in the dark, than in open day-light. And we call upon those who advocate secret societies for benevolent purposes, to offer proof of their advantages. They bring none. Or rather, the best things they advance in their favor, constitute an irrefragable argument against them. The secresy which they so highly prize, as their safeguard against imposition, proves the narrowness of their plans of good. Nor do the advantages which may sometimes result to enterprises of unquestionable philanthropy, from temporary and limited conceal-

ment, prove anything. Such cases are obvious exceptions to the general rule, and it is but poor logic, to reason from what may occasionally be done, as to what should be done habitually.

Nor will our estimate of secret societies be rendered any more favorable, if they are judged by their practical working. We have already referred to the practical working of by far the largest class of them. The greatest share of crime ever committed on the earth, is the practical working, to a great extent, of secret combinations of men. But we will not include these in our present inquiry. Our inquiry shall have respect to those private organizations which have avowed their own existence, and have even made high pretensions to positive merit.

We shall not attempt a history of secret societies even of this class. We shall briefly refer to the fruits of two intricately ramified, and closely consolidated, secret institutions of an earlier day.

The first of these is the order of Jesuits; or, if you will, the monastic orders generally in the Romish Church; or wider yet, the Roman hierarchy itself. Secresy is here superinduced upon the legitimate principles of the Church, and especially of the ministry.

Making no comment upon the deeds of the Man of Sin, or of any of his minions, all that we have to say is that, without secresy and concert, the Roman hierarchy had never attained to half its power to curse mankind. But it was for most holy purposes, in pretence, that the practice was originally adopted, of covering with an impenetrable veil the arcana of the church. But it spoiled the church of God as a depository of religion, or an agency of philanthropy. Christianity never has been able to bear the dark. It suffers as much from darkness, as some other institutions would by light.

The other institution referred to, is the great defunct, Masonry. We barely name it, and it speaks for itself. But it speaks volumes. In dealing death, it met its own death. But not until it told too plainly, that there is none so high or so virtuous as to be beyond the reach of temptation. And when men, distinguished for uprightness as for rank, can, under the pressure of fidelity to their sworn brotherhood, be led to connive at crime, and even enter into collusion to commit it, we deem that the tale is fully told of the practical working of secret societies, as exemplified in Masonry.

The mummery of Masonry, its oaths, its revelry and prodigality, might be mentioned; but these are not the most important features of its open history, or of its divulged secrets. It was as interfering with the equitable execution of the laws of the land, that Masonry was most injurious.

We pass to an institution of very similar character, which, with some others akin to it, has sprung up in our day. This institution is clearly condemned, as agreeing in principle with other secret societies. In its practical working, it is to be judged of, for the most part, by the fruits of kindred societies of greater age. Its own fruit has not yet had full time to ripen.

It is true, that it does already boast of its alms-deeds: "That, at a certain time, it was reported to one of the Lodges, that a very worthy family were in a very necessitous condition," (to cut a long story short,) "sickness had come upon them in one of its worst forms. They had no relatives or friends to relieve them. Their means of subsistence were cut off; and they were indeed in a destitute condition. The circumstances of the family were made known to the Lodge, and though no names were given, and we, with the exception of the brother who told us, ignorant of the recipients of our bounty; and though it was brought before us at a late hour, when a portion of our brothers had retired, the sum of sixteen dollars was on the instant raised and sent to their relief." "Another case of a similar nature was once presented, which had excited the attention of some of our benevolent societies, one of which gave one dollar and another five; the story was told to one of our Lodges, and immediately thirty dollars were collected and deposited in the hands of the needy." Wonderful! What a pity this could not have been written in magnificent capitals by some sunbeam on the heavens, to the everlasting praise of Odd Fellowship!

But perhaps, after all, that very thirty dollars, in the hands of some one of those other benevolent societies, divided into parcels of five dollars or of one, according to the circumstances of the case, had given the necessary relief to six or to thirty families. But most of these, not knowing the magic spell of "budget and mum," or having no friend, whose mysterious rap could introduce him to the Lodge to advocate their claims, received no share of relief, that the impulsive generosity of Odd Fellowship might lavish all on one favored family.

And then, how secret they are about this part of the business! Some things they are open enough about; just enough to serve as a decent cloak to the rest. Who knows but such things are decoy-doves? We must beware lest presently there be a net sprung. The sagacity of New England has rendered her somewhat shy of the snare. First in every truly good enterprise, she has been last to be caught in this trap. It is to be confessed, that there has been, of late, a somewhat extensive flight towards this stand, attracted no doubt by the tinsel and the bait. But we shall wonder, if this school-boy enterprise shall be successful; and still more, in case it grows and becomes consolidated, if it turn not out very much as its predecessor last deceased.

One word, in closing, with reference to the loud pretensions of Odd Fellowship. Its avowed distinctive feature is the motto: "Friendship, Love and Truth." Wonderful is the ingenuity by which it came to be discovered, that the degeneracy in human society, and the evils which pervade it, have grown chiefly out of disregard to "Friendship, Love and Truth," in the intercourse of man with man; and that the regeneration of society will be best accomplished, by the restoration of the universal brotherhood of the race, collected into lodges and encampments. There is a great deal of this perverted Christianity, rarified into the thinness of evaporated moonshine; accompanied with the appropriate admixtures of mystification, and glorification, and bubble-blowing, and canting, in the printed documents of Odd Fellows' Societies, and especially in the printed addresses before the Lodges. It is questionable, whether there is more of subtlety or puerility in the thing; whether there is more of weak piety, or of dark design against distinctive, revealed Christianity. At any rate, most of the Odd Fellows' writings are full of the baptized, whining, sanctimonious infidelity of these days; emigrant German Rationalism, French Scepticism, and English Socinianism, mingled together, and seasoned with the old fashioned grandiloquence of Free Masonry. All this is served up, to meet the taste of practical Yankees, in the shape of a working organization, social and philanthropic, but altogether unevangelical; and the whole is covered with a veil of secresy for the sake of exciting interest, and for what other purposes they best know who come within the pale.

Taking them at their own word, they have no real secrets, beyond such charming pass-words as "Budget and Mum," by

which they recognize one another. They could hardly have said anything worse against themselves. They have now all the evils of a secret society, and no secret worth having after all.

Looked at in a little better light, in which it is sometimes held up to view, Odd Fellowship is a sort of Mutual Life and Health Insurance Company. But it is one not near so profitable, so cheap, or so secure, as those organized by law, and bound by law to pay for value received. The initiation fees and the current expenses of the Lodge, are a premium enormously high; and the security as to reaping any ultimate benefit, is nothing at all but the caprice of the Society.

Regarded in the most favorable point of view, Odd Fellowship is a solemn parade of the serious things of religion and philanthropy; not intended to injure either, but greatly to the detriment of both. Our candles, if put in "a secret place," or "under a bushel," must burn to no purpose, or soon expire. Our Lord, whom we serve, enjoins us to set them openly on candlesticks, that they may give light to all that are in the household of faith.

THE SPOILS' PARTY IN CHRISTENDOM.

It is, among the Unitarians, a matter of bitter complaint, that their Christian character, and ecclesiastical standing are not acknowledged by other denominations. They seem to feel it as a heavy grievance, that they should be treated as unbelievers, and excluded from offices of religious ministry and communion. Loud and severe are their remonstrances against this treatment, which they denounce as illiberal, uncharitable, and bigoted, even to the extent of intolerance and persecution.

On the other hand, we maintain, that they are rightfully denied these Christian privileges, and that the refusal to extend to them as a denomination, acts of Christian fellowship is not only justified by truth, but demanded by the clearest convictions of duty.

This course might be triumphantly vindicated, as it has often been, on the ground of their defection from the faith. Coleridge once silenced a Unitarian minister by the remark: "Sir, you give up so much, that the little of Christianity you retain is not worth

keeping." They who feel that the denunciations of the Bible against false prophets and false teachers apply, in all their force, to those who deny every doctrine peculiar to the Scriptural plan of salvation, can never give "the right hand of fellowship" to the Unitarian preacher. In their sight, he can, at the best, be no better than a self-deceived deceiver.

But waiving this conclusive argument, there is another plea which completely justifies the refusal of the evangelical community to endorse the ecclesiastical character of Unitarianism;—and this is, its propensity to be getting into possession of property which does not belong to it. This is enough to condemn it, and discredit its pretensions to piety.

And here we make a distinct disclaimer of any intent to prefer this charge against the Unitarians as *individuals*, whether ministers or laymen. Each person among them must stand on his own private character, and answer for it alone to the Searcher of hearts and Judge of all flesh. We have no controversy with any man in such matters. It is our belief that Unitarians, taken separately, and in their transactions with their neighbors, exhibit the average amount of common honesty; and that very many of them are so marked by every amiable trait and social virtue, as to suggest the exclamation of affectionate sadness: "One thing thou lackest!" Nay; we will not take it upon us to say, that there may not be among them those in whom there is "some good thing toward the Lord." We are forbidden to sit in judgment on any man; and have no wish to do so. We fully accord with the sentiments expressed by Coleridge: "With regard to the Unitarians, it has been shamelessly asserted, that I have denied them to be Christians. God forbid! For how should I know what the piety of the heart may be, or what quantum of error in the understanding may consist with a saving faith in the intentions and actual dispositions of the whole moral being in any one individual? Never will God reject a soul that sincerely loves him, be his speculative opinions what they may; and whether, in any given instance, certain opinions, be they unbelief or misbelief, are compatible with a sincere love of God, God only can know. But this I have said, and shall continue to say; that if the doctrines, the sum of which I believe to constitute the truth in Christ, be Christianity, then Unitarianism is not; and vice versa: and that, in speaking theologically and impersonally, that is, of PSILAN-

THROPISM and THEANTHROPISM as schemes of belief, without reference to individuals who profess either the one or the other, it will be absurd to use a different language, as long as it is the dictate of common sense, that two opposites cannot properly be called by the same name." While we indignantly disclaim, as slanderous, the charge often brought against us, of presuming to sit in judgment upon the hearts of others, we must frankly speak out our convictions as to the character of their avowed sentiments. To treat error in the manner which is only appropriate to truth, would be to enact a solemn falsehood. And if it be a deadly error, tending to the destruction of the soul, then to extend to it the fellowship which belongs exclusively to truth, is to become accessory to the eternal ruin of men.

But, at present, we would leave out of view the truth or falsehood of the doctrines of Unitarianism; and also the private merits or demerits of its advocates individually considered. We maintain that, taken collectively as a sect, they are properly and necessarily excluded from being recognized as a Christian denomination, by manifest immorality. Whatever they may be as individuals in the various relations of life, however liberal, charitable and virtuous, yet it is certain that, in their collective capacity as an organized sect, they have done many things which cannot be reconciled with integrity. They are chargeable with such misappropriations of sacred charities and ecclesiastical property as must forever preclude their claim to be regarded as a Christian community; at least, till they shall profess repentance, and make open restitution.

Passing in silence over the inglorious history of the origin of Unitarianism in New England, the secresy and dissimulation by which its leaven was introduced and set on work, (all which can be amply proved by the testimony of such distinguished Unitarians as Rev. Dr. Francis Parkman, Rev. Mr. Greenwood, and William Wells, Esq.,) we will only speak of its unrighteous acquisitions. Under cover of law, and without law, it has perverted a vast amount of property from the uses designed by the pious and munificent donors. In religion, it alone is the "spoils' party," counting all things "lawful plunder" which any Orthodox Christian has devised to the support and furtherance of the truth.

What a chapter of peculations will be opened, when the history of the "exiled churches" of this Commonwealth shall come to be

printed. The General Association of Massachusetts, some years since, appointed a committee to collect the facts in relation to some four-score churches, which had been unhoused and despoiled by a religion which crept in, like a serpent, unawares; till it had gained strength and courage to chase out the proper occupants. This unpublished document is made up of thrilling narratives, setting forth in the most odious light, the harsh and cruel proceedings of what is called, as it were in mockery, the "liberal party."

Churches which clung unanimously to the faith in Christ, were driven from their sanctuaries by what might be called parish-mobs. These mobs were composed of the baser sort; the tippler, who seldom worshipped but at the shrine of Bacchus in the bar-room; the profane, who rarely uttered the name of the Most High but to take it in vain; the profligate in life, and the infidel in sentiment, who hated the Orthodoxy which so sternly condemned their aberrations. This motley crew of men who scarce ever gave any attendance or support to public worship, being legal voters in the old territorial parishes, were led to the ballot-box, to effect a religious revolution, by men who gloried in their "liberality." All this, to be sure, was done under cover of various figments in law, framed into judicial decisions; such as that, in our old ecclesiastical law, there is no distinction between church and parish; or that, according to the maxims of the common law, church property is but in *cestui-que* trust for the parish. What if this iniquity was thus sanctioned by the rigor or the partiality of the law? Would honorable and spiritual minds have used such base advantage? Is such proceeding any better than the conduct of the fraudulent debtor, who avails himself of flaws or intricacies in the bankrupt-act; and accounts it all right to pillage his creditors of the last penny which the practice of the courts permits?

Here were places of worship built for churches of a particular faith, many of which churches were largely endowed for the support of that faith, but which were deprived both of houses and funds, by accidental majorities, and by combinations, which the builders of those houses, and the donors of those funds, would have resisted to the utmost. And the property thus seized was applied to the support of a system, which was so abhorrent to the pious dead from whom it came, that they would sooner have seen it consumed to ashes, than have left it to such a destiny. Highway robbery cannot be more heinous in the sight of heaven.

Of the one hundred and sixty-four Unitarian churches in this State, there are but seventy-four which were originally founded on that faith. What terms are strong enough for reprobating the usual policy of this sect, whose members, instead of erecting its temples at their own expense, will worship in the sanctuaries of orthodoxy, till by their cabals they have strengthened themselves into a party, and rallied a rabble influence which shall enable them to turn the rightful occupant out of doors? They strip the departing worshippers of the last farthing. Even the communion furniture is made their prey. In one instance, they have even sued for a considerable fund, accumulated from the sacramental contributions; thus sweeping the sacred offerings from the very altar of God.

And the sect which has systematically perpetrated these outrages, affects to be grieved and indignant, when the churches they have sacked, and sent into exile from the shrines where their fathers worshipped, will not hold fellowship with their spoilers.

The manner in which Unitarianism has contrived, by tortuous policy, to engross the exclusive control of Harvard College, forms another of its unrighteous "annexations." Here is a literary institution founded solely by orthodox men, to be conducted only on orthodox principles, for the benefit of the whole commonwealth, of which, nine-tenths is still orthodox in the larger acceptation of the term. By every principle of natural, moral, or even poetical justice, that seminary ought to be under the management of such men as may fitly represent the class to which the public is indebted for it. The Unitarians, however, by a long course of furtive operations have succeeded in filching, or, as "ancient Pistol" would more genteelly intimate, in *conveying* the whole. "Convey, the wise it call: Steal! foh; a fico for the phrase."

President Quincy, in his miscalled History of Harvard University, so many of whose glaring inaccuracies and misstatements were exposed and corrected in the First Volume of the CHRISTIAN OBSERVATORY, pretends that, almost from the first days of the colony, there was a "liberal party" here. He states that this party came into possession of that institution at the close of Dr. Mather's presidency, and claims that the Unitarians are now rightfully occupying the trust, as the natural successors of that party, whose "liberality" they have extended and perfected. The fallacy of this statement we have already proved in the former

volume of this work. The men whom Mr. Quincy calls so liberal, were indisputably among the staunchest Calvinists in the land. But be it as he says; what then? They were but a small faction, which contrived to get the staff of power into their hands by taking advantage of circumstances. The great body of the people was strenuously opposed to their ascendancy. If the Unitarians are heirs-at-law to that party, they inherit but a fraudulent title. The "original sin" of the transaction has by no means been purged away by the "actual transgressions" of later times.

A more plausible plea has been offered for this dishonest usurpation. It is said, that Unitarians have at last acquired a fair title to that famous seminary, because the greater part of its present endowments are derived from them. Without stopping to prove that this is not the fact, we will pursue a shorter course, by shewing at once, that it is nothing to the purpose. What if a rich man shall make unlawful entry upon a poor man's land; and, availing himself of the difficulty of ousting him when once in possession, shall cover it with expensive "improvements?" Will this mend his misdoing? Shall he plead that the greater part of the present value of the property is due to his outlays upon it? Or will common law and common integrity answer, that he cannot be allowed to take any such advantage of his own wrong; and that the expenditures he has made are at his own risk, in case the premises shall be reclaimed by the rightful owner? All the mortar and marble he may pile upon the ground, cannot make that his, which was not his before. The endowments which Unitarians have conferred upon Harvard College, they have bestowed at their own risk. They knew that the direction had once, at least, changed hands; and ought not to regard it as a hardship, if it should change again.

If the orthodox have not given much to Harvard College of late years, who can blame them? Would it not have been madness in them still further to enrich their spoilers? That they were not wanting in liberality, and zeal for education, is evident from their gifts elsewhere. They have very munificently endowed the other colleges in the State; and the Seminary at Andover, with half a million of funds, owes it origin to endowments which, as is well known, would have gone to Cambridge, but for the shocking untruth perpetrated by the governors of Harvard College, when they said that Rev. Dr. Ware was a "sound and orthodox" divine, in the sense intended by Thomas Hollis.

Moreover, within the period of the Unitarian usurpation, that College has received very large donations from the treasury of the State, the overwhelming majority of whose inhabitants are of evangelical belief. And this brings us to another and an intolerable grievance, namely, that the College should be made a strong connecting link between the State and Unitarianism. In violation of the constitution, they have become a largely favored sect. The education of their ministers is conducted under State auspices; and their licences to preach may be said to be, in some sort, endorsed by the Governor and Senate, and other State officers who sit at the Board of Overseers. Aye, some of the foundations on which, in part, the theological teachers and beneficiary students are supported, are wrested for that purpose from orthodoxy. The Unitarians are neither enterprising enough to lay the foundations for training their own ministry; nor fair enough to suffer orthodoxy to enjoy the just advantage of its own liberality.

It were but a just requital, if the evangelical Christians throughout the State were to enter into "solemn league and covenant" to vote for no Unitarian to fill the stations of governor, senator, or other officers, who are entitled to seats at the Board of Overseers. What if they were to be excluded utterly for a term of years, till the direction of the College shall have returned to its proper channels? This seems to be the only plan whereby that equity may be extorted from their reluctant hands, which is refused by their sense of justice. Could they reasonably complain, if this method were adopted "to wring the wronger till he rendered right?"

We have another illustration of Unitarian exclusiveness and injustice, in the history of the Massachusetts Congregational Charitable Society. This Society is the creature of the Massachusetts Convention of Congregational Ministers. The Convention undertook to raise a fund, of which the income should be applied to the support of the destitute widows and orphans of the members. Finding it inconvenient to manage this fund, the Convention petitioned the legislature to incorporate fifteen clergymen and as many laymen to act as trustees in the care and distribution of the charity. This corporation for some years acted in concert with the Convention, and adopted its suggestions; regarding itself as an honored servant of that body for whose sake it was constituted. But having, from time to time, in the spirit of narrow-minded and

heartless bigotry, filled up vacancies, as they occurred, with Unitarians, it has of late, haughtily thrown off all dependence on the Convention, makes no detailed report of its proceedings, and is increasing a greater money-power to sway the minds of the ministers. In this way, the Unitarians have acquired the power of patronage involved in the control of nearly a hundred thousand dollars. It is absurd for a party addicted to such practices to set itself up as the most Christian of all Christian sects; and to demand, as of right, the acknowledgment of its claims.

We have not space to describe the collusions by which the Gospel Propagation Society, and the Christian Knowledge Society, both of them founded and endowed by orthodox men, have been abstracted by those who have manifested a singular rapacity for orthodox funds. Nor will we tell the tale of a legacy designed by the donor for the Seamen's Friend Society, but which, by a manifest error of the scrivener of the will went to the Seamen's Aid Society, which is under Unitarian management. The court, on grounds of legal impediment, refused to correct the error, though it distinctly recognized that error. But for all this, the Seamen's Aid Society unscrupulously bagged the game.

As we review these numerous depredations, so dishonest and disgraceful, we feel a shade of sadness come over the mind. Alas, that men who seem anxious to be thought Christians and moral reformers, can commit such grave offences against Christian integrity; and, without a blush, seek to cloak them over with the faithless films of sophistry. Surely there must be in their party some generous and honorable natures, who will refuse to be mixed up with such shameful peculations; and will ere long indignantly remonstrate against that settled policy, which has sustained their cause by such unjustified and unhallowed means. A pure and exalted mind would sooner in disgust renounce that cause itself, than partake in the reproach of such rapacious transactions.

But while, as a body, the Unitarian denomination shall uphold and pursue such iniquitous courses, it cannot have a Christian character. While its fingers shall continue to drip with the "filthy lucre" at which it has grasped so greedily, it must not expect that the right hand of fellowship will ever be extended to it by any company of Christ's followers. They who have learned of him to delight in truth and to hate iniquity, will shun all contact with such a combination of doctrinal defection and moral obliquity.

Good morals are essential to religious character. None have said more about morality and "the formation of Christian character," than the Unitarians. But if we are obligated to judge of a system by its fruits, or of men's sympathies by their conduct, what opinion shall we form of Unitarianism, in view of the facts to which we have adverted! What would be said if any Trinitarian denomination were to be guilty, even in a single instance, of such perversion of funds in trust? We will not, like the Pharisee, bless God that we are not like other men; but we will humbly thank him for the grace which has thus far restrained us from such unrighteousness. Before Unitarianism can make much progress, and especially before it can go forth in obedience to the command to "teach all nations," there must rise up a John the Baptist among them, who shall preach to them repentance for the remission of sins. With what conscience could they send the gospel to the crafty Greek, or the thievish Malay, while themselves at home are denying its power, by continuing to be principals or accessories in a course of undeniable wrong.

TRANSLATORS OF THE ENGLISH BIBLE.

THE second company of King James's Translators held its meetings at Cambridge. To this section of those learned divines, was assigned from the beginning of Chronicles to the end of "the Song of songs, which is Solomon's." The eight men to whom this important part of the work was assigned, were no whit behind their associates, in fitness for that great undertaking.

EDWARD LIVELIE.

He is commemorated as "one of the best linguists in the world." He was a Fellow of Trinity College, Cambridge, and King's Professor of Hebrew. He was actively employed in the preliminary arrangements for the Translation, and appears to have stood high in the confidence of the king. Much dependence was placed on his surpassing skill in the oriental tongues. But his death, which took place in the year 1605, disappointed all such

expectations; and is said to have retarded the actual commencement of the work for nearly two years.

John Richardson.

This profound divine was first Fellow of Emanuel College, Cambridge; then Master of Peterhouse; and next Master of Trinity College. He was also King's Professor of Divinity. He was noted as "a most excellent linguist," as every good theologian must be; for, as Coleridge says, "language is the armory of the human mind, and at once contains the trophies of its past, and the weapons of its future conquests."

In those days, it was the custom, at seats of learning, for the ablest men to hold public disputes, in the Latin tongue, with a view to display their skill in the weapons of logic, and "the dialectic fence." As the ancient knights delighted to display and exercise their skill and strength in running at tilt, and amicably breaking spears with one another; so the great scholars used to wrestle in the arena of argument, and strive for literary "masteries." These scholastic tournaments were sure to be got up, whenever the halls of science were visited by the king, or some magnate of the land; and the logical conflicts, always conducted in the Latin tongue, were attended with as much absorbing interest as were the shows of gladiators among the Romans.

On such an occasion, when James I. was visiting Cambridge, "an extraordinary act in divinity was kept," for his majesty's entertainment. Dr. John Davenant, a famous man, and afterwards Bishop of Salisbury, was "respondent." His business was to meet all comers, who might choose to assail the point he was to defend, namely, that kings may never be excommunicated. Well did Dr. Davenant wage the wordy war, till our Dr. Richardson pushed him tremendously with the example of Ambrose, Bishop of Milan, who, to the admiration of the whole Christian world, excommunicated the emperor, Theodosius the Great. Here was a poser! King James, who was always very nervous on the subject of regal prerogative, saw that his champion was staggering under this stunning fact; and to save him, cried out in a passion: "Verily, this was a great piece of insolence on the part of Ambrose!" * To this, Dr. Richardson calmly rejoined: "A truly

* Profecto fuit hoc ab Ambrosio insolentissime factum.

royal response, and worthy of Alexander! This is cutting our knotty arguments, and not untying them." * And so, taking his seat, he desisted from farther discussion. The mild dignity of this remonstrance, in which independence and submission are strangely combined, present him in a light which constrains us to regret that this detached incident is about all we know of the personal character of the man. It would lead us to regard him as a wise and faithful, as well as learned, Translator of the Book of God.

Lawrence Chaderton.

This divine was a staunch Puritan, grave and godly, learned and laborious, full of moderation and of old English hardihood. He was born at Chaderton in Lancashire, in the year 1537. His family was wealthy, but bigotted in popery, in which religion he was carefully bred. Being destined to the bar, he was sent to the Inns of Court, where he spent some years in the study and practice of the law. Here he became a pious protestant; and forsaking the law, entered, as student, at Christ's College, Cambridge. Oh that, in a far higher sense, all divinity-students might be trained in *Christ's* College, and learn their calling from the great Teacher himself!

These changes took place in the year 1564. Mr. Chaderton applied to his father for some pecuniary aid; but the angry old papist "sent him a poke, with a groat in it, to go a begging;" and disinherited his heretical son of a large estate. The son had no occasion to use the begging-poke; his high character and scholarship procuring him much favor; while his mind was supported by the promises of that Saviour, for whose sake he had "endured the loss of all things." So rapid were his attainments, that, in three years time, he was chosen one of the Fellows of his College. Ten years after, in 1576, he held a public dispute with Dr. Baron, Margaret Professor of Divinity, upon the Arminian sentiments of the latter. In this debate, Dr. Chaderton appeared to the highest advantage, as to his learning, ability and temper.

For sixteen years he was lecturer at St. Clement's Church, in Cambridge, where his preaching was greatly blessed. In 1578, he delivered a sermon at Paul's cross, which appears to have been

* Responsum vere regium, et Alexandro dignum; hoc non est argumenta dissolvere, sed desecare.

his only printed production. About that time he was, by order of parliament, appointed preacher at the Middle Temple, with a liberal salary. It was thought best, as it would seem, that the lawyers of that flock should have the gospel preached to them by one, who had been bred so as to know the sins of their calling.

In the year 1584, Sir Walter Mildmay, one of Queen Elizabeth's noted statesmen, founded Emanuel College, at Cambridge. Sir Walter was not supposed to be a very high churchman, and the queen charged him with having "erected a puritan foundation." In reply, he told her, that he had "set an *acorn*, which, when it becomes an *oak*, God alone knows what will be the fruit of it." And truly, it pleased God, that it should yield plenteous crops of puritan "hearts of oak," and afford an abundant supply of that sound, substantial, and yet spiritual piety, which stands in such strong contrast with superstition and formality. Emanuel College chapel, by order of the founder, was built in the uncanonical direction of north and south. Nearly a hundred years after, this non-conforming building was punished by the crabbed prelates, who had it pulled down, and rebuilt in the holy position of east and west! Perhaps there was no better way to convert it from the puritanism wherewith it was infected, than thus to give the chapel an overturn and a half-turn.

It is likely, however, that the religious peculiarities of this College are to be ascribed less to the manner in which the chapel was placed, than to the influence of its first Master. For this important office, Sir Walter Mildmay made choice of Dr. Chaderton. The modesty of the latter made him quite resolute to refuse the post, till Sir Walter plainly told him: "If you will not be the *Master*, I will not be the *Founder!*" Upon this, Dr. Chaderton accepted the office, which he filled with zeal and industry, and with high repute, for thirty-eight years. Through his exertions, the endowments of the institution were greatly increased, and it became a nursing-mother to many eminent and useful men.

At the Hampton Court Conference, in 1603, Dr. Chaderton was one of the four divines appointed by the king, as being "the most grave, learned, and modest of the aggrieved sort," to represent the puritan interest. Dr. Chaderton, however, took no part in the debates, perceiving that the Conference was merely a royal farce, got up to enable the king to avow his bitter hostility to puritanism, because of its incompatibility with arbitrary power.

It was during his mastership of Emanuel, that Dr. Chaderton was employed in the Bible translation, in which good work he was well fitted and disposed to take his part. "He was a scholar, and a ripe and good one." Having reached his three-score years and ten, his knowledge was fully digested and his experience matured, while his "natural force was not abated," and his faculties burned with unabated fire. Even to the close of his long life, "his eye was not dim," and his sight required no artificial aid.

Many years after, in 1622, having reached the great age of eighty-five, this Nestor among the divines resigned the office he had so long sustained. Not that he was, even then, disqualified for its duties by infirmity; but because of the rapid spread of Arminianism, and the fear that, if the business were left till after his death, a divine of lax sentiments, who was then waiting his chance, would be thrust into the place by interference of the Court. The business was so managed, that Dr. Preston, the very Achilles of the Puritans, was inducted as Dr. Chaderton's successor. The vivacious patriarch, however, lived to survive Dr. Preston; and to see Dr. Sancroft, and, after him, Dr. Holdsworth in the same station. This last incumbent preached Dr. Chaderton's funeral sermon.

The most protracted and useful life must have an end. There have been various accounts of the time of Dr. Chaderton's death, and of the place of his interment. But all mistakes are corrected by his Latin epitaph, which has been found on a monumental stone, at the entrance of Emanuel College chapel; and which has been translated as follows:

Here
lies the body of
Lawrence Chaderton, D. D.
who was the first Master of this College.
He died in the year 1640,
in the one hundred and third
year of his age.

Perhaps such longevity was more common then than now. It is on record, that "ten men of Herefordshire, a nest of Nestors, once danced the *Morish* before king James, their united ages exceeding a thousand years." Their contemporary, Dr. Chaderton, was more honored by the gravity of his gray hairs, than they by the levity of their giddy heels.

He was greatly venerated. All his habits were such as inspired confidence in his piety. During the fifty-three years of his married life, he never suffered any of his servants to be detained from public worship by the preparation of food or other household cares. He used to say: "I desire as much to have my servants to know the Lord, as myself." We record these things to his great honor; though his regard for the Lord's Day may excite the scorn of some, in these times of Anti-Sabbath Conventions.

Dr. Chaderton is described by Archdeacon Echard, as a "grave, pious and excellent preacher." As an instance of his power in the pulpit, we will close this sketch with an incident which could hardly have taken place anywhere on earth for the last hundred years. It is stated on high authority, that while our aged saint was visiting some friends in his native county of Lancashire, he was invited to preach. Having addressed his audience for *two full hours* by the glass, he paused and said: "I will no longer trespass upon your patience." And now comes the marvel; for the whole congregation cried out with one consent: "For God's sake, go on, go on!" He, accordingly, proceeded *much longer*, to their great satisfaction and admiration.

We will not be so unwise as to inquire concerning this, "What is the cause that the former days were better than these?" For even now, in these degenerate times, people like to hear preaching which *is* preaching. But where shall we find men for the business, like those who gave us our version of the Bible?

The other members of this second company of those worthies, we can only commemorate by name, with such few brief notices as shall suffice to show that they were not undeserving to rank with their fellow-laborers in that great and blessed work.

Francis Dillingham was Fellow of Christ's College, Cambridge. After the translation was finished, he obtained a benefice in Bedfordshire, where he died. "My father," says worthy old Thomas Fuller, "was present in the bachelors' school, when a Greek act was kept between Francis Dillingham and William Alabaster of Trinity College, to their mutual commendation. A disputation so famous, that it served for an era or epoch, for the scholars in that age, thence to date their seniority." From this, it would seem, that he was justly styled the "great Grecian." He was noted as an excellent linguist and a subtle disputant.

ROGER ANDREWS, D. D., was Master of Jesus College, Cambridge. He too was a famous linguist in his time, like his brother Lancelot, the Bishop of Winchester, whose life we have largely sketched as president of the first company of the Translators.

THOMAS HARRISON was Vice-Master of Trinity College; "and further deponent saith not."

ROBERT SPALDING, D. D., was Fellow of St. John's College, and succeeded Edward Livelie, of whom we have spoken in this article, as Regius Professor of Hebrew.

ANDREW BING, D. D., was Fellow of Peterhouse, Cambridge. In course of time, he succeeded Dr. Spalding, in the Royal Professorship of Hebrew.

These brief notices, just sufficient to show that the individuals deserved their places among the Translators, must suffice. The quiet and uneventful life of these profound students and deep divines, leaves no strongly marked incidents on the historic page. But their influence still lives and operates in their immortal work; and their voices continue to swell that grave and solemn chorus which ever chants to us the holy Word of God "in our own tongue, wherein we were born."

THE WORK OF THE HOLY SPIRIT.

THE question has been somewhat agitated within a few years past, Whether the agency of the Spirit in regeneration is *mediate*, or *immediate?* In other words, Whether the Holy Spirit renews the heart by a direct divine efficiency; or by simply presenting motives to the mind of the sinner, and thus inducing him to comply with the terms of the gospel? The former opinion has been maintained by most, if not all, of the standard orthodox writers of New England. The latter, however, has some advocates at the present day. They maintain, that the Holy Spirit never operates upon the mind of an adult person, who is capable of understanding the truth, except through the medium of truth or motives; and that the influence which he exerts in regeneration is like the influence which we exert over one another. He only presents motives to the mind.

We here give a few extracts to show what was the opinion of the older New England divines. President Edwards says: "The question with some is, Whether the Spirit of God does anything at all in these days, since the Scriptures have been completed. With those that allow he does anything, the question cannot be whether his influence be *immediate;* for if he does anything at all, his influence must be *immediate.*" Dr. Bellamy says: "In regeneration, there is a new, divine, and holy taste or relish begotten in the heart, by the *immediate influence* of the Spirit of God." Dr. Hopkins says: "The divine operation in regeneration, of which the new heart is the effect, is *immediate*, or it is not wrought by the energy of any means as the cause of it, but by the *immediate power and energy of the Holy Spirit.* It is called a *creation*, and the divine energy in it, is as much without *any medium*, as in creating something out of nothing." Dr. Smalley says: "Regeneration is such a spiritual change of nature, as supposes something *created* in a proper and strict sense."

Dr. Smalley, it is well understood, held what has been called "the taste scheme," and Dr. Hopkins "the exercise scheme." But both of them held, that, in regeneration, the new heart is the *immediate* effect of a divine operation, that it is properly called a creation, and is as much without any medium, as when something is created out of nothing. One supposed that the new heart consists in a holy taste or disposition, which is the foundation of right moral exercises. The other, that it consists in right moral exercises themselves. On this point, there has long been a difference of opinion among New England Calvinists. But in regard to the *direct* or *immediate* agency of the Spirit in regeneration, so far as we have known, they have been perfectly agreed.

Dr. Dwight says: "The soul of man was created with a relish for spiritual objects. The soul of every man who becomes a Christian, is renewed by the *communication of the same relish.*" Dr. Dwight we understand to agree with Dr. Smalley. That he uses the word *communication* in the same sense in which Dr. Smalley uses the word *creation*, is evident from the whole tenor of his remarks on the subject.

We have intimated, that, more recently, an opposite view has been maintained. There are those who hold, that the heart is not renewed by a direct act of the Holy Spirit, but only through the presentation of truth or motives similar to the moral suasion which

one man may exert upon another. To this supposition there are serious objections.

In the first place, we are constrained to ask, What is meant by the Spirit's presenting motives to the mind? Is it meant that he communicates any new revelation? If so, then the Bible is not complete. But if any new truths are revealed, what are those truths? They must be known by those to whom they have been communicated. But no one is conscious of having received any such revelation. What then is the influence of the Spirit? If he does not operate directly on the heart, by preparing it to receive the truth, or to yield to the motives which truth presents, on what does he operate? Does he operate on the truth itself? What does he do to the truth? Does he produce any change therein? It cannot be; for the truth is perfect and immutable. No; it is the sinner's heart which needs to be changed, and there the change is wrought. The sinner is brought to love what before he hated. This is the effect produced, and if this effect is not produced by the direct agency of the Holy Spirit, then what does the Holy Spirit effect in regeneration? It is said, he induces or persuades, the sinner. But how? Does he reason with him, as man reasons with his fellow? What arguments does he use? And how does he bring his arguments before the sinner's mind? How can the truth be brought before the mind of men, except it be done by immediate revelation, or through the medium of the senses? That the Holy Spirit communicates any new revelation to the sinner, will not be pretended. Nor will it be pretended, that he personally presents it to the mind through the medium of the senses. He neither addresses it to the ear nor presents it to the eye, except as he first communicated it to the sacred penmen, and caused them to record it for the instruction of all coming generations. If, then, we deny the direct efficiency of the Holy Spirit in changing the heart, how is it possible to maintain that he exerts any special agency in the regeneration of the sinner? We frankly confess, that were we to adopt this hypothesis, we should feel compelled to deny all special divine agency in that work.

It is another objection to this theory, that the natural heart is opposed to the truth; and so far from yielding to its influence, invariably resists it. Motives have no influence over the mind, any farther than they fall in with the affections of the heart. The

presentation to the mind of a hated object, has no tendency to excite love to that object. On the contrary, it only awakens opposition.

If it should be said, that the Holy Spirit may give weight and power to motives, which, of themselves, they do not possess, we admit that he may do so by changing the disposition of the heart, and thus preparing it to yield to the truth. It will then operate with power, and exert a controlling influence over the mind. But as long as the heart resists the motives which the truth presents, so long they are powerless. No matter by whom they are presented, or with what clearness and force they are urged; just in proportion to their pressure, will be the resistance, so long as the heart remains the same. Now the heart of every unrenewed man is enmity against God, and resists every motive to holy obedience which can be presented. This resistance, therefore, must be taken away, before motives will exert their appropriate influence. And this is done not by the bare presentation of truth to the mind; but by a divine energy accompanying the truth, and operating directly on the heart, changing the affections, causing the mind to view the truth in a new light, and thus preparing it to yield to its influence. In this way the word of God is rendered "quick and powerful." Then the gospel becomes "the power of God unto salvation." And thus believers are sanctified through the truth. This is brought to pass, not by barely presenting the truth to the mind, nor by communicating any new power to the truth itself; but by an omnipotent energy accompanying the truth, and operating directly on the heart.

But is there no tendency in truth to produce right affections of heart? This question may be answered by another. Is there no tendency in the heat of the sun to soften material substances? The proper answer is, that it depends on the nature of the substances. It has a tendency to soften wax; but it hardens clay. So the truth, presented to a holy heart, will call forth holy affections. Presented to an unholy heart, it will awaken opposition.

But it may be said, that, although a certain amount of motive presented to the mind of the sinner, will only awaken opposition, yet the Holy Spirit can pour such a blaze of light upon the sinner's mind as to overcome his opposition. But will an increase of light change the sinner's heart? Will the light of the last day convert the congregated throng of sinners before the judgment

seat? Will the light of eternity subdue the rebellion of the lost spirits in hell? And will any conceivable degree of light make the hated character of God appear lovely to a carnal mind? As well might we suppose that a furnace may be heated so hot as to freeze; or that cold may become so intense as to melt down the mountains of ice in the polar regions. Moral causes, as well as physical, produce none but their appropriate effects. By increasing the power of the cause, we may increase the effect, but we cannot change the character of the effect. To suppose the same cause to produce directly opposite effects, is a manifest absurdity.

It may be asked, Of what use is the truth, according to the view which has now been taken? We reply, that it is of great use. It is in view of the objects which truth presents, that sinners are convinced of sin, and that all the affections of the renewed soul, are brought into action. There can be no holy affections without some object upon the mind towards which they are exercised. Consequently, in producing holy affections in the hearts of men, God makes use of truth. As it is written, "*Of his own will begat he us with the word of truth.*" "*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.*" Other similar declarations are to be found in the Scriptures. But they do not prove that the sinner's heart is changed by the power of motives, any more than they prove that good seed sown on bad ground makes the ground good, and thus ensures a crop. It is true that good seed is necessary; but good seed must be sown on good ground, that it may spring up, and bear fruit. Who ever heard that a barren waste was fertilized, and made fruitful, by barely sowing it with good seed? Take another illustration. God cannot cause a blind man to see without light. Consequently, in restoring sight to the blind, he makes use of light. And it may be as truly said, that it is *with the light* he causes the blind to see, as it is said, that of his own will begat he us *with the word of truth.* But it is not the light which opens blind eyes. Pour light forever upon the eyes of a blind man, and it will not remove his blindness. And pour the light of truth forever upon the mind of the sinner, and it will not take away the heart of stone and give the heart of flesh. This must be effected by the omnipotent energy of the Holy Spirit.

In what special manner the Spirit operates in regeneration, we do not pretend to explain. But that the operation must be on

the heart, and not on the truth, seems to be obvious. And we do not see how the doctrine of divine moral suasion can be consistently maintained, without first giving up the doctrine of the entire sinfulness of the unrenewed heart. For so long as the heart is entirely sinful, it will resist the motives of the gospel; and it is a self-evident truth, that the heart cannot yield to motives and resist them at the same time.

Should it be said, that, according to the view which has now been taken, regeneration is not a moral, but a physical change, we would reply by asking, What, according to this view, is supposed to be done? Not that any change is wrought in the substance of the soul, — not that any alteration is effected in the structure of the mind, — not that any new substance is created and infused into the soul; — but that a change is wrought in those moral affections of the soul, to which all the commands of God are addressed, and which constitute the principle of all accountable, voluntary action. By an immediate act of divine power, the sinner is brought to love what before he hated. Is this a physical change? Is the sinner's moral agency impaired? Not in the least. In his last exercise of hatred, he was a moral agent. In his first exercise of love, he is a moral agent. And when has his moral agency ceased? The change is entirely a moral change. It is as much so as it could be, if it were produced solely by the influence of motives, without any supernatural agency whatever.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

NEANDER'S GENERAL HISTORY OF THE CHRISTIAN RELIGION AND CHURCH. — The second volume of Professor Torrey's fine translation of this invaluable work has just issued from the press of Crocker and Brewster. Translation and imprint are nobly executed. The undertakers have gone too far to stop. They must complete this important enterprise. Though we largely noticed the work on the appearance of the first volume, we will add a few remarks on the general subject. One of the old writers speaks of history, as "a velvet-study and recreation-work." To this remark, ecclesiastical history seems to be an exception. And yet it is an interesting labor to wander among ruins, and to dig for treasures among the rubbish of the past, especially with a Neander as guide and expositor. As it is sung in Wharton's Sonnet on Dugdale's "Monasticon,"

"While cloistered piety displays
Her mouldering scroll, the piercing eye explores
New manners and the pomp of elder days,
Whence culls the pensive bard his pictured stores:
Nor rough nor barren are the winding ways
Of hoar antiquity, but strewn with flowers."

The best plan for the student of church history, is first to have his principles firmly rooted and grounded in the Scriptures, where we have the purest and most primitive Christian antiquity. Let his foundations be in the Bible. Tertullian has excellently said, in the fourth book against Marcion: "That is truest which is first, that is first which is from the beginning; that is from the beginning which is from the apostles." The scholar who acts on this principle, will readily detect the numerous errors of the Fathers; for "there is no false way," said John Cotton, "but is an aberration from the first institution." Such a scholar will agree with Lord Bacon, that "antiquity without truth is a cypher without a figure:"—and with Cyprian, that "old custom without truth is a mouldy error." Such study is exceedingly instructive as to human nature and the sovereignty of God. Dr. Bogue of Gosport used to read the newspaper every day "in order to see how God is governing the world." And Dr. Arnold of Rugby remarks of the same kind of reading, that it is "one of the most painful and solemn studies in the world, if it be read thoughtfully." How much more important, in these respects, must be the perusal of the extended records of the past. This study stands next to biblical theology, which it greatly illustrates and confirms.

A NEW ABSURDITY.—The infidelity which lurks in the blood of this generation breaks out in so many unexpected spots, that it would be superfluous to feel excessive astonishment on finding its eruptions pimpling the fair face of lovely Oberlin. In the "Quarterly Review," published at that place, President Mahan has started a new notion about the three books of Solomon. He maintains that the Proverbs of Solomon is an inspired book, written "in the days of his purity and peace." Canticles is not inspired, being merely a filthy love-song, penned when its author had wholly fallen from grace. Ecclesiastes is a piece of rank infidelity, composed when the Jewish king had become an open apostate. Still, these two uninspired and odious books were placed in the sacred canon by inspiration of God, as documents illustrative of these successive states of the mind of the son of David. This is the theory! Was ever anything of the sort more stupid? Surely its inventor is "no Solomon" for wisdom, whatever he may hereafter be for defection. That the sacred writer was once in grace, and that he fell far and foully from grace received, and that we have no distinct record of his recovery, must be allowed. But that he fell from grace, either totally or finally, is what we cannot believe, for reasons too many to be stated here. But the strangest part of the tale is, that the love-song and the infidel-tract should be inserted in the canonical Scriptures by dictate of Inspiration. And there they have been ever since, edifying the Church of God, in happy unconsciousness of the true nature of these documents, till a man was born, some fifty years

ago, who, by inspiration, or some surer way, has exposed them! A fine compliment to the spiritual discernment of the whole Christian world, which, for thousands of years, has been feeding its piety with love-sick sensuality and godless impiety! It has been supposed that the aid of Inspiration was needed, not to foist such pernicious trash into the records of our faith; but to be our safe deliverance from the taint of impurity and infidelity. This is all that is wanted from Inspiration. The *divine* who could broach such a long-eared scheme as we are receiving from that corner of Ohio, ought to be decorated with the honorary degree of "Donkey Donkorum from the University of Assford."

LECTURES ON CHRISTIAN CHARACTER. — Some men, not trusting to executors, have their monuments built, and their epitaphs written, long before their own demise. Dr. Bates has prepared his monument in this volume; though it is to be hoped, that it may be many years ere he shall be called to rest beneath it. It is an elegantly printed volume; and a "Christian character" which shall be completed in as good style, will come much nearer to perfection than anything they will ever see at Oberlin. The peculiarity of the book is, that it is almost the only volume, of such size and finish, written by a modern orthodox divine on the subject of morals. In the middle ages, such labors were very common; but in modern times, they have been too much given up to unevangelical high-church-men, and to Unitarian no-church-men. Dr. Bates presents the subject of morals as it appears from an orthodox stand-point; and his hints on the *conscience* will be useful to such as have conscience enough to apply them. We perceive that the good Doctor stoutly contends for disinterested benevolence, in the face of a gainsaying world, which, on this point, is rendered unbelieving by its intense selfishness. He will find a brave and generous backer in Schiller, who says, like a fine German Hopkinsian: "I freely confess, that I believe in the reality of a disinterested love. I am lost, if there is no such thing; I give up the Godhead, immortality and virtue. For these hopes I have no proof left me, if I cease to believe in such a love. A spirit which loves itself alone, *is a floating atom in infinite empty space!*"

THE PAYSON CHURCH. — This is an orthodox church in South Boston, regularly organized; but owing to certain circumstances, very little is known of it. To gratify those who would like to know its condition, we have taken pains to ascertain the following facts. At its organization, in July, 1845, it consisted of fifty-six communicants. In the November following, Mr. Fairchild was installed as pastor. Up to the beginning of this year, fifty-six have been added by letter and profession, thus doubling the number in little more than two years. Of these, thirty-eight are males, and seventy-two are females. Two have been removed by death, and four dismissed to other churches. "Their place of worship," in the language of our informant, who is not connected with it, "capable of seating between three and four hundreds, is so well filled on the Sabbath, that they already begin to feel the necessity of a new meeting-house to accom-

modate the increasing number of hearers." The Sabbath School contains above one hundred children.

MEMOIR OF MRS. R. G. WEBSTER. — This is a biography quite out of the ordinary course. The compiler has made a hundred-fold more use of his scissors than of his pen. His responsibility lay chiefly in choosing and refusing the matter afforded by thousands of pages of letters and journals. We have never seen a human soul, in its real working and construction, turned out so nakedly to the public view. But it will bear the close inspection. There is a multitude of things, which, taken separately, the ungodly or the fastidious might turn into ridicule; but no man can read the whole, without wishing in his heart that he were possessed of such a character. It is, indeed, almost repulsive to find youself brought into such complete acquaintance with the "hidden life" of one whom you never saw. You find all the items of courtship, and their connected emotions, and the like private matters, brought out with a startling frankness. But if biography is to be written at all, is it honest to write it in any other way? Is it a life, which leaves out of view, the main things which went to make up that life, in its most constant and absorbing interests? Must the author who would rescue a precious memory from the devouring grave, be "as the shepherd who taketh out of the mouth of the lion, two legs, or a piece of an ear?" Most biographies are like those stuffed skins, full of straw and stubble, which stiffly present the original as it appeared superficially, and in one posture, and not as it was, at all times. They give us merely men and women in general, and not the particular person, in the life of nature and fact. They are like the speech of the exhibitor of wax statuary, who thus shows you the effigy of Gibbs, the pirate: "This is the identical halter which hanged him. This hair of his head and whiskers was taken from his person after execution. These are the very clothes in which he went to the scaffold. In short, you almost have the man himself before you!" Mr. Stone furnishes no such shams. He has presented the real life of a clergyman's consort, such as it is in the rural parishes of New England. Only it is a life unusually pervaded throughout all its principles and affections, by that fervent piety which delights in practical goodness. But those who would see for themselves the merits of this remarkable book, must trouble Crocker & Brewster for a copy.

MONTHLY RECORD.

Religious Interest. — We rejoice to be able to say, that an interest in religion, of very satisfactory character, is pervading many of the churches in this region. From pastors in this city, and around it, we learn that conversions are taking place, and that deep seriousness rests upon the assemblies of the people. None but the usual means of grace have been employed. In some instances, persons under conviction have refused to attend an inquiry-meeting, who have yet sought their pastor at his home. The stillness of the work, the

deepness of conviction, and the marked character of many of the conversions, give hope, that, if the kingdom of heaven comes not with so much of outward demonstration as in some former days, there will be as much of true religion and real increase of strength in the additions made to the churches. This interest seems to be hardly so deep in the church, as among the impenitent, who seem to be pressing into the kingdom of heaven, in a manner which illustrates the sovereignty of God, who can save men, if he will, without the agency of his people.

An Unlucky Proof-Text. — Several petitions for the abolition of capital punishment have been referred by the legislature of Massachusetts to a committee. The petitioners had a hearing a few weeks ago. Among their advocates was Mr. Rantoul, who is so zealous to have the Mexicans capitally punished by wholesale, for some crime against our nation not exactly understood. Though he will not go to be one of the headsmen himself, he literally girds swords on the thighs of such as are willing to act as executioners in his stead. Next to him was Mr. Garrison, who, in his zeal for the abrogation of the death-penalty for murder, asserted that manslaughter was not so great a crime as man-stealing. To prove this, he appealed triumphantly to the Bible, and astonished his hearers by reading the divine command: "He that stealeth a man, and selleth him, or if he be found in his hand, *he shall surely be put to death.*" Now if this passage has enough of divine authority to prove that kidnapping is worse than murder, it must also prove that capital punishment is divinely enjoined in such cases of extreme wickedness. The significant looks of the Committee, and the ill-suppressed mirth which ran round the hall, must have convinced the oratorical gunner, that the recoil of his piece was much more damaging than its discharge.

Great Names. — We have had occasion to notice some attempts to exalt Episcopacy, by parading in the papers the names of distinguished men who have come to its communion-table. As this is, on many accounts, a highly objectional practice, we will notice another instance of it, in the case of the late Chancellor Kent, who has been claimed by an Episcopal paper in New York, as having become a decided Episcopalian by inquiry and conviction. The story, however, is spoiled by Rev. Dr. Stone, a distinguished minister of that church, and son-in-law to the honored chancellor, who has made a public statement to the effect, that the great civilian lived and died a Congregationalist in his principles. We consider the manliness and candor of Dr. Stone, as being far more honorable to his sect, than the fine story he has demolished. His denomination numbers many great and good men; and if it had more like him, it would afford a better reason for conforming to it than any other argument we have seen.

Demise of John Quincy Adams. — This distinguished statesman has met with an enviable end. He has fallen with his armor on, at the post where he has long served his country as a vigilant sentinel of freedom, and where he has nobly fought the fight of liberty. He lived unvanquished, and fell in the arms of victory. He was blessed

with early religious training. During his long and eminent public life, he was ever the open friend of the Sabbath and the sanctuary, a daily student of the Bible, and a man of prayer. If on any point his faith was imperfect or unsettled, he was ever drawing closer up to the Scriptural rule; and in his last years, he avowed that, in theological opinion, he came nearer to the standards of the Presbyterian Church than to any other. He always owned his indebtedness to religion, which had made him all he was.

Few men have a better right than Mr. Adams, to adopt the language of Dryden, when speaking of his old age: "What judgment I had increases, rather than diminishes; and thoughts, such as they are, come crowding in so fast upon me, that my only difficulty is to choose, or to reject; to run them into verse, or to give them the other harmony of prose."

No man among us ever had such funeral obsequies. He was borne from the seat of government to his grave, by the nation. A congressional representative from each State and territory attended his remains to the family-vault at Quincy. The whole journey was an extended funeral procession. At Philadelphia, his remains were guarded in the Hall of the Declaration of Independence, where our national freedom was consummated. And at Boston, they rested in Fanueil Hall, where our freedom was cradled.

Mr. Adams is stoutly claimed by the Unitarians as a bright ornament of their order. If he really belonged wholly to them, they must regard it as a strange blot upon his religious character and memory, that he should bestow, at Washington, where he mostly resided, the weight of his influence against what he regarded as truth, and left his own faith to suffer and languish. For twenty-seven years, there has been a Unitarian chapel at Washington. It has always been feeble, and in no very high repute. It has needed all the sympathy and support of its *real* friends. But Mr. Adams, for nearly twenty years, has been known as a member of a Presbyterian congregation in that city. He has represented it repeatedly in public conventions. He so announced himself at a Unitarian Festival to which he was invited in New York. He advanced, at one time, two thousand dollars to relieve the Presbyterian church from embarrassment, and expended the whole sum in supporting its public worship. During all this time, he was either out of sympathy with Unitarianism, or else he was ashamed to give his faith that pecuniary and personal aid which it needed.

While we are upon this point, we will further allude to the fact, that many of the famous men, under whose shadow Unitarians delight to dwell as the bulwarks of their faith, have been very unwilling to do homage to that system. Dr. Channing, in a published volume, makes an apology for allowing his name to be used by the Unitarians. Judge Story, while at Washington, rarely attended the Unitarian chapel. Mr. Webster, when leaving the ministrations of that sect, is said to have compared its preaching to the "throwing of shot on shingles." Dr. Lowell, in an official document, ordered by the West Church in Boston, of which he is Senior Pastor, has repudiated, for himself and his church, the name of Unitarian. Dr. Pierce, at the last

Convention of the Congregational Ministers of this State, indignantly repelled the charge of being a Unitarian. And yet, we suppose, that no one doubts that all these were Unitarians. Such facts are very unaccountable, if their system is really reputable, or has anything worth defending. Unitarianism seems to have no martyrs.

A Rhetorical Monopolist. — Rev. Dr. Bushnell of Hartford, is invited to deliver the oration before the Phi Beta Kappa, at the next Commencement of Harvard College. He is also invited to preach before the graduating class at the Divinity School in Cambridge, where Unitarian ministers are trained under the auspices of Governor Briggs and the Commonwealth. We learn also, that the Porter Rhetorical Society in the Theological Seminary at Andover, after several unavailing attempts to procure an orator elsewhere, have applied to Dr. Bushnell, who favored them in the same way a few years ago, to give their address at their next Anniversary. We hope, that he will accept and fill all these honorable appointments, for no man is better able than he to afford it. He has a broad and "comprehensive" mind. He is a *full* man. He is, to employ a sublime comparison, like a sack of beans; stick the knife where you please, and they will be sure to run! Though he has no occasion to use economy in such matters, we wish that he would make the same discourse answer for the divinity schools both of Cambridge and Andover. It will be curious and instructive, to see which class of hearers will relish it the most.

Meadville Theological School. — This is a Seminary in Pennsylvania, where four professors train some two dozen students for the ministry. It is supported by the Unitarians and the Christ-ians. The former furnish, as we understand it, most of the money; and the latter, most of the men. Seven of the Christ-ian students have withdrawn, on account, as they allege, of the unfavorable influences of the place. No doubt, their case must have been a hard one.

ORDINATIONS.

Feb. 16. Mr. Abraham Jenkins, Jr., Fitzwilliam, N. H.
Mar. 1. Mr. Ezra Newton, Shutesbury, Ms.
" " Mr. Josiah Merrill, White River Village, Hartford, Vt.
" " Mr. Thomas Wilson, Second Church, Palmer, Ms.
9. Mr. Frederic A. Reed, Cohasset.

DEATH OF MINISTER.

Rev. William Pidgin, Portland, Me. æ. 76.

CHURCH ORGANIZED.

Mar. 16. Winthrop Church, in South Malden.

THE

CHRISTIAN OBSERVATORY.

VOL. II. MAY, 1848. No. 5.

THE AGENCY OF STEAM-POWER.

AMONG all the physical elements which the ingenuity of man has ever employed for useful purposes, steam-power holds, by far, the highest rank. As a mechanical agent, it has rendered, and continues to render, the most important services to the arts, to manufactures, and to commerce. Although the expansive force of steam has been known to mankind for many ages, yet the application of it to the arts, is comparatively of recent date, and may still be regarded as in its infancy.

The first individual who gives any account of the application of the vapor of water as a mechanical force, is Hero of Alexandria, an eminently learned man, distinguished for the number and ingenuity of his inventions, who lived in the reign of Ptolemy Philadelphus, about one hundred and thirty years before Christ. He describes, in one of his works, two machines, which he had constructed to operate by steam, and which he regarded rather as means of amusement, than as designed for any useful purpose. Indeed, the idea does not seem to have occurred to him, that this prodigious power could be of any service to mankind. He ascribes to the action of steam, the sounds, which, fifteen centuries previous to his time, issued from the statue of Memnon; an opinion which, as Professor Renwick says, "is an ingenious explanation of the mode in which he could have effected the same object, rather than an account of what was really performed by the Egyptian priests."

Among modern writers, Cardan and Mathesius are the earliest who speak of the mechanical force of steam; the former of whom, was also familiar with the fact, that a vacuum could be

produced by the condensation of steam. Brancas, and the Marquis of Worcester, are among those who claim the honor of having first suggested steam as a moving power in mechanics. "It is said that the Marquis, while confined in the Tower of London, was preparing some food on the fire of his apartment; and the cover having been closely fitted, was by the expansion of the steam, suddenly forced off, and driven up the chimney. This circumstance, attracting his attention, led him to a train of thought, which terminated in his important discovery."

The names also of Baptista Porta, a Neapolitan, of Solomon de Caus, a native of Normandy, of Sir Samuel Moreland, and others, are distinguished among those, who, in the seventeenth century, made experiments in the application of steam-power to practical purposes. But the most important and interesting period of the history of this agent, is the time when the steam-engine was improved, and we might almost say, invented by James Watt. He examined on scientific principles, the properties of steam, and developed them with wonderful success.

With the application of this power to navigation by Fulton and Stevens, in the year 1807, and its uses in producing locomotion, we are all familiar; and as it is not our object to trace the history of steam-power, or attempt to settle the conflicting claims of the various competitors for the honor of having first applied it as a mechanical force, we proceed to speak in the first place, of its agency in promoting *civilization*.

In its application to the purposes of travel, the transportation of goods, and the navigation of rivers and oceans, it is in a thousand ways changing the face of society, and promoting the intercourse and enterprise, the social and political interests, of the civilized world. All this vast machinery for rapid intercourse, and the bringing of communities and nations together, is itself an evidence of the intense activity and energy of our age. It is a development of the law of progress, in full and vigorous action. The shallow or prejudiced observer, or the venerator of antiquity, who can see nothing in modern times but innovations, and a sad departure from ancient and long established usages, may view this spectacle as the offspring of the restless or avaricious spirit of the age. But these iron roads which are intersecting every part of this and other lands, and are uniting city to city, and state to state, are designed, under Providence, for

some other purpose than simply to yield dividends to stockholders. Mountains are brought low, and valleys are exalted, and the crooked made straight, and the rough places plain, that civilization and human improvement may advance. The very ploughman in the field, who stops to look at the train as it flies by him, has his mind quickened by the view, and returns to his toil with renewed vigor. The individual who is borne along with such lightning speed, if possessed of ordinary sensibility, cannot but be stimulated, and mentally quickened. He feels that he lives in an age, when the will of man is subduing the mightiest agents of nature, and making them tributary to his interests.

If we examine the history of the past, we shall find that the facilities for communication between different cities and nations, have been, in every age, the index of the state of civilization. In the earliest periods of the world, and among barbarous tribes, there was little or no communication except for purposes of war. Each community being ignorant of the habits, feelings and pursuits of others, regarded them as enemies to be annoyed, pillaged, or slaughtered, as inclination, or supposed interests, might prompt. Consequently, literature, the useful arts, and religion, were all in a low state. There being little interchange of commodities contributing to the comfort and luxury of life, and no importation of knowledge, and the discoveries of science, from the more cultivated nations, as at the present time; the human mind was stagnant, and society rude, and the means of subsistence scanty and coarse. The Phœnicians were the earliest navigators of the world, and although they possessed only a narrow strip of ground, between Syria on the north, and Judea on the south, they yet acquired great power and renown, and absorbed the commerce of the Western Empire. Sidon, their capital, was distinguished for opulence and refinement, and Tyre was ornamented with many magnificent buildings. They cultivated philosophy, and invented, or improved the sciences of arithmetic and astronomy, and introduced letters into Greece.

The most splendid periods, in the history of the kingdom of Israel, were, when there was the freest intercourse with foreign nations. In the reign of Solomon, a lucrative trade was opened with Egypt and Phœnicia, and rich cloths, linen, gold, and other commodities were brought from Tyre, and exchanged for corn, balm and other articles of export. Ships manned by foreign

sailors, were sent to foreign countries, and even as far as Spain. At this period, learning, architecture and religion flourished.

We are aware that the age of Roman glory was an age when avenues of trade and travel were open between foreign countries. While the streets of ancient Rome were but partially paved, and are described as being in a rude and even filthy condition, the Romans as well as the Greeks, paid special attention to their military roads. "There was no part of the Roman polity," says a correct historian, "which so effectually promoted the good of mankind, or which has transmitted such exalted ideas of the imperial grandeur, as the number and magnificence of the roads. Though constructed principally for military purposes, they were of vast utility to the districts which they traversed, and proved the most efficacious means of promoting the civilization of the conquered people. They also greatly assisted the missionaries of Christianity in promulgating the doctrines of the cross."

The power of steam as applied to the conveyance of passengers, and the transportation of merchandize in our Western States, where the rivers are of such immense length, and the amount of produce to be taken to market so enormous, is an element of civilization and progress which can scarcely be overrated. Were we to seek for the prominent cause of the rapid growth of that country, we should be forced to fix upon the introduction of the steam-engine.

According to a recent report, presented at a river and harbor convention held in Chicago last year, we learn that there are two hundred and fifty-one steamers plying to St. Louis alone, and that the whole number on the Western waters amounts to twelve hundred.* In 1846, the receipts at New Orleans from the upper country of the Mississippi amounted in value to seventy-seven millions of dollars. The total value of the inland commerce afloat is four hundred and thirty-nine millions; being double the amount of the whole foreign commerce of the nation.

It is stated that a railroad has been surveyed, and will soon be in progress from Chicago to the Mississippi, to connect with the great chain to Buffalo, Boston and New York. The moment this

* The statistics given in this article, are drawn from the most authentic sources within reach. Besides the difficulty of obtaining the exact truth in every case, steamboats and railroads multiply so rapidly, that statistics which are correct to day, may not be so to-morrow.

is opened there will be a tide of immigrants pouring into Northern Iowa, a country that will then possess all the advantages which Wisconsin and Northern Illinois have enjoyed, in being in the vicinity of the great lakes; besides having the attractions of richness of soil, salubrity of climate, and an abundance of streams.

If we turn now, and look at the republics of South America, where there are no railroads, and no steamboats, except a line which within a few years has been established along the coast of Chili and Peru,* we shall find an almost utter destitution of enterprise, progress, and the elements of national prosperity.

Our knowledge, too, of those countries, is far more limited than of those which are even more distant, but with which we have communication by steam. We are much better acquainted with what is transpiring in England, France, Italy and Germany, than with what is taking place in New Grenada, Venezuela and Guiana, the most Northern States of South America.

No one, indeed, can examine a splendid steamer, with its beautiful accommodations, its colossal machinery, and its noble build, without regarding it as the representative of a high state of civilization. Contrast it with the rude canoes which once floated upon the same rivers, now crowded with these majestic structures; and how forcibly are we reminded of the changes so recently wrought upon this continent. In looking, too, at the extensive and complicated machinery of a large factory, and observing one man, with the aid of steam, doing the work which it formerly required fifty or a hundred persons to accomplish, we are astonished at the revolution this element is effecting in society, and can assign no limits to its power. If while yet in its infancy, it is accomplishing such wonders, what may we not expect when it reaches maturity, and has the aid of a longer experience in its application to the arts?

Let our towns and villages be supplied with factories, and our states intersected at every point with railroads, and our rivers crowded with thousands of steamers, and what activity, energy, and prodigious power will be imparted to the nation! And that

*William Wheelwright, Esq., a native of Newburyport, Mass., is entitled to the highest praise for his indefatigable efforts in establishing this line of steamers. Independent of the pecuniary advantage to those countries, this movement is vitally connected with the future prosperity, and intellectual and moral condition, of that people.

this is our destiny, whether for weal or for woe, no one can fail to discern. The steam-engine is destined to amass for us immense stores of wealth, and develop with unparalleled rapidity our resources, and clothe the nation with a strength and influence second to no other upon the globe. While other nations, by resisting the improvements of the age, and clinging to antiquated usages, are remaining stationary, we shall be shooting forward, and rapidly increasing in all the elements of national prosperity.

In the second place, the agency of the steam-engine, is no less conspicuous in promoting *general intelligence*. Never, since the invention of printing in the fifteenth century, has the press possessed such power as now. The introduction of steam into our large printing establishments, has enabled publishers to multiply books and periodicals to an indefinite extent; and the influence of the periodical press has become almost unbounded. These publications, multiplied almost as the leaves of the forest, and entering every family, and counting-room, and work-shop; read at the fireside, in the club-room, the steamboat, and the railroad car; and pouring in, day after day, and week after week, cannot but be exerting an immense influence. In regard to all the great questions, and projects, and enterprises, of the day, we are insensibly, though powerfully, influenced by the tone and language of the daily and weekly press. Is a political revolution to be effected? The newspaper and periodical press must chiefly do the work. Are our sympathies to be excited in behalf of the famishing of another nation? The press must furnish us with the sad tidings, and make the appeal to our hearts. Are any great public, or anniversary, meetings held? The press enables the speaker to have the whole country as his audience. Do our rulers, or legislators desire to know the feelings and sentiments of the people in relation to any measures of national interest? They must look to the press for information. We have more than once been struck with the fact, that, while the mass of the people throughout our union, were anxiously looking to those in power to learn what they would do; our rulers have as anxiously been looking to the people for their sentiments and opinions, as expressed through the newspapers and periodicals flowing in upon them from every part of the land.

As a striking illustration of the power of the steam-engine in its application to printing, we might refer to the present opera-

tions of the American Bible Society. That society, according to the report of one of its agents, has eight steam-power presses two of them of an enlarged size, capable of printing at one impression forty pages of the duodecimo Bible, or ninety-six pages of the pocket Testament; and giving thirteen impressions in a minute, or seven hundred and eighty in an hour. In the month of August, there were three hundred persons employed daily, in the manufacture of Bibles and Testaments. They were consuming in printing, seven or eight tons of paper per week, and issuing more than two thousand copies a day. Since the formation of this Society, they have issued more than five million copies at home, besides doing much to send the Bible abroad; and in connection with the British and Foreign Bible Society, and other kindred institutions, there have been issued, at least thirty millions of copies in one hundred and seventy different languages or dialects. Now let these steam-presses be established in China, in India, and among those who speak the Turkish language, where, forty years ago, there was not a single Bible to be found, and let them be multiplied in this country, and in Europe, and how speedily might the world be furnished with the word of life! If the steam-engine could be employed for no other purpose than to print the word of God, how inestimable a blessing it would be to mankind!

The unparalleled cheapness with which the Bible can be furnished in this way, places it within the means of the poorest to obtain a copy of the Scriptures. Before the invention of printing, it required from a laboring man, in England, the earnings of thirteen years of constant labor to purchase a copy of the Bible. But now, since the application of the steam-engine to the press, the entire volume may be obtained for twenty-five cents, an amount easily earned in a few hours at the farthest.

In the year 1299, the Bishop of Winchester on borrowing a Bible from the Cathedral Convent of St. Swithen's gave a bond for the return of it, drawn up with great solemnity. For the bequest of this Bible, with one hundred marks, the monks were so grateful, that they appointed a daily mass to be said for the soul of the giver. Indeed any book presented to a religious institution, was deemed so valuable a donation, as to entitle the individual to eternal salvation; and it was usually offered upon the altar with great pomp and ceremony.

So rare were books at this time, that it was only the most wealthy and powerful who could obtain them, and the other orders in society, "were only rescued from the darkness of total ignorance by the reflected light of their superiors, and raised above the rudeness of barbarism, by that partial improvement which men of cultivation and refinement necessarily impart, to all within the sphere of their influence."

Who can estimate the effects upon society of such a change as that now before us? Instead of having as formerly, a single Bible in a whole kingdom, or one deposited in a national library as a rare curiosity, or hid away in a cloister, the Scriptures may be multiplied to an indefinite extent; and scattered every where, as the leaves of the tree of life, for the healing of the nations. Within a very short period, every family in a nation of the size of our own, might be illumined with the sacred light of God's holy word.

In the multiplication, too, of works of science, poetry, philosophy, religion, and general literature, the facilities afforded by the application of steam-power to the press, are unbounded. The poor, as well as the wealthy, the obscure, as well as the most distinguished, may now enrich their minds, from the choicest stores of knowledge. The writings of men eminent for learning and piety, such as Doddridge, Baxter and Edwards, may be multiplied indefinitely; and already, if we are correctly informed, the aggregate issues of all our benevolent societies, amount to about ten thousand volumes per day.

In the third place, the steam-engine is destined to be a powerful instrument *in extending Christianity* over the world. It is a remarkable fact, that Christianity creates its own agents for the extension of its principles and influence. Nearly all the inventions and discoveries of modern times, are the fruits of the invigorating effect of Christianity upon the human mind. And it is no less remarkable, that these agents are produced just at the time when they are most needed. The art of printing was invented about the year 1438, between the time of Wicliffe, in 1324, who was called the "morning star of the Reformation," and the birth of Luther, which took place in 1484. This was the very period when the press was needed for rapidly disseminating the new doctrines, and enlightening the mass of the people, in regard to the necessity, and the principles of, the Reformation.

At the present time, too, steam-navigation is introduced, and becoming general, at a period when the nations of the world are throwing open their ports for the reception of the gospel. Fifty years ago, when the element of steam had not been applied to purposes of navigation, five hundred millions of the human family closed their gates against the missionaries of the cross; and now they have been opening them, almost at the very moment when it is proved that the ocean can be safely and profitably navigated by steamers.

Let, therefore, through the medium of travel and frequent intercourse, the light of Christian nations be brought in contact with the darkness of heathenism, let the refinement, cultivation, intelligence and useful arts, which are the fruits of the Gospel, be compared with the rudeness, ignorance, and degradation produced by Paganism, and the happiest results must follow.

One of the greatest obstacles to the introduction and progress of Christianity in heathen lands, is the aversion of the mass of the people, to any changes, or any innovations upon long established usages. Secluded as most of these nations are, from the rest of the world, and tenaciously adhering to customs, modes of life, and forms of religious worship, which have been followed by their fathers, from time immemorial, they have felt, as for instance the Chinese have long felt, that it was impossible that their condition could be improved. Let, however, this veneration for the past be once broken, and the idea impressed upon their minds, that it is possible to improve their social condition; and it will be comparatively easy, with this charm once dissipated, to convince them, that there may be a better faith than that to which they cling, and better hopes of future happiness than those which the dogmas and superstitions of Paganism afford. By the indirect and incidental effects of free intercourse with the less enlightened portions of the earth, much may be accomplished towards the destruction of this obstacle.

Indeed its influence already, is strikingly illustrated, in its effects upon the countries bordering upon the Mediterranean, and particularly upon Turkey. The intercourse opened between this country and other portions of Europe, by steam-navigation, is disturbing the veneration for antiquity, and affecting the habits and manners of the people. New ideas imperceptibly obtain a lodgement in the mind. The views are expanded, and a thirst

for knowledge, and a desire for the refinement and luxuries of a highly cultivated state of society, is excited. We cannot wonder that the late Pope at Rome was exceedingly afraid of rail-roads, and forbade their being established within his dominions. For the rumbling of the cars near the Vatican would have conveyed to his mind, the melancholy tidings that society was advancing, that there were symptoms of life and activity even among the victims of papal oppression. He feared, also, the too numerous influx of foreign Protestants, with their notions of liberty, and individual rights, and the privilege of worshipping God according to the dictates of conscience. Increased facilities for travelling were, in his view, only increased dangers, gathering thick and fast around his throne. Nor did he regard the steamer on the Mediterranean, with any more complacency. This he feared might disturb the stagnant ocean of papal superstition, and cause some ripples upon the sea of spiritual death.

The present Pope, however, appears to be less timid; and is disposed, even against the will of the Austrian government, to yield a little to the pressure of the age. The demands of the times are too loud, and too frequent, to be unheeded by him. But let the seven hills once echo the thunder of the flying car, let the steam-press be established in the Imperial City, and throw off the sacred pages containing God's message to mankind, and the days of papal dominion will be numbered. No crowd will then be found, ready to bow in humble adoration and kiss the foot of the usurper of Heaven's authority. No abject slaves will plead for the pardon of their sins, from the lips of a worm of the dust. No corrupt hierarchy will then monopolize the blessings of Heaven, and sell them for gain, and traffic in the souls of men. Even the monk will leave his cloister, and come forth to discharge the duties of a responsible being. Society will be elevated. The chains of superstition and oppression will be broken; and emancipated mind will assert its rights and fulfil its destiny.

Notwithstanding the short time which has elapsed since the introduction of the railway system, there were, according to the American Almanac, on the first day of January, 1847, in Great Britain, two thousand and four hundred miles of railway; and on the continent of Europe, eight thousand and six hundred miles. Russia, in 1836, had only one short road of eighteen miles, from St. Petersburg to a watering place. But now, the Em-

peror has a road in the course of rapid construction, extending from St. Petersburg to Moscow, a distance of four hundred miles, and superintended by American engineers. He has another from the same point, more than a thousand miles in length, extending to the Caspian Sea, with branches to the Black Sea, and in other directions. Although like the old Roman roads, it is designed for military purposes, this may be hereafter used to facilitate the progress of soldiers of the cross to execute their mission of mercy.

Prussia, is fast introducing railroads, upon a liberal scale, partially aided by the Government. France had in 1844, only five hundred and thirty-seven miles of railroad completed, although now the French are making rapid progress. But Spain and Portugal, the strong holds of political and ecclesiastical despotism, have thus far excluded them. The subject, however, even there, is exciting attention; and these nations as well as Italy, must ere long, yield to the spirit of the age. The United States, in proportion to their population and wealth, have made greater advances in railroads than any country in Europe. We have about five thousand seven hundred and forty miles completed and in use, at an expense of one hundred and twenty-two millions of dollars. As many more miles are in course of construction, and at least twice as many more projected.

What abundant facilities are here afforded, for extending abroad the benign influence of Christianity, and with what emphasis is the church of God called upon to go forth, and take possession of the land!

Those whose only aim is the accumulation of wealth may see in all these preparations nothing but the means of augmenting their riches. To the eye of the statesman, they may appear as additional bonds of union, and new sources of national prosperity. But, to the Christian, they appear in their moral relations, and as plainly designed by Providence, to promote the spiritual welfare and happiness of mankind. Let the friends of Christianity, avail themselves of those in our own country, as avenues for the conveyance of religious truth, as highways over which shall roll the chariots of salvation; and we may present to the world the sublime spectacle of a nation extending from ocean to ocean, and swayed by the principles of freedom, justice and humanity; a nation distinguished for its literature, its advance-

ment in the arts, its commercial eminence, and inexhaustible resources; a nation offering itself as the home of the oppressed, as the dispenser of food to the hungry, of knowledge to the ignorant, of light to the benighted, and of hope to the despairing; a nation, consecrated to the glorious work of evangelising the whole human family.

Let, too, the different nations of the earth, be connected by steamers, as different parts of a country are by railroads, and let the ocean, no more a barrier to intercourse, become a broad highway over which rapid and frequent communication may be kept up, between Christian and other lands; and soon would a blind veneration for antiquity be exchanged for astonishment at the improvements and inventions of modern times. Soon, would the old landmarks be swept away; and idols be thrown to the moles and the bats. By means of this simple yet mighty agency, rightly employed by the church, Christ would "overturn, and overturn, and overturn;" until he, whose right it is, shall reign triumphant over the earth.

GARB OF THE MOUNTAIN NESTORIANS.

THE following letter may serve to give its readers a peep into some of the "every-day life," of the denizens of Missionary ground, a glance into a dingy corner not always illuminated by our Missionaries themselves. Those good men find enough of weightier matters with which to fill their communications, without condescending to describe a wardrobe, or to dwell on the interesting process of darning shoes!

KOORDISTAN, March 12th, 184–.

MY DEAR FRIEND.

If I have not wearied out your patience already by writing so many letters, let me inflict on you another page from my Journal. And let it be an account, if your fancy runs that way, of the dress of these Nestorian mountaineers about me.

We will begin with the garb of the men. Look at that not over-fed, but fearless fellow, who is talking listlessly with his neighbor. His bold bearing shewing unmistakeably that he feels

himself a freeman, marks him out as a good specimen of the Nesranee of Tiyaree; and, what is more to our present purpose, his outer man furnishes a very good specimen of the dress we have undertaken to describe. His head is surmounted by a conical felt hat; not your sleek shining article, fresh from the hands of the maker in Washington street, but a rough hairy thing, such as sheer diligence, without any help from skill, can manufacture from the coarse wool of the mountain sheep. In shape, it resembles the household article we used to call an extinguisher. It has neither brim nor crown. As for its color, that is either black or white, according to the color of the wool from which it is made. The wearer consults his own taste in the matter; for here we have no fashion, except the fashion of every man's being his own hatter and shoemaker, if not weaver and tailor into the bargain. A strong thread, stitched round near the bottom, forms what may be called a rim. And a costlier ornament is sometimes added by the more wealthy, in the form of a printed cotton handkerchief worn round the outside in rude imitation of the voluminous folds of the turban of the Plains. The greater part of the people, however, wear it without any ornament except the never-failing cross; which, if not sewed on the outside, in the shape of two little twigs an inch long crossing each other at right angles, is sure to be snugly secured in the inside, directly under the apex, if indeed it is not inwrought in the thickness of that part of the cone. The name of this primitive head gear is *serpaccha;* and when you see, as you sometimes do, a little one just covering the crown of the head, and leaving the hair, which, perhaps, has not been shaved for a fortnight, bristling out all around like a shoe-brush, it presents a ludicrous specimen of Nestorian taste. The more neat and tidy among them, shave their heads, (all except a lock at the crown which they allow to grow very long, and which hangs down their neck in two braids,) about as often as you occidentals shave your faces.

A nondescript article, which, for want of a better English name, I shall call a sack, is the next thing which attracts attention. This sack is made of a woollen stuff peculiar to these regions, resembling coarse saddle-girths sewed together by their edges, and hangs mat-like round the body, as low as the knees. It is open in front. Sometimes it is fastened at the top. The arms of the wearer pass through two holes just large enough for

the purpose. This, among these people, is a tolerably decent coat, you may call it "every-day," or "go-to-meeting" coat, just as you like; for it is made to serve all the purposes of a coat, on all occasions. There is another and more humble garment, which is generally worn by shepherds and the poorer classes. It is made of the same material as the hat; that is, wool beaten, with much soap and labor, into a solid stratum of the thickness of sole-leather, and not much more pliable. This hangs around the wearer with something of the gracefulness you would expect from a frozen cloak. The two tubes, which seem, from their position, to have been meant for sleeves, project on either side as the yard-arms of a ship project beyond the sail which swells out below. By the way, this garment is cloak by day, and bed by night. What it is when saturated on a rainy day, must be left to your imagination.

There is still another outside garment, better than either of these, worn by such as can afford it; which means here either those who can pay for it, or plunder it from an enemy, as the case may be. In shape, this does not differ much from the one first mentioned. But it is looser, more capacious, generally of a black color, and woven from goat's hair. A streak of red, sometimes mixed with tinsel, passes down on each side of the breast. Short sleeves reach about half way to the elbows. And this, too, is compelled to do duty by night, as well as by day; though, in order to be available during the night, it is not necessary that it should be moved at all from the position which it occupies during the day, as indeed it seldom is.

Many of the poorer sort wear, instead of any of these articles of dress, a mere bundle of rags, which defies all attempt at classification and description.

Under these, is generally worn a garment of striped stuff, resembling tartan in thickness, and a market-man's frock in shape. This is the only article of dress duly provided with sleeves. And these are in the common Arab style, open to the elbow. The broad square part which hangs below the elbow, is long or short, according to the ability of the wearer. But the poor mountaineer never attains to the envied length of the sleeves of the more favored dweller on the Plains, who sometimes has to tie them together behind his back, in order to be able to attend to business.

I said that this is the only article of dress with sleeves. You must except however, the coarse cotton shirt, where it exists; for this is a luxury which all are not fortunate enough to possess. I once ventured to ask rather a well dressed man, how many "changes of linen" his wardrobe afforded. A queer question, you will say, for a stranger to propose. But my friend, not at all disconcerted, replied with great simplicity; "O, I have only this one, you see;" tugging away, at the same time, at its well worn sleeve, "but some have two, and I have even known a few who had as many as three." The case of that poor author, who had to keep his bed while his washer-woman performed her duties, would be much oftener envied than pitied, among these mountaineers.

The *shalwar* are more like the article you designate by the title "inexpressibles" than the capacious garment which the word shalwar would bring before the mind of an inhabitant of the Plains. They are generally made of the same material with the inner coat; and, as in that case, the stripes vary in width and color according to the tribe of the wearer. In one place, the stripes are narrow, brown and yellow alternately. Elsewhere, red, scarlet, blue, and divers other colors, are blended. Seldom more than two or three occur in the same piece; and in only one instance, have I noticed them red throughout. They are generally bound tight below the knee by a garter knit for the purpose, to enable the wearer to traverse the rugged cliffs without inconvenience. The appearance of this ligature does not add much to the beauty or gracefulness of the dress.

I must not forget the girdle, coarse and scanty though it be; sometimes more resembling the cord of the primitive monks, than the ample folds of the same article of dress elsewhere. It is made of the material which most readily comes to hand, without reference to beauty or taste; and the only uniformity about it is, that whether larger or smaller, old or new, it invariably contains the *Khanjera* or dagger. This latter is the most useful of all the articles enumerated, if utility is to be estimated by the number of uses to which it is applied. It serves at once all the purposes of pocket-knife and table cutlery, sword and poniard. No sailor's knife was ever so multifarious in its applications; and woe alike to friend and foe who may come within its reach, when its owner is under the influence of excited passion. Men

in America may go to law, and nurse their hate with its tedious processes. The denizens of Turkish cities may resort to the same, or vent their rage more speedily, and at less expense, in vituperation and abuse compared with which all you would call such is very gentleness. But the Tiyaree mountaineer, ignorant of the former, and scorning to stoop to the latter, resorts at once to this avenger of insulted honor, and redresser of real or fancied wrong.

The socks of these people are the most beautiful things they wear; and the varied arrangement of colors, and the intricate ornaments they manage to knit in them, do great credit to the taste, as well as patience and ingenuity, of those who make them. I despair of conveying to you any tolerable idea of them, unless I send you a pair. When you see with your own eyes, how naturally and regularly these beauties of Koordistan compose flowers, and other ornaments, with their many colored worsted, you will admit that, in some things, they will bear a comparison with the more favored daughters of your own sweet home. And you will be encouraged with a glimpse of what our young women might become, were they blessed with a tithe of the advantages which make the daughters of New England do honor to the land of their birth, wherever they roam. Nor must you think that all work forever on the same pattern. Every village has its own; so that you can distinguish a man's place of residence, by merely looking at his feet.

Their shoes are of two kinds. One kind is made of a piece of untanned hide, with the hair on, cut larger than the sole of the foot, then gathered in above the foot in the manner of a lady's reticule, and fastened "a la grecque." This kind is not worn much at home, but is reserved for distant journeys. The other and more common kind is composed entirely of worsted. The bottom is stitched till the needle will pass through no longer. The upper edge is fastened as before, only in a neater style, though as with the other kind, there is no covering for the fore part of the foot; but the ornamented sock is displayed in full view, almost to the ends of the toes. Whether that was the origin of this singular fashion or no, I do not pretend to say. Of course, they afford no protection whatever against water; though, unlike other shoes, they cannot retain what they acquire, but let it run out as freely as it runs in. It is curious to see how

much time and labor it requires to keep them in repair. You can hardly see a group of men sitting together, but one or more of them is busy, needle in hand, repairing damages.

As to the dress of the ladies, if it be lawful to enter on such a topic, the conical felt hat is replaced by a red figured handkerchief. Their shalwar are still less full than those of the men; are covered by a dress fashioned like the frock of a New England farmer; and are made of the same material which composes the inner garment of the men. These, I believe, are the only differences in the dress of the two sexes. The same clumsy scow-like shoes and variegated socks are worn by both sexes. A few of the higher classes wear a rude imitation of the red sharp-pointed shoes of Turkish towns; but they are so few as scarcely to form an exception to the general rule.

Still, though their means are so limited, they are by no means destitute of the universal passion of the sex for ornament. Instead of your bracelets of gold, they wear them made of brass. I have even seen them of iron. Beads, too, adorn the neck, with pieces of silver coin attached in front. Brass anklets are sometimes worn. Nor are they destitute of the general propensity for hanging something from their ears. Ear-rings have found their way even into these wild solitudes of Koordistan. They are of all shapes and sizes, though like their other ornaments, of the very commonest material. I have seen them so long, that they were tied together under the chin so as to allow the wearer to pursue her labor unimpeded. Many of the coins which they wear are coins of modern Europe; as for instance, of Russia, Sicily, Naples, and even Poland. How they came here, I know not. But they are more common than the ancient coins which you would naturally expect in this vicinity. Lest you should tire of this prolix description, I will only add, that the same dress serves as a protection from the cold of winter and the heat of summer. On asking one of them, if they never wore anything additional during their long and inclement winter, I was answered: "Oh, we manage to have the old garments wear out at the end of summer, and get a new suit when the cold sets in." I need add no comments, either on their poverty, or the unchangeableness of their fashions.

Yours as ever,

EDINA.

THE SIX-DAYS' WORK.

How beautiful and sublime is the beginning of the Holy Scriptures! What a harmony between the stupendous work which is described, and the simplicity of the inspired description! The world has never seen the like, in all its history and philosophy, its poetry and eloquence. The first verses of the first Book of Moses, "the man of God," are themselves a true and faithful witness, that God's Spirit was in him, when he thus wrote as an amanuensis or copyist, what only God's Spirit could have revealed. And they speak to us now with a majestic utterance, which bids us well beware, lest without reverence and godly fear, we meditate upon what Infinite Goodness has condescended to make known, of the origin of the world and of the universe.

We may interpret the first verse of Genesis, as asserting the original creation out of nothing, without designating *mode* or *time;* or as a comprehensive general proposition, introductory to all which specifically follows in the record. IN THE BEGINNING, GOD CREATED THE UNIVERSE. This is a first, a cardinal truth of revelation.

When we pass from the first verse of Genesis, possibly leaving ages of ages behind, we come to the description of what God would have *appeared* to do, if his movements could have been observed by us, as he brought forth in order those works of his hands, in which man has an immediate concern. What is now "the earth," was a mass of elements, incongruous, disordered, dreary, and "dark as darkness itself." But through the "hovering" or "moving" influence of the Divine Spirit, the form, and consistency, and comelincss, and glory of a perfect organization came forth, in place of "desolation and emptiness." What a spectacle burst upon the view of the "Sons of God," when the Creator said: "Let there be light; and there was light!"

> "Let there be light, said God, and forthwith light
> Ethereal, first of things, quintessence pure,
> Sprung from the deep; and from her native east
> To journey through the airy gloom began,
> Sphered in a radiant cloud; *for yet the Sun was not!*"

Astronomy may demur at this. But until she can tell us what light *is*, and what the *sun* is, as the great light-bearer of the planetary system to which our earth belongs, we may be allowed to think of the chief of poets, not merely as a poet, when he says of the Creator's wondrous work, in the fourth succession of "evening and morning:"

> "Of light by far the greater part he took,
> Transplanted from her cloudy shrine and place,
> In the sun's orb, made porous to receive
> And drink the liquid light, firm to retain
> Her gathered beams — great palace now of light!"

Most clearly are we taught, that light shone upon chaos, at the first division of measurable duration, under the name of *day*. And we may not be deemed unreasonable, if we ask for more light *upon* light, ere we can be entirely persuaded, that the sun was in being, in its present place and office of attraction and illumination, before it is represented to have been according to the commonly received interpretation of the sacred narration. *Let God be true.*

On the second day, the phenomena of the atmosphere are the grand distinction. On the third day was the marked division of land and sea. Forthwith appears the grass, and all that kind of vegetation, which needs not to be sown, year by year; "the herb yielding seed," or the grains like wheat, which propagate themselves by scattering their seed; and "the fruit-trees yielding fruit after his kind, whose seed is in itself upon the earth;" or, in other words, all kinds of trees, having power to multiply themselves by the seed which they regularly form.

On the fourth day we have the sun and moon, to be "for signs and for seasons;" that is, in Hebrew figure, for signs *of* seasons, and days, and years. Evening and morning were now divided and measured by that wondrous instrumentality, which has ever since been recognized, in the faithful fulfilment of what, at a later period, the Almighty denominated his "covenant of day and night." In the firmament above, or the blue expanse, the golden lamps are set in their peerless glory.

On the fifth and sixth days, LIFE appears. Animated natures are moving in the waters of the sea, upon the dry land, and in the air above. What a scene was this! What are all forms and

shapes of breathless matter, to the frame and fashion of *one living thing!* But what are all other living things compared with that form erect which has *a living and immortal soul?* Man, so fearfully and wonderfully made, came last of all; the greatest and noblest of his Creator's handiworks; bearing his Maker's image in knowledge, holiness and dominion. When first he received his Creator's gracious benediction, he was indeed but "a little lower than the angels."

The Father of spirits and Former of all things, reviewed the work of his power, wisdom, and love, on the sixth day; and behold, everything that he had made was good, and very good. It was all glorious to behold.

Whatever now may be seen, which would excite a contrary emotion, or occasion a doubt of the divine declaration, is the fruit "of man's first disobedience." It is wholly because of sin, that "the whole creation groaneth, and travaileth in pain together until now." But as all things came from the hand of the Father of all, they were perfect in their structure and adaptation, and complete in every requisite for the blessedness of a paradise of purity, and beauty, and love.

How grateful should we be for the inspired record of creation! From the first verses of "the lively oracles," the little child may "understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Thus the child learns more than all the wise men of the earth could learn without a revelation, though they were to outlive Methuselah a thousand times!

As darkness was once upon the face of all things, so is it now with man in his fallen state, until "the entrance of God's word giveth light." The earth was once without form and void. So may it be said of the elements of man's moral character, before he is "created anew in Christ Jesus." His affections are selfish, impure, restless, insatiable, heaving and tossing, like the billows of the troubled sea. Supreme love to God, that indispensable principle of moral order and harmony, is not in him. Who can deny that the chaotic elements, are an image of himself and of his life, before he comes forth in the order and harmony of the new creation?

The same beneficent Spirit, who moved upon the face of the deep, moves in mercy upon the moral chaos of the soul; and no

less glorious are his operations, though less dazzling to the natural eye, and less exciting to the natural heart. The understanding is enlightened to perceive "the glory of God in the face of Jesus Christ." Through the "word of life" a transforming influence is imparted; and that love is shed abroad in the heart, by which a just God and Saviour is enthroned in the affections and will. And now, not all at once, but in successive stages of operation, the graces of the Spirit shine forth in "the beauty of holiness."

Compare the first of Genesis with the first of John. Behold Jehovah and Jesus in one; the physical light and the spiritual light; the natural life and the life eternal; the Spirit of God forming, and the Spirit of God forming anew! Behold man as he was, before paradise was lost; and man as he is, in paradise regained!

REMOTE CAUSES OF CORRUPTION TO THE CHURCHES OF NEW ENGLAND.

The change in the religious aspect of a portion of New England, which has taken place within little more than half a century, is very great. The first settlers of Massachusetts, were strictly Orthodox in their religious character and views. They were Calvinists, in the sense in which that term was understood two hundred years ago. Here they planted their churches, and established their University; and intended and hoped to promote and perpetuate their system of religion. And their religious system did continue and prevail, in tolerable purity, for a long course of years. But there has been a great change, and one which our fathers little anticipated. In many of the churches, which were planted by their labors, and watered by their prayers and tears, the truths which they loved, and for the love of which they suffered the loss of all things, are no longer taught. So far from it, they are opposed and vilified. And the University, which they piously consecrated to Christ and his church, has been for years, a principal means of corrupting the church, and of promoting a system of doctrine which they rejected, and abhorred. How has this change been brought about? What are the causes which have produced it? By what steps, what stages, has its course been marked?

These are important questions, which cannot be answered at a word; — which cannot be answered, indeed, without going at some length, into the religious history of New England. What is now proposed is, to notice some of the *remote* causes, which operated to deface the religious system of our fathers, and to prepare the way for those changes which have since occurred.

The circumstances of those who commenced the settlement of this country, were, in many respects, peculiar. Having fled from the corruptions and persecutions of their native land, and come to this distant wilderness from purely religious considerations, they thought themselves entitled to enjoy their retreat, without intrusion or disturbance from the enemies of their faith. They felt entitled to attempt the erection here of a *Christian Commonwealth*, constituted after what they considered the Divine will and pattern. Accordingly the church was with them the primary institution, the main thing to be provided for; while the civil power was little more than an appendage to the church, to be exerted chiefly for its protection and benefit. Their plan involved, of necessity, a close connexion between the church and the state; yet not one in which the state should overtop the church, but the contrary. It was for the sake of the church that they had come here. The state was no more in comparison with the church, to use one of their own comparisons, than the fixtures and hangings are to the house. The church stood foremost in their esteem, and the chief function of the state was, to minister to it, and provide for it.

With these views, and in strict accordance with the plan which had been adopted, it was provided from the first, that none should enjoy the right of *suffrage*, who were not members of some regularly established church. The peculiar circumstances of our fathers enable us to account for this enactment, though not fully to justify it. Their intentions were certainly pure, but the path of duty was as certainly mistaken. And from their mistake in this particular, unhappy consequences almost immediately ensued. The enactment referred to, operated to the detriment of religion and of the churches, in two ways.

In the first place, it held out a sort of premium for hypocrisy. It brought members into the church who had no true love for it, and who entered it only for the sake of enjoying civil privileges. They entered it from selfish and mercenary motives.

On the other hand, many, who either would not apply for admission to the churches, or having applied were refused, became the determined enemies of the existing establishment, and exerted all their influence to overthrow it. They complained loudly and incessantly of the disabilities under which they labored; and as early as 1646, petitioned not only the courts of the colonies, but the British Parliament, praying, as they say, in behalf of "thousands," that they might enjoy, with others, the privileges of freemen.

The enactment of our fathers which has been considered, and which tended so directly to corrupt their churches, and to excite opposition against them, was repealed in the year 1662, soon after the accession of Charles II. to the throne of England. But before the termination of this dispute, another difficulty arose, partly from the same source, and partly from the operation of other causes. The circumstances of our fathers were not altogether favorable to the spread of vital religion. Their frequent wars with the natives, and their frequent controversies with opposers and errorists among themselves, and their political difficulties with the mother country, tended to divert attention from the one thing needful; and the special influences of the Spirit were, after a season, in great measure withdrawn. The consequence of this was, that many of the children of the first settlers, who had been baptized in their infancy, and of whom their pious parents had hope that they would be early regenerated, and become members and pillars in the churches, were found unprepared and unwilling to make a public profession of their faith. They were mostly persons of sober life, but gave no decisive evidence of real piety. Of course, they could not consistently ask for admission to the churches, nor, if they had asked it, could they have been received. Consequently, they were not only deprived of the rights of freemen, but their children were not baptized, and were growing up without so much as a nominal connection with the church of Christ.

In this painful emergency, what was to be done? Was it right, or safe, to innovate on the established order of the churches, and admit persons to communion without a credible profession of piety? Or was it safe to shut their posterity out of the church; deprive them of the privilege of Christian ordinances; and thus expose the cherished vine, which, with so many

tears, and so great sacrifices, they had planted in the wilderness, to the danger of being wasted, if not destroyed?

These trying questions were first started in Connecticut; and we cannot well conceive the feeling and interest, with which they were soon forced upon the attention of the colonies. They were discussed, and decided, at a meeting of ministers in Boston, in 1657. They were also decided in a legal and general synod, in 1662.

In these decisions, which were substantially the same, the difficulty was rather evaded, than obviated. It was not determined that those who gave no credible evidence of piety should be admitted to the communion of the church; neither was it determined that they could hold no kind of connection with the church, and consequently that their children must remain unbaptized. A middle course was suggested, and finally adopted; viz., "that it is the duty of those who are baptized in infancy, when grown up unto years of discretion, though not yet fit for the Lord's supper, to *own the covenant* made on their behalf by their parents, by entering thereinto in their own persons. And it is the duty of the church to call upon them, for the performance thereof. And if, being called upon, they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children." *

Such was the origin of infant baptism on the ground of what used to be called the *half-way covenant*. And here we have another and great mistake, on the part of our honored and pious ancestors. Instead of laboring more abundantly for the conversion of their children, and looking to God with redoubled earnestness and faith for his Spirit and blessing, an expedient was devised, and much learned labor was expended to give it currency, tending rather to secularize the church; while it quieted the consciences of those who were in acknowledged impenitence, living without hope and without God in the world.

* See Mather's Magnalia, Book V. For an able discussion and refutation of the Half-Way Covenant, see Bellamy's Works, Vol. iii.

The measure here considered, though sanctioned by a synod, and recommended by the General Court, was long agitated, before it was adopted. Indeed, it was never universally adopted. Some of the most eminent ministers, as Mr. Davenport, President Chauncy, and Dr. Increase Mather, opposed it from the first; and the churches in general were more averse to it than their pastors.

The result of the measure, so far as adopted, was precisely what might have been anticipated. Most persons of sober life, when they came to have families, "owned the covenant," and presented their children for baptism; but the number of church members in full communion was small, and was continually diminishing. Baptism was administered to great multitudes; while the Lord's Supper, the other special ordinance of the gospel, was falling into comparative neglect.

Here then was another emergency; and to meet it, another innovation was attempted, which had indeed been agitated long before. It was alleged that the sacrament of the supper is among the appointed *means of regeneration;* that it is the duty of unconverted persons, regarding themselves as such, to come to this ordinance; and consequently that a profession of piety should not in all cases be required of those who offer themselves for communion in the church. This doctrine was strenuously advocated by Rev. Solomon Stoddard, a distinguished minister of Northampton, who was settled about the year 1670, and who died in 1729. "Mr. Stoddard's principle," says the biographer of the first President Edwards, who was a grandson of Stoddard, "made a great noise in the country, and he was opposed at first, as introducing something contrary to the principles and practice of almost all the churches in New England; and the matter was publicly controverted between him and Dr. Increase Mather of Boston. However, through Mr. Stoddard's great influence over the people at Northampton, it was introduced there; and by degrees it spread very much among ministers and people in that county, and in other parts of New England." *

The operation of this plan was to increase the number of communicants, but to depress still more the vital energies of the church. It was well said by the great Dr. Owen, that "the let-

* Works of Edwards, Vol. i. P. 65.

ting go this principle, that particular churches ought to consist of regenerate persons, brought in the great apostasy of the Christian church." There can be no doubt that "the letting go" this radical principle in New England, in connection with the causes previously mentioned, tended directly and eminently to prepare the way for "the great apostasy" here. The churches came to consist very considerably, in many places, of unconverted persons; and not unfrequently of those who so regarded themselves, and came to the Lord's table as a means of regeneration.

And when the door was once opened for persons without piety to enter the church, there was no let or hindrance to their entering the ministry. And between the years 1680 and 1750, it is to be feared that many of this description did enter the ministry. They were grave men; in speculation orthodox, or moderately so; and performed their customary ministerial duties with much regularity; but their preaching was without point, earnestness, and application; their devotional services lacked warmth and unction; their labors were not blessed of the Holy Spirit; their people slumbered; the tone of religious feeling and sentiment was sinking; and godliness seemed fast retiring from the land.

It deserves also to be considered, whether the manner in which, for a century and a half, religious institutions were supported in New England, had not a tendency to hasten that melancholy declension to which we have referred. Without doubt, many advantages resulted from the regular and uniform system of taxation for the support of the gospel, which was then in force; but from the age of Constantine to the present, a religious establishment has never been favorable to the growth of vital piety, and never will be. And the thought has often occurred, whether the tendency of the establishment, for such it was, in New England, was not to induce security and slumber on the part of ministers and churches, and a reliance on the civil arm, rather than on the Lord of hosts.

At the period of which we are now speaking, there were occasional seasons of special awakening; but these were few and insulated. A depravation of morals was much complained of, and frequent attempts were made, in synods and elsewhere, to promote reformation. But the means adopted did not go to the seat of the disease, which continued to rage with increasing violence. The existing state of things was loudly deplored by

many of the aged and more experienced ministers. "Oh!" said they, "the many deadly symptoms, symptoms of death, that are upon our religion! How is religion dying in the churches! And how are the churches themselves languishing and dying, together with religion!" "O New England, New England! Look to it that the glory be not removed from thee! Tremble; for it is going! It is gradually departing! How has the gold become dim, and the most fine gold changed! O that my head were waters, and my eyes a fountain of tears!"*

So alarming had this declension become in the days of Cotton Mather, as to lead him to declare, that "in forty years more, should it continue to make progress as it had done, convulsions would ensue, in which churches would be gathered out of churches." A prediction which has been strikingly fulfilled.

TRANSLATORS OF THE ENGLISH BIBLE.

THE third company of translators, composed of Oxford divines, met at that famous seat of learning, and was fully equal to any other of these companies in qualifications for their important work. The part assigned to this third division was from the beginning of Isaiah to the end of the Old Testament.

JOHN HARDING.

This divine was president in his company; a station which shews how high he ranked among his brethren, who knew him, though but little relating to his personal character and history, has come down to our times. The offices which Dr. Harding filled were such as to confirm the opinion that his learning and piety entitled him to the position he occupied in this venerable society of scholars. At the time of his appointment to the duty of aiding in the Bible translation, he had been Royal Professor of Hebrew in the university for more than thirteen years. The holding of such a chair at a period when the study of sacred literature was pursued by thousands with a zeal which rose into a passion, is a fair intimation, that Dr. Harding was the man for

* See Prince's Chris. History, Vol. i. Pp. 66–99.

the post he occupied. When commissioned by the King to take part in this version of the Scriptures, Dr. Harding was also President of Magdalen College. The share which he, with his brethren, performed was, perhaps, the most difficult portion of the work. The skill and beauty with which they accomplished it, may serve as a fair solution of the problem, "How, two languages being given, the nearest approximation may be made in the second, to the expression of ideas already conveyed through the medium of the first?"

John Reynolds.

This famous divine, though he died in the course of the good work, deserves especial mention, because it was by his means that the work itself was undertaken. He was born in Penhawes, in Devonshire, in the year 1549. He entered the University at the age of thirteen, and spent all his days in that seat of learning. Though he at first entered Merton College, he was chiefly bred at Corpus Christi, of which he became a Fellow in 1566, at the marvellously early age of seventeen. Six years later, he was made Greek Lecturer in his college, which was proud of the early ripeness of his learning.

About this time occurred one of the most singular events in the history of religious controversy. John Reynolds was a zealous papist. His brother William, who was his fellow-student, was equally zealous in protestantism. Each, in his fraternal anxiety for the salvation of a brother's soul, labored for the conversion of the other; *and each of them succeeded.* As the result of long conference and disputation, William became an inveterate papist, and so lived and died; while John became a decided protestant of the puritan stamp, and continued all his days a vigorous champion of the Reformation. From this time, he was a most able and successful preacher of God's word. Having very greatly distinguished himself as a debater, in the theological discussions, or "divinity-acts," of the University, he was drawn into the popish controversy. Being determined to explore the whole field, and make himself master of the subject, he devoted himself to the study of the Scriptures in the original tongues, and read all the Greek and Latin fathers, and all the ancient records of the Church. Nor did this flood of reading roll out

of his capacious mind as fast as it poured in. It is stated that "his memory was little less than miraculous. He could readily turn to every material passage, in every leaf, page, column and paragraph of the numerous and voluminous books he had read." He came to be styled "the very treasury of erudition;" and was spoken of as "a living library, and a third university."

About the year 1578, John Hart, a popish zealot, challenged all the learned men in the nation to public debate. At the solicitation of one of Queen Elizabeth's privy counsellors, Mr. Reynolds encountered him. After several combats, the Romish champion owned himself driven from the field. An account of the conferences, subscribed by both parties, was afterwards published, and widely circulated. It added greatly to the reputation of Mr. Reynolds, who soon after took his degrees in divinity, and was appointed by the Queen to be Royal Professor of Divinity in the University. At this time, the celebrated Cardinal Bellarmine, the Goliah of the Philistines at Rome, was professor of theology in the English Seminary at that city. And as he delivered his popish doctrine, it was taken down in writing, and regularly sent to Dr. Reynolds, who, from time to time, publicly confuted it at Oxford. Thus Bellarmine's books were answered, even before they were printed.

It is said that Reynolds's professorship was founded by the royal bounty for the express purpose of strengthening the Church of England against the Church of Rome, and of widening the breach between them; and that Dr. Reynolds was first placed in the chair, for this very purpose, because of his strenuous opposition to the corruptions of Rome. The "Oxford divines," at that period, were of a very different stamp from their Puseyite successors in our day. And yet, even at Oxford, there are still faithful witnesses for the truth. Dr. Hampden, whose recent appointment to the bishopric of Hereford has raised such a storm of opposition from the Romanizing prelates and clergy, was for many years a worthy successor of Dr. Reynolds, in that chair which was founded for maintaining the Church of England against the usurpations of Rome.

Yet even so long ago, there were *Puseyites* there; as there have been ever since, though designated by other names. The first reformers of the English Church held, as archbishop Whately does now, that the primitive church government was of

a popular character, like what we call Congregationalism. But they held that neither this, nor any other form of discipline was divinely ordained for perpetual observance. They considered it to be the prerogative of the civil government, in a Christian land, to regulate these matters, and to organize the Church as it would the army or the judiciary. And to these arrangements, all good subjects were bound to conform. The claim of "divine right" was first advanced in England in behalf of Presbyterianism. This was very strenuously asserted by the learned and long-suffering Cartwright. The Episcopal divines soon took the hint, and set up the same claim in behalf of their order; though, at first, it sounded strange to their own brethren.

Dr. Bancroft, archbishop Whitgift's chaplain, and his successor in the see of Canterbury, maintained in a sermon, preached January 12th, 1588, that "bishops were a distinct order from priests; and that they had a superiority over them by *divine right*, and directly from God." This startling doctrine produced a great excitement. Sir Francis Knollys, one of Queen Elizabeth's distinguished statesmen, remonstrated warmly with Whitgift against it. In a letter to Sir Francis, who had requested his opinion, Dr. Reynolds observes: "All who have labored in reforming the church, for five hundred years, have taught that all pastors, whether they are entitled bishops or priests, have equal authority and power by God's word; as the Waldenses, next Marsilius Patavinus, then Wicliffe and his scholars, afterwards Huss and the Hussites; and Luther, Calvin, Brentius, Bullinger and Musculus. Among ourselves, we have bishops, the queen's professors of divinity, and other learned men; as Bradford, Lambert, Jewel, Pilkington, Humphrey, Fulke, &c. But why do I speak of particular persons? It is the opinion of the reformed churches of Helvetia, Savoy, France, Scotland, Germany, Hungary, Poland, the Low Countries, and our own. I hope Dr. Bancroft will not say, that all these have approved that for sound doctrine, which was condemned by the general consent of the whole church as heresy, in the most flourishing time. I hope he will acknowledge that he was *overseen*, when he avouched the superiority of bishops over the rest of the clergy to be *God's own ordinance.*"

Good Dr. Reynolds' charitable hopes, though backed by such an overwhelmning array of authorities, were doomed to be dis-

appointed. Bancroft's novel doctrine has been in fashion ever since. Still there are those who soundly hold with Reynolds, that "unto us Christians no land is strange, no ground unholy; every coast is Jewry, every town Jerusalem, every house Sion; and every faithful company, yea, every faithful body, a temple to serve God in. The presence of Christ among two or three, gathered together in his name, maketh any place a church, even as the presence of a king with his attendants maketh any place a court."

Notwithstanding that Elizabeth was no lover of men puritanically inclined, she felt constrained to notice the eminent learning and services of Dr. Reynolds. In 1598, she made him dean of Lincoln; and offered him a bishopric. The latter dignity he meekly refused preferring his studious academical life to the wealth and honors of any such ecclesiastical station. It is supposed, however, that conscientious scruples had more to do with his declining the office intended for him.

In 1599, he resigned his deanery, and also the mastership of Queen's College, which latter post he had for some time occupied. He was then chosen President of Corpus Christi College, in which office he was exceedingly active and useful till his death.

King James appointed him, in 1603, to be one of the four divines who should represent the puritan interest at the Hampton Court Conference. Here he was almost the only speaker on his side of the question, and confronted the king and primate, with eight bishops, and as many deans. The records of what transpired are wholly from the pen of his adversaries, who are careful that he should not appear to any great advantage. It is manifest from their own account, that, in this "mock conference," the Puritans were wholly overborne by kingly insolence and prelatic pride. In fact, the whole affair was merely got up to give the king an opportunity to declare himself as to the course of ecclesiastical policy he meant to pursue.

The only good which resulted from this oppressive and insulting conference was our present admirable translation of the Bible. The king scornfully rejected nearly every other demand on the part of the Puritans; but, at the entreaty of Dr. Reynolds, consented that there should be a new and more accurate translation, prepared under the royal sanction. The next year Dr. Reynolds himself was put upon the list of translators. He

labored in the work with zeal, bringing all his vast acquisitions to aid in accomplishing the task, though he did not live to see it completed. In the progress of it, he was seized with the consumption. During his decline, the learned members of the company to which he belonged met regularly every week in his chamber, to compare and perfect their work. Thus he ended his days like Venerable Bede; and "was employed in translating the word of life, even till he himself was translated to life everlasting." During his sickness, his time was wholly taken up in prayer, and in hearing the Scriptures, and translating them.

The papists had spread a report that their famous opposer had recanted his protestant sentiments. He was much grieved at hearing of the rumor; but being too feeble to speak, set his name to the following declaration: "These are to testify to all the world, that I die in the profession of that faith which I have taught all my life, both in my preaching and in my writings, with an assured hope of my salvation, only by the merits of Christ, my Saviour." The next day, May 21st, 1607, he breathed his last, in the sixty-eighth year of his age. His funeral obsequies were attended with great solemnity and academic pomp, and the general lamentation of good men.

His learning and piety are largely attested by his numerous publications, which long continued in high esteem. Dr. Crackenthorp, his intimate acquaintance, though a zealous churchman, gives this account of him: "He turned over all writers, profane, ecclesiastical and divine; and all the councils, fathers, and histories of the church. He was most excellent in all tongues, useful or ornamental to a divine. He had a sharp and ready wit, a grave and mature judgment, and was indefatigably industrious. He was so well skilled in all arts and sciences, as if he had spent his whole life in each of them. And as to virtue, integrity, piety, and sanctity of life, he was so eminent and conspicuous, that to name Reynolds is to commend virtue itself." From other testimonies of the like character, we will only adduce that of the distinguished Bishop Hall of Norwich: "He alone was a well furnished library, full of all faculties, of all studies, of all learning. The memory and reading of that man were near to a miracle."

Such was one of the worthies in the noble company of Translators. Nothing can tend more to inspire confidence in their

version of the Bible, than the knowledge of their immense acquirements, almost incredible in this age of smatterers, sciolists and pretenders.

How much more to be coveted is the accumulation of knowledge, and the dispensing of its riches to numerous generations, than the amassing of money, and the bequeathing of hoarded wealth! Who would not choose the Christian erudition of an Andrews or Reynolds, rather than the millions of Astor or Girard?

PROSPECTS OF THE TRUTH.

In the prospects of the truth every Christian, in these days, must feel a deep and serious interest. His solicitude leads him at some times to ask, in view of the multitude and progress of errors: "O my Lord, what shall be the end of these things?" At others, he will rest on such words as these: "Fear not, for they that be with us, are more than they that be with them."

By "the truth," we mean that system of doctrine which Christ and his apostles called "the truth;" "Christ crucified;" "sound doctrine;" and sometimes now called "the doctrine of the Reformation," essentially embodied in the theology of Calvin, Edwards and the New England fathers of the Puritan school. And this designation we employ, as it sets apart sound doctrine in careful distinction from the several systems known in our country by the appellations Arminianism, Pelagianism, New Theology, Perfectionism, Unitarianism, Rationalism, Universalism, Romanism, and its ally, Puseyism. But one system of religion, as such, can be true, and contain the proper elements of a Christian's creed.

It will be fully admitted that there are prospects of the truth which will painfully try the faith of its friends. It is to be tested by opposition, direct and indirect; open and secret; through the pen, the press, yea, the very pulpit itself. It will be tested by perversion, in various forms and degrees of refinement, and under "good words and fair speeches, which deceive the simple;" and by what to the superficial and undiscriminating, will appear, the occasional triumph of error. It is to be tested,

as aforetime, by the ridicule of the flippant, and by the grave ironies of men of strong minds, and who give out their scepticisms or their sober blasphemies, in fine rhetorical periods. Apostacies will continue for a time. "Some of them of understanding shall fall, to try them." Truth has often been tested, and will for a time continue to be, by men, supposed sound in the faith, and from whom charity is slow to withdraw its confidence; but who have struck into erratic courses of thought, and doubtful methods of reasoning; and who have a fondness for making the experiment how near they can approach the brink of ruinous error without falling; and how much they can startle good men with strange announcements on points of doctrine, and still challenge the proof that they are in error.

In short, reasoning from the past and the present to the future, and taking the intimations of the Scriptures, we see in prospect, continued tests of the truth. "The thing that hath been, is that which shall be:" and it is neither wise nor safe for its friends to expect otherwise at present.

But there is a brighter side of this subject; bright as the wisdom, purposes and power of the God of truth can make it, to the eyes of all that love him and his kingdom on earth.

Let us, however, take a preliminary glance at the final destiny of all religious error. Paul, writing to Timothy, of men "ever learning, and never able to come to the knowledge of the truth," and "reprobate concerning the faith;" says, "but they shall proceed no farther, but their folly shall be manifested." Whatever the forms of corrupt faith, and whether making parts of systems in which there is some truth, or constituting whole systems of error, "the time of the end" is on its way. They are predestined to decline and extinction. Though popular, for a time, widely diffused, embraced by the millions, and supported by men of might not a few, patronised by the learned and the rich, and some of them interwoven with the history, the poetry and the eloquence of nations; the record of every such a system, already, has been, like that of the Beast in the Apocalypse, "it was and is not." A fatality like that attending the generations of men attends all religious errors; "one passeth away and another cometh."

The zealous propounder of a system of false doctrine spends his own life in refining and improving it; sees his disciples out-

strip himself in the work; and before he has been in his grave one generation, his system has been so metamorphosed that he would deny his own fatherhood to it. "Arminius himself was no Arminian," has said Professor Stuart of the man, under whose name goes a system refined out of its identity. Who does not know that Unitarianism, in our country, is not now what it was twenty-five years since; and in some of its teachers has degenerated into Deism, Pantheism, and Parkerism. Universalism also has changed, and become the awkward and illiterate, but hearty friend of Unitarianism. Pelagianism and Arminianism commingled, in the hands of certain experimenters in false theology, of the Oberlin latitude, has become perfectionism, or as said the late witty editor of the Southern Watchman, "new divinity gone to seed." Substantially, the same general account may be given of various systems of false theology. Not more certain is it, in physics, that a body moving down an inclined plane will reach the terminus of inclination, than that theological error however specious, and resembling the truth at first however closely, will reach that terminus of all unbelief, Infidelity. Humor, restlessness, and love of novelty and change, make mischief with beautiful systems of false theology. In association with hatred of divine truth, it carries on the process of refinement, emendation, alteration, till it makes an end of itself; and then comes something new in its place.

While theological error is thus in the unceasing process of change, and "waxing worse and worse," how is it with "the truth as it is in Christ Jesus?" Not all the ages of this world have brought with them evidence of the least change in it. Like its Author, it is "the same, yesterday, and to-day, and forever;" and stands in delightful contrast with the ever shifting forms of the doctrines of men.

We will now consider more particularly, the prospects of its ultimate triumph. The time approaches when opposition will be arrested by the voice of Him who will say: "Thus far shalt thou come, and no farther." Perversion will have worn out all its experiments. Learning, talent, taste, genius, rank, power, with all their pride will bow to the supremacy of truth, at last. Appearances of the victory of error will give place to the certainties which will confound deceit and lies. Apostacies will be seen in their true and awful character. The pulpit will cease to be pro-

faned with the doctrines of error, and with the sacerdotal blasphemies of men who have grown bold and bitter against "Christ Jesus and him crucified."

Here let us notice the striking fact to which Paul called the attention of the Christians of Philippi, and which has its like on every page of Christian history. "I would that ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel." More than once did this happen to Paul. Always has it been happening to "the truth of God." The uproar at Ephesus, brought Paul's preaching into notice; and consequent upon it, "in the wisdom of God," grew a church of Christ in that city which had been "a worshipper of the great goddess Diana." The Jews of Antioch contended against the truths preached by Paul, and thus helped them into notice; and the ministry of Paul resulted in great numbers of conversions. The opposition of the Jews of Jerusalem to Paul's preaching, created the necessity for his going to Rome; and there he preached the gospel to some of "Cæsar's household," and had the privilege of dispensing it in that city, without interruption, for "two whole years," and of building up a church of the Lord Jesus in that great centre of influence for the known world.

The time would fail us to rehearse facts in the history of the progress of Christianity, as a religion by itself, peculiar, distinct, disowning all alliance with the theological inventions of men; and which facts would show the uniform course of events to have been this,— that through the wisdom of God, the very efforts of men to arrest the progress of the truth, have turned to its final and signal advancement. Let us look at a few only. Never yet has there been an attack, by Atheism, upon the doctrine of the being of God, but it has called forth triumphant arguments in proof of this truth. Never yet has Revelation been attacked, by a Voltaire, a Hume, or a Gibbon, but it has called forth a Paley, a Chalmers, or a Wilson, to show the evidences of Revelation, in a clearness and amount which the most stubborn and senseless scepticism alone could deny. If a Hume has attacked miracles, as a supposed vulnerable point of evidence for the Scriptures, he has found an antagonist too mighty for him, in a Campbell. When scepticism, failing thus in its attempts to overthrow the Book, has assailed its contents, its doctrines, it has only called

up double its own numbers, to defend the truths which Revelation teaches. When a Priestly, a Belsham, or a Channing, has attacked the doctrines of the Trinity and the Deity of Christ, a Smith, a Wardlaw, or a Stuart, has been in the field of argument at once, using "the sword of the Spirit, which is the word of God," and that to the discomfiture of the assailants. When a Ware has attempted to overthrow the doctrines of grace, a Woods has been found ready to meet him at every point. If Socinian subtlety has attempted to set aside the doctrines of the Atonement and the Mediation of Christ, a Magee on one side of the Atlantic, and a Stuart on the other, have set forth these doctrines in a fulness and beauty, which have made him who loves the crucified Saviour, to weep for joy.

So of religion, as a subject of experience. If fanaticism has produced a spurious piety, with which men have deceived themselves and been deceived, Edwards has written on the "Religious Affections," and Bellamy has brought forth his "True Religion Delineated," and they have shewn us how to use the Scriptures as our guide in "trying the spirits," and discriminating between true religion and false.

The meaning of an all-wise Providence in these things is not to be mistaken. We are shewn, that when one mind, with "a force which is not right," sets itself against the truth, God can set another mind, in strong and invincible array to defend it. Thus it always will be, till the victory of truth over error, in this world, shall be complete. We will assign a few reasons for this prediction, as touching the prospects of the truth.

It will be so, because it is the truth of God which is in the process of vindication; and not the individual opinions of men, be the men ever so good and holy. "There are many devices in the heart of man; nevertheless, the counsel of the Lord, that shall stand." The name of Jehovah pledges the security of his truth against the attempts of its enemies to remove it from off the face of the earth. Join with this, the pledge of the divine veracity and honor. "As truly as I live, all the earth shall be filled with the glory of the Lord." "I have sworn by myself; the word has gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear." And into this triumph enters, as an essential element, the subjection of men's minds and wills to the truth.

The past triumphs of the truth assure us of its ultimate sway over the minds of men. It has never yet met with a decisive defeat. The history of the Christian doctrine, it is true, is the history of conflict after conflict; but also of victory upon victory. It has triumphed over all sorts of men. From that noon-day when Saul of Tarsus was prostrated under the power of the truth, to the present hour, triumphs have been constantly witnessed, which assure us than it can never fail to cast down "the loftiness of man." Nor have any circumstances of supposed advantage on the side of religious error, or of supposed disadvantage on the side of the truth, affected, in the least degree, the final issue of the conflict, in any instance. If its advocate has, like Paul, stood in chains, to plead its cause in the presence of Felix, Felix, and not Paul, has been the man to tremble and turn pale, and to feel that "the word of God is not bound." Has it been the poor man, or the unlearned, pleading the cause of sound doctrine to the conscience of the rich, or the learned? The rich and the learned have been made to feel, that the man who loves his Bible and his God, has a treasure of wisdom which "cannot be gotten for gold, neither shall silver be weighed for the price thereof." "The wise, the scribe, the disputer of this world," coming forth from the seats of science and learning, and trusting in their intellectual prowess, and their acuteness, and wisdom, have found that the God of truth has ways of "making foolish the wisdom of this world," against which they can neither "forecast devices," nor make successful resistance.

The truth of Christ has a world full of friends, in the consciences of men. This is another security for its ultimate triumph. The man who reads the Bible, knows better than to contend against the truth; and his conscience will sometimes speak in thunders, and tell him so. Whatever the degree of aversion, determination, and pretended confidence of success, with which he may set himself against the doctrines of the gospel, his strength is often paralyzed, and his heart sinks within him, under the buffetings of his conscience. "What if these doctrines which I hate and oppose, should prove to be the truth of God? And if so, what shall I do, in the end?" Such reflections he cannot avoid. Conscience, enlightened by knowledge, is often a swift and terrible witness beforehand, against him who does it violence by contending with the truth of God.

The truth has always faithful witnesses, ready for duty. The cause of a given error may be deserted; the cause of truth, never. Somewhere, there are faithful men, who love it; are ready to speak it; to speak for it; and, if need be, to die for it.

But the great and ultimate security for the victory of the truth over the minds of men, is the power of the Spirit of God. He who has given "the Scriptures of truth," by his own inspiration, is the Almighty leader and enforcer of its truths. He does not accommodate himself to any of the rules of influence prescribed by a specious and spurious philosophy. He does his work in ways which human wisdom can neither comprehend, explain, disprove, nor frustrate. Many, even of those who for a time have hated and withstood it, has it brought to love, preach, defend, and glory in it. And many others who have persisted in their hatred, has it made to tremble, as they felt its dread holiness and its power over their consciences. He has given the truth all its past triumphs among men, and will not fail to give those which are to come. However unbelieving men may count on their power to "reject the counsel of God," they will find all their strength become weakness, before the breath of "the Spirit of the Lord;" and their stoutness will be turned to fear, and faintings of heart, at the utterances of his "still small voice."

Of the manner in which these triumphs will go forward, we speak briefly. They may yet for a time continue to be gradual, and what the weak faith of the people of God may even be tempted to call slow. But they will be sure. They will not always be fully known; or if known, honestly confessed by the men of the world. But the time of their open acknowledgement will come. They have, and will continue to have, this peculiarity, that the moment they are accomplished, they are owned as the workings of infinite compassion; subduing the sinner for his own good, and making him to rejoice in his own subjection to the divine power. They will also be complete; for Christ, "the king of truth," never pauses in the work of conquests, or satisfies himself with unfinished, partial, doubtful victories. God will be great in the eyes of men; and his truth, as triumphant, will stand in dignity and beauty before the universe of intelligent beings.

With such prospects for the truth before us, what are the duties of its friends? And what must be their agency in the advancement of its triumphs?

There must live, in their hearts, a sense of the entire dependence of these triumphs of truth upon "the Spirit of the Lord God." Nothing inherent in the truth itself, with all its excellence, will ensure its victory. No human uses of it, in themselves considered, can make certain its power over men. When the victory shall be declared, the joyful acclaim of all who shall have been on the field of conflict will be: "Not unto us, O Lord, *not unto us*, but unto thy name give glory."

Unceasing prayer must be made to Him, on the revelation of whose arm depends everything which involves the triumph of the truth. To the great object of the victory, there must be the consecration of wealth, talent, learning, influence, and everything which Christians are accustomed to call theirs. There must be toil, wisely directed and applied, willing and untiring, knowing that the rest cometh, and will be eternal and glorious. There should be, in every friend of the Lord Jesus, unwavering confidence respecting the final issue of this conflict. It must be *expected*, for the honor of Him who has promised it. Not a heart in all the church of God must for a moment yield to fear. "Is anything too hard for the Lord?" Can he not carry his own truth through all the tests to which it is yet to be subjected? He who has established the doctrines of his word among the ordinances of his wide dominions, will he permit, that in any district of his universe, they shall experience discomfiture? If they are the joy of heaven, and the terror of hell, shall not they be the confidence of his people on earth? Away then, with every fear, respecting the grand result of this conflict.

The attendant circumstances, and the consequences of the final prevalence of the doctrines of Christ will be most delightful. Instead as now, of their being received by here and there a heart, they will be received by all hearts. Now, those who love and rejoice in the doctrines of Christ, are rather the exceptions to the general condition of minds; then, they will constitute the vast body of men. Now, the changes of opinions, and the declensions of many men from sound doctrine, often make him who loves divine truth to feel uncertain in what theological latitude he shall find even his next neighbor. Then, every member of "the household of faith," will feel sure to find his brother on the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." At present, the lover of the doctrines of the

Cross lives in solicitude respecting many, as led astray by the subtleties of error; ensnared and exposed to ruin, by doctrines which hide the true character of God from man, and which hide man from himself, and keep him in the way to hell. Then, sincerity will take place of all which has been spurious, subtle, deceptive. At present, peace and harmony are too often purchased under compromises of the truth; and men get together in the unrighteous endeavor to blend in nice shades, the truths which some love, with errors to which others cling. Then, all will think and believe alike, through the honest and full coming over to the side of truth, of those who have been in error.

Nor will all these things come to pass because the Bible will have become changed, and adapted to men's tastes. It will be the same holy and immutable book which it always has been. Nor will these things have taken place because that philosophy will have come to the aid of divine revelation, and helped the truth of the Eternal God out of difficulty, and assisted it to gain a hold on men's consciences for which inspiration must render devout and humble thanks to philosophy. No! Men will have been "made willing," in the day of the power of the Spirit, to receive *all* the decisions of the Bible. The end of all the trials of good men, and of "discords among brethren," through mutual misunderstandings and the mystifications of wondrous wisdom, will have come; for love to the doctrines of God will make men use plain, honest and explicit language, in stating their belief.

The length of continuance of the conflict, cannot be predicted. Nor is it important to us now on the earth, that we should be able to see the end. What matter is it, if we who now live, do not see it in our day? If faithful till we die, in watching, praying, and "striving together for the faith of the gospel," we shall be witnesses, from the high places of heaven, of the progress of this conflict, while it shall be approaching its victorious consummation by those who shall come after us on this field. And when the triumphs of our Redeemer shall be completed, we shall know it. The Captain of our salvation, putting up his sword in its place, shall say, "It is finished!" And we, on some of "the heavenly hills," shall hear the declaration. And when it shall be said and sung in heaven: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ," we shall join in the acclaim; our voices shall help to swell the song.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

OBJECT OF THIS WORK. — One point mainly sought in establishing the CHRISTIAN OBSERVATORY, was to resist the spread of that new form of infidelity, called Rationalism, which claims to be more Christian than Christianity itself. This system pretends to remove deistical objections to the Bible by denying its plenary inspiration; and by declaring that it abounds in human errors and impieties, out of which it selects such grains of gold and scattered gems as may appear precious in its transcendentally illuminated eyes. This system, originating in Germany, and long confined among us to a few very mysterious literary men, has lately become more generally diffused; and has been translated out of its sublimated jargon into common English, and in a grosser form and rougher spirit is spreading among the people. Some whole denominations have become deeply tainted with this poison; and it even begins to work in the veins of some evangelical men. This is the case with such beloved and admired writers as Tholuck, Neander and Coleridge; and some among ourselves, who have breathed the atmosphere of Rationalist literature, till unconsciously they have tinged their own complexion with its cadaverous and unhealthy hue.

It seemed all-important, that this tendency should be resisted; and the most effectual resistance must be from a reviving and strengthening of that form of religious belief and experience which we find in the Puritan fathers of New England. Few men have ever been possessed with so profound a reverence for the holy Word of God, or have so fully imbibed its spirit, and so closely conformed to its instructions.

In aiming to resist, so far as might be in us, the propensity of our times to faithlessness and irreligion, and to resist it by such methods, we did not, by any means, expect to please every body. Still we hardly expected to have been assailed by such a profusion of abusive and senseless misrepresentation and scurrility, as has been poured upon our publication by the worshippers of the newly imported Baal. It would seem, from their mad ravings, that every scheme of corruption and impiety may be freely discussed among us; but that no honest attempt to vindicate the principles which our fathers planted on this soil shall be endured. All things may be here defended, *with one exception.* If any shall rise up in behalf of Bible orthodoxy, they shall if possible, be daunted into silence, or drowned out by a flood of denunciation and reproach. This has been mostly attempted, as regards the OBSERVATORY, by garbled extracts from its pages, which, torn from their proper connections, cease to look like themselves. The lovely locks "which waved in witchery on beauty's brow," are shocking when flourished, a bloody scalp, in the hand of a frantic savage. But none of these things move us, except to sadness for the sins of our adversaries. We shall never yield the ground to them. Neither shall we undertake to confute their calumnies. No tongs are long enough to handle such offensive abominations. We shall just keep well to the windward of them, and go on our way.

We would sooner perish than enlist in a bad cause: and in a good cause, we know not how to be timid. Shame to us, if we were to prove faint-hearted, while the enemies of truth and righteousness are so audacious.

There are not wanting among our friends some who are so far touched with radical influences, as to fancy that our orthodoxy is too conservative and opposed to desirable progress. They are for "comprehensiveness," and wish to build an ark long enough to carry Satan at one end and Gabriel at the other. Some, too, are of a dyspeptic habit, and have weak nerves, and are frightened at a strenuous effort to cast out devils, especially if they resist furiously. These friends are like the poor women and children in a besieged town, who are more terrified at the roar of the artillery which is defending them, because the sounds are nearer and louder than those which thunder from the camp of the assailants. They cry for peace; while their protectors are "sorry for them, but cannot help it." Others again, good men and true, grave and wise, rally to our aid; and bid us be of good cheer. They tell us, that the work we are essaying to do, is a good work, and such as the times require. Assured that we are "contending earnestly for the faith," we rely on the support of Him by whom that faith was "once delivered to the saints."

TEXT-BOOK ON BAPTISM. — Of the unnumbered works devoted to this topic, few are more *thorough*, or more convincing to all who do not choose not to be convinced, than this volume from the pen of Rev. R. H. Conklin, one of the able and beloved ministers of Springfield. It is based on the true theory of the constitution of the Church, which is fundamentally searched out, and clearly set forth. The writer set himself to work independently. He has "struck upon the right trail," and has followed it with complete success. We hope that his vigorous volume will be still further elaborated and perfected in successive editions.

CAPITAL PUNISHMENT. — A capital pamphlet has been published on this subject by Rev. J. M. Davis, of Woonsocket, R. I. It is addressed to the legislature of his State by way of remonstrance against the efforts of such as would entirely abolish the death-penalty. Its very title indicates the unflinching courage of the author: "Lex Talionis, or Blood for Blood." This reminds us of that church, in the same spirited little commonwealth, which testified its "heroic faith" in the gospel doctrine of justification by free grace, by incorporating in its covenant a solemn protestation against all reliance on "damnable good works!" Mr. Davis, in this conflict, draws the "sword of the Spirit" to the full length of the blade, and cuts away, right and left, with mortal strokes. He writes like an earnest and sincere man. He puts the ploughshare among the very roots of fanaticism, and tears them up without mercy or remorse. Let him keep at work. The field is sadly run to weeds, which, if allowed to ripen, will yield a deadly crop; but if turned in under the soil, may so rot as to enrich the ground for a happier harvest.

CASE OF THE PAYSON CHURCH. — We learn, from various sources, that the notice of this Church in our last number, has been construed into an approbation of its present ecclesiastical standing. At the time of its formation, we were resident in a distant part of the country; and since returning to this vicinity, have known but little of its condition and prospects. Such is the relation of this Church to the orthodox community immediately around it, as to afford little opportunity to ascertain any thing with regard to it. As we had been publishing statistics of various denominations in this city, as well as of our own, we published such information concerning this Church as had come to our hands. This we did merely as matter of general information. It is almost superfluous to say, that our views of the Payson Church accord with the general opinon in regard to it in the community.

THE CONGREGATIONAL SINGING BOOK. — Musical criticism is entirely out of our line. Being, in this article, consumers and not producers, we have nothing to do with it, but to yield ourselves up to the power of that delightful art, which Cowley says, is

> "Queen of all harmonious things,
> Dancing words and speaking strings."

We doubt not, from the reputation of Mr. Fitz, the preparer of this Singing-Book, that it is well adapted to the object he had in view, in its preparation. It is designed for the use of congregations where they prefer to do their own singing, rather than to do it by a committee, called "a choir." There can be no doubt, that singing, as an act of public worship, is most properly and impressively performed by the entire assembly, as a "committee of the whole." This way is to be preferred, when the state of musical taste and cultivation is such as to make it practicable. But nothing can be more undignified and intolerable than the manner in which this duty is discharged in many of our congregations, where some are out of time, and some are out of tune, and a good old deacon or most excellent old lady will be quavering away, with cracked pipes, for half a bar after the others are through. A good choir is a happy refuge from such dissonance. It is to be hoped, however, that the increasing attention recently paid to the musical instruction of the young, in Sabbath Schools and day schools, has prepared the way for returning to the natural and appropriate practice of congregational singing. We have often admired the following passage relating to the subject, in Hooker's Ecclesiastical Polity: "Although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort, and carried from the ear to the spiritual faculties of the soul, it is by a native puissance and efficacy, greatly available to bring to a perfect temper, whatsoever is there troubled; apt as well to quicken the spirits, as to allay that which is too eager; sovereign against melancholy and despair; forcible to draw forth tears of devotion, if the mind be such as can yield them; able both to move and moderate all affections."

MINIATURE VOLUMES. — Mr. James French, a tasteful publisher, has sent us two or three beautiful volumes, which look as if they were made for gift rather than for trade. They are from the pen of Rev. T. A. Taylor; and convey the soundest instruction, in the spirit of an ardent piety. We might have forgotten to notice them, had we not seen them soundly abused in a certain publication which assumes the highest airs of catholicity and liberality. Their author is maligned as a man of a bad heart and execrable spirit; though all who know him regard him as the very soul of gentleness, such as must create a sort of impossibility that he should ever be subjected to abusive usage. But the disciple must fare as his Master. However meek and lowly may be the defender of the Trinity and the opposer of infidelity, he must expect to be encountered by men like-minded with those who would have stoned our Lord, and who murdered his faithful martyr Stephen. — Mr. French has also sent us one of his dainty little volumes, containing a quantity of sonnets by Moxon. These are in the fashionable style of poetry; but are a little too sleek to obtain a lasting popularity. Mr. Moxon answers the prescription for a ladies' poet; who, as it is said on high authority,

> "A verse must write as smooth and calm as cream,
> In which there is no current, and scarce stream."

OLD ATTICS. — Notwithstanding the ruling passion among us for making all things new, there yet remain in New England many habitations, which have been standing for one or two centuries; and each of which has been occupied, all that time, by successive generations of one family. In the garrets of these old mansions, there may often be found accumulations of old pamphlets, newspapers, and manuscripts, embalmed in dust and cobwebs; and which will often be found to contain much matter of antiquarian and historical interest. The examination of some of these "lumber-mountains" and "slumber-lakes," as Carlyle calls them, has exhumed many treasures of this kind. All persons having access to any such deposits of forgotten valuables, are earnestly exhorted to lose no time in exploring them, and bringing their treasures to light. We are moved to make this exhortation by a statement from a friend who narrowly missed a notable opportunity of the kind. In the place where he resided was an ancient habitation, originally built as a parsonage for the first minister of the town. That minister, in his youth, had been carried captive to Canada by the Indians; in his manhood, he served as chaplain at the taking of Louisburg, and also in the old French war; and he died, in the sixty-sixth year of his ministry, among his own flock. Our informant, through special favor with a descendant of the patriarch, obtained access to the attic of the old habitation. Here he spent one happy day in overhauling and arranging the long neglected treasures; and roughly calculated that it would take about ten days more to complete the business. He found what appeared to be full files of the Boston News-Letter, which our antiquarians have greatly desired to see. There were journals relating to the Louisburg and other military expeditions,

which would have been invaluable. There were files of letters full of interesting items of intelligence and traits of old times. There were bundles of long-lost proclamations and other public documents. In short, there were heaps of those spoils and relics of the past, over whose discovery the heart of the antiquary leaps for joy. Before our friend could revisit the precious hoard, he was called out of town. On his return, the first sight which met his eyes was that old parsonage wrapped in flames! It burned to the ground before his sorrowing eyes, and all those priceless documents perished together in melancholy ruin. Now, therefore, take warning, all who have access to like spots; and take heed lest they too be destroyed, before their wealth shall have been made available to the lover of our country, studious of its history, and proud of its early fame.

MONTHLY RECORD.

Close of the Course of Doctrinal Sermons. — The last of these sermons was delivered by Rev. Mr. Kirk. The Old South was crowded as it had been; and it was a happy conclusion of such a a series of discourses, to end it with such a practical subject as the evidence of the believer's hope. This topic was selected as the last, with a view to shew, that however important the doctrines of grace are in themselves, they cannot save the soul, unless they are embraced and obeyed. This course of lectures was well conceived, and as well sustained; and it has given much instruction, satisfaction, and comfort to the people of God. It has been attended, and, we trust, with profit, by very many, who have never before heard the doctrines of the gospel duly stated and defended. They who have ventured to assert, that our ministers would not preach, and our churches would not bear, the ancient doctrines of their fathers, have been put to shame. This course of lectures, in which all the pastors have taken a part, and have responded to each other, was soundly orthodox throughout. It is to be hoped, that it may speedily appear in printed form, "in perpetual memory of the thing."

Eulogy on Mr. Adams. — At the appointment of the legislature of Massachusetts, this service was performed, in Faneuil Hall, April 15th, by Hon. Edward Everett. It was worthy of the place, occasion, speaker, and subject. The crowds who failed to obtain admission, had reason to envy the crowds who succeeded, cruelly condensed as they were. The sable drapery in which the Hall was mantled recalled the fact, that it was for the first time so decked on occasion of the death of the elder Adams, as now on account of the death of his illustrious son. The topics on which the orator principally expended his power, were the early training of John Quincy Adams, and his moral and religious character. The contrast between the

dying scene of Mr. Adams, as he expired in the Capitol, and the flight of the king of the French, at nearly the same time, afforded the noblest burst of eloquence. The last years of Mr. Adams's life at Washington were finely depicted. He held, indeed, a wonderful preëminence in that tempestuous political region.

> "Like some tall cliff that lifts its awful form,
> Swells from the vale, and midway leaves the storm;
> Though round its breast the rolling clouds be spread,
> Eternal sunshine settles on its head."

To this great statesman and patriot may be applied the words of the Son of Sirach: "He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds."

State of Religion. — A very general religious interest prevails in this vicinity, though it "cometh without observation," in gentle and silent refreshing. The churches of Boston are mostly, in some degree, revived; and especially the Salem Church, the Church of the Pilgrims, and the Phillips Church. The Sabbath School is blessed; and many of its pupils, who are also children of the covenant, appear to be coming to Jesus. May the Lord "come and rain righteousness upon us," till "by watering he wearieth the thick cloud."

The Children's Home. — Among the best and most efficient of our benevolent institutions is the Children's Friend Society. It has been in existence for nearly quarter of a century. It gathers in the fatherless and the motherless, and clothes, feeds and educates them. Its main design is to give them a religious training. A large and elegant building, reared by the munificence of Bostonians, and standing on a lot of ground given by the city, was set apart for its use, on Thursday, April 13th, by appropriate religious services. Mr. Walley presided; and Dr. Sharpe, in solemn prayer, dedicated the house to "the Father, Word, and Holy Ghost." Addresses were made by several gentlemen. It was a pleasant and cheering sight, to see one more barrier thrown up to bear back the tide of crime and suffering, which sets in so rapidly.

Anti-Sabbath Convention. — This meeting was held soon after our last Monthly Record was made up. It must have occasioned much mortification to those who called it. We doubt whether an infidel gathering has ever been held, which has been the occasion of results so favorable to religion. It was most meagre in its numbers, its character, and its doings. The sentiment of the community seems to have been; "If the abolition of the Sabbath is going to make us all like this miserable crew, we will cling to that sacred observance more closely than ever." Four or more of the most active and prominent members were obviously insane; and others

apparently were bordering closely on the same sad condition. Perhaps they were geniuses once; and, if so, may serve to verify one couplet of Pope's:

> "Great wits to madness, sure, are near allied,
> And thin partitions do their bounds divide."

Their proceedings excited that kind of sympathy which sober men must feel, on seeing the inmates of a lunatic asylum, sitting in solemn conclave, revising the judicial code, and tinkering the constitution of the country. Medical men have testified in favor of the observance of the Sabbath, because it favors health and morality by promoting cleanliness. And it seemed as though Providence had permitted this assemblage of Sabbath-haters, in order to shew what aspect society would wear without the purifying influences of that day. Such an unwashed, uncombed, unshorn, unshaven, and utterly untidy set could hardly have been matched in all New England beside. Some might have been ceremonially clean, but few appeared to be so. It seemed probable that most of them had wholly dispensed with ablution, since they had taken up with abolition, and enlisted in the crusade against the holy time of rest. Abby Folsom's gloves were awfully in want of darning; and many stockings had more than *two* large holes. What the apostle Jude said of the false teachers and pretended reformers of his day, will apply with literal exactness to this dirty Convention: "These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities."

ORDINATIONS.

Mar. 22. Mr. Revilo J. Cone, Copenhagen, N. Y.

INSTALLATIONS.

Mar. 14. Rev. D. C. Lansing, D. D., Clinton Avenue Church, Brooklyn, N. Y.
" 15. Rev. William Tappan Eustis, Chapel Street Church, New Haven, Conn.
" 22. Rev. Asa B. Smith, Buckland, Ms.
Apr. 5. Rev. W. D. Love, Howe Street Church, New Haven, Conn.

DEATHS OF MINISTERS.

Mar. 24. Rev. James Gooch, of North Yarmouth, Me. æ. 47.
Apr. 14. Rev. Peter Eaton, D. D., of West Boxford, Ms. æ. 83.

CHURCH ORGANIZED.

Mar. 15. In Township Letter F., Aroostook County, Me.

THE

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THE NEW INFIDELITY.

EVER since the apostasy of man, the spirit of unbelief has reigned in our world. Every where, and in every age, has it stood as the chief obstacle in the way of religion. It has always delighted to shew itself in its grosser forms; and continually tends, so far as it may, toward such base conditions. But all along, as the power of truth has been prevailing more and more, and as it has wrought out among men a higher social state, the spirit of unbelief has been compelled to assume fairer forms, while its temper and essence have remained unchanged. It began with the crude abominations of idolatry; it next brought forth at nearly the same time, the Mahometan imposture and the papal superstition. And when these delusions began to fall behind the advancing intelligence of mankind, the spirit of unbelief crept into the forms of Protestantism, till the Reformation itself was defaced and defiled, under the proud boast of a more liberal sort of Christianity. As it was elegantly said by Dr. Lyman Beecher, more than twenty years ago, in his Foreign Missionary Sermon: "A religion must rise, under the last touchings and finishings of art, where infidels may be received without conversion; and where they may be converted with scarce a perceptible change in doctrine, heart, or life; and where the thoughtless, and the gay, and the beautiful, and the dissipated, may float together down the stream, and wake not till their redemption has ceased forever."

And now, in our day, when the prodigious increase of intelligence among the people imperiously demands mental activity

and excitement, the spirit of unbelief is compelled to seek for popularity by clothing itself in a garb of spirituality and earnestness at which it would formerly have coldly scoffed. "Liberal religion," as it was thirty years ago, with its barren negations, its lifeless abstractions, and its frigid ethics, cannot keep its hold upon the fiery and impetuous genius of the time. Infidelity must now reach a higher pitch of refinement, and be sublimated from roll-brimstone into flowers of sulphur. Bitter and malignant as ever against God and his truth, it must needs affect the warmth and motions of life, and take on the shape and bearing of piety and faith. Glorying in its specious pretensions, it vainly vaunts itself, under the name of Rationalism, above all real and vital godliness, and assumes to out-christian Christianity itself. It claims to have advanced beyond the apostles in their own line of progress, to have wondrously improved their philosophy, and to be working out the regeneration of society by a purer and more practical benevolence.

The infidels of the last century and the early part of the present, commonly called the "English Deists," were formidable in their time; but, for many years, have been looked upon as conquered foes. So thoroughly have they been routed and dispersed, and so completely have their strong-holds been levelled, by the numerous writers on the "evidences of Christianity," that those bold assailants of the faith have ceased to be regarded with fear. The names of Hume, Voltaire and Paine, awaken sorrow for their delusions, and indignation at their wickedness, rather than apprehension as to their surviving influence.

The champions of the old infidelity openly struck at Christianity itself, and trampled on the Bible as something identical therewith. But the leaders of the new infidelity profess the utmost admiration of Christianity, *as they are pleased to understand it;* and confine their hostility to attacks upon the supreme authority of the Bible in matters of faith. They scout its claims to plenary inspiration; and labor to shew what good Christians they are, by representing it as full of inconsistencies, errors, blunders, and immoralities. Some parts, indeed, which they condescend to approbate and honor, are excellent; and the men who wrote them were inspired, in those happy instances, quite as much as the best poets and the finest artists are inspired when throwing off the more felicitous of their productions. It

is the inspiration of genius, which, in all cases, is something divine. The residue of the Bible, whether more or less, is but the human admixture, which is worthless and troublesome, and fit only to be cast out, and trodden under foot of men. The men we speak of, occupy themselves in breaking up and smelting this ore, separating what they conceive to be the pure gold from the reprobated dross. This they call distinguishing between the divine and the human in the records of our religion; and this they would effect by the inspired promptings of their own bright geniuses!

It is almost universally acknowledged, that man cannot certainly learn the will of God except through a revelation from God himself. And if a discrimination must be made between what is divine and what is human in the Bible, it would seem to be necessary that God's will in this respect should be revealed to some one. There is need that some of his servants, duly commissioned and attested, should be infallibly inspired to draw the lines, to apply the tests, to say what chapters and verses are worthy of all acceptation as the veritable word of God, and what are mere mortal utterances, doubtful and deceptive. There is the more need of this, because our modern Rationalists differ very much among themselves; some of them pronouncing certain portions to be evidently inspired and in a high degree, while others discard the same portions without ceremony or hesitation. Unless God, by manifest tokens, shall inspire some one to indicate clearly what parts and sections of his Bible, are inspired and what are not, that holy book cannot be a light to our feet and lamp to our paths. If it at present contains such numerous contradictions and incoherencies as are alleged to be in it, then it must be an enigma to the reader. And what an enigma! For he must painfully puzzle out its meaning, with the feeling that unless he solve it aright, the salvation of his soul will be frightfully perilled. Surely the "light of nature," dim and dubious as it confessedly is, were a surer guide than a revelation, so called, where the orb of truth shines in the same troubled and misty sphere with the "wandering fires" of error; where the cross-lights mingle in a confusion of radiance and shadow; and where "the true light" dazzles to blindness amid surrounding obscurity, and "false lights" lure the unwary soul toward the gulfs over which they hover.

The "liberal" theologians of the old school among us, insisted that the New Testament must be made the only creed. And accordingly they set themselves to work upon the sacred text, by all the arts of interpretation and appliances of criticism, unscrupulously used, to beat and hammer it out of its natural and evangelical sense, into the shape they would have it wear. And in the prosecution of this tough and tedious toil, they claimed that they were greatly relieving Christianity from its difficulties; for that the infidels would never accept the Bible, till all the odious dogmas of orthodoxy were burned and beaten out of it. But the "later liberals," disgusted with the sweaty and sooty work of the exegetical forge, have hit upon a neater and more labor-saving plan.

The plan is simply this. "Let the Bible say what it may! Believe just as much of it, and no more, as appears *rational* to you. Discriminate between the divine and the human in the book. This you may easily do, because your own humanity, in this age of transcendant 'progress' has become so highly divine!" This plan has a double advantage. It dispenses with the cumbrous tools of biblical criticism, except so far as they may afford amusement in the field of sacred literature; and it enables us to believe just what we like, and yet call it by the dear and venerated name of Christianity. "No matter," say they, "if the divinity of our Lord is asserted in the beginning of John's gospel: no matter, if the doctrine of vicarious atonement is literally taught in the epistle to the Hebrews. These writings, no doubt, are canonical; but the authors were misled by Jewish prejudices, or were not sufficiently elevated above the barbarism of their times. The doctrines are not reasonable. No miracles, no inspiration, no divine testimony, can make them true. He is the most enlightened Christian who most heartily discards them. In the true spirit of Jesus of Nazareth we may go in the path of truth far beyond what was attempted by Christ and his immediate disciples."

Shocking to the pious mind as is this abominable scheme, whose only inspiration is the detestable pride of Satan, it is now considered by many as the perfection of reason and spiritual philosophy. The motive of its advocates is obvious enough. They wish to retain all the honors and emoluments of Christianity, and the benefits of Christian fellowship, without the

necessity of proving their notions from the Bible, or even of shewing that the Bible does not condemn them. They are Christians without the Bible, — as good as any. They cast off the entire vestments of the gospel, except, perhaps, a shoe-tie in virtue of which they fancy themselves clothed in all the righteousness of faith; and angrily insist that, despite the evidence of our senses, we shall have no eyes to discern the shame of their nakedness.

This new style of infidelity originated in Germany. It was long and strenuously resisted by the true friends of the evangelical confessions; but even these, at last, have inhaled the miasma so long, that "their livers are touched," and their faces losing the bright hues of health, are acquiring the ghostly and ghastly glare which marks the dwellers in a pestilential clime. Many of the evangelical divines have abandoned the attempt to reconcile scripture with scripture where there are seeming discrepancies, and have desisted from harmonizing the gospels. They too begin to exercise their acuteness, in discerning between the divine and the human in the Bible. They consider not that they are arraying the Bible against itself, and that it will be like a house divided against itself which cannot stand. They consider not that they are destroying its oracular character as the word which the Lord hath spoken, and are dissolving its binding power over the conscience. They consider not that they are thus subverting the only immovable outward and positive basis on which the essential truths of the gospel can stand.

The devout and profound Schleiermacher, who died in the faith not many years since, was the first to enter upon this dangerous path. And the eloquent and once devoted Strauss, now the stone-dead and stone-cold Pantheist, is one of the last to shew us what is the legitimate end of this path, to those who follow it out.

The good men who have walked in this slippery way, have made the venture in consequence of the national passion for candor. A foolishly extravagant candor is their "great Diana!" They are prone to be giving up their strongest points, and then to be trying how well they can maintain their ground without them. Even the staunchest of them are not proof against this propensity. Thus Olshausen's able work in defence of the "Genuineness of the Writings of the New Testament" must

not manfully maintain the integrity of the *entire* sacred canon. No, that would not be candid! The adversaries would not touch such an uncandid book as concedes nothing! Something must be given up. What shall it be? Let it be the Second Epistle General of Peter. And yet the man who reverently trembles at the word of the Lord, would not surrender that precious epistle for all that a thousand Olshausens could write in as many thousands of years. It is a vain notion that sceptics may be conciliated to the evangelical faith by conceding to them that the Bible, on which alone that faith reposes, is pretty much what they say it is. The authority of Holy Writ is thus weakened by doubtful decisions as to what degree of inspiration, if any, must be allowed to the various proof-passages. To help out this infirmity, recourse must be had to the general traditionary belief of the Church. It becomes necessary to awaken a "churchly feeling," as it is termed; till, in process of time, they attribute, as Luther says of the pope, "more power to the Church, which is begotten and born, than to the Word, which hath begotten, and borne, and nourished the Church." But none of these expedients will suffice. A Bible mixed up of inspired and uninspired matter is but poorly helped out by another mixture of tradition, none of which is known to be inspired, and which is incomparably more self-contradictory and uncertain than anything which has ever been alleged in relation to the Bible. Such a commixture can never fully satisfy an inquirer, intensely earnest in his search for an adamantine basis whereon to rear his hope for eternity.

> "His anxious thoughts in endless circles roll,
> Without a centre where to fix the soul."

And never can he feel that he has an infallible support, and that the eternal rock of truth is beneath his feet, till he takes his stand upon the plenary inspiration of the entire Bible as the Word of God.

Were it not for the impiety of the thing, there would be something ludicrous in the impudence of the Rationalists who pretend to an inspiration the same in kind with, and often higher in degree than, that of those holy men of old who spake as they were moved by the Holy Ghost. A forcible living writer has said:

"To hear such people talk about inspiration, reminds us of a certain philanthropist we have read of, who, feeling the ligatures of his garments give way during one of his preachments, fancied that the chains were falling from the hands of oppressed millions!" These poor souls are sometimes sensible that the fading coal of their imagination, fanned by some passing gust, glows with a momentary brightness. Upon this, they fall into an ecstasy to think that they have shot forth a ray so brilliant, as to dim the glory of the sun in the heavens!

It is an impious notion, that human reason is competent to take the judgment-seat, for the purpose of sorting out the Scriptures, of distributing their contents to the right hand or to the left, of picking and choosing according to the various grades and shades of inspiration, and of discriminating between the divine and the human in the Book of God. And the notion is as weak as it is wicked, however extolled as rational. It supersedes the necessity for a divine revelation. "There is obviously no occasion for God to speak to those who already know what he ought to say; and his speaking to them tends, not to humble them in view of his wisdom, but to elate them in view of their own." But let us restrain our just indignation at the audacity of any "potsherd of the earth" who presumes to contend with God, and to criticize the form in which God has seen fit to embody his will in human language. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Such a caviller, tickled with the conceit of his own rationalism, while carping at the cloak which Paul left with Carpus at Troas, is like a cockney botanist finding fault with the manner in which the useful esculents obtain their growth in their garden beds. Meanwhile the worthy vegetables develop themselves quietly in the good old way, and leave the sagacious critic to help himself as best he can.

The attempt to exalt reason as the final arbiter of what revelation ought to say, must terminate, after restless and distressing scepticism, in absolute apostasy. And when the mind comes to feel how unendurable is this drear and desolate state, it will rejoice to return eventually to the sure testimony of a Bible verbally inspired throughout. "To this complection must we come at last." The Word of God is the perfection of all reason; and it is our wisdom to subject our reason to its dictates. Let our reason examine the credentials of the Bible, proving it to be

from God; let our reason ascertain its meaning, for, as Chillingworth says, "the *meaning* of the Bible is the Bible," and as John Norton tersely says, "the Scripture lieth in the sense and not in the sound." And when the Bible is thus acknowledged and understood, then let our reason bow to its decrees in obedience and submission, and its duty as to the Bible is done.

> "Dim as the borrowed beams of moon and stars
> To lonely, weary, wandering travellers,
> Is reason to the soul: and as on high,
> Those rolling fires discover but the sky,
> Not light us here; so Reason's glimmering ray
> Was lent, not to assure our doubtful way,
> But guide us upward to a better day.
> And as those nightly tapers disappear,
> When day's bright lord ascends the hemisphere,
> So pale grows Reason at Religion's sight,
> So dies, and so dissolves in supernatural light."

Evangelical religion must abide by the Bible as it is, or not abide at all. The orthodox faith craves no other support. It cannot accept of any other foundation, than the honest understanding of the Scriptures according to their obvious import. If these precious documents are tampered with, orthodoxy trembles to its fall. No wonder that anti-evangelical minds, weary of the humiliating toil of trying to interpret the Bible out of its manifest meaning, should be tempted to seek relief in the new infidelity. But for him who loves the gospel of salvation, to take this course can be owing to little less than a "streak of madness."

We would earnestly call the attention of the faithful watchmen of Zion to the danger which threatens, like a land-flood, to invade and lay waste their quiet parishes. Let them pray and preach in reference to it. Let them sound the alarm. Let them deeply study the subject, and write and print upon it. The numerous and admirable books which have been written on the evidences of religion, and which have done their work so well, are not fully adapted to counteract this fresh fashion of infidelity. But though we fear that many unstable souls will fall into this new snare, and be betrayed and lost, we have no fear for the safety of the Bible. God will raise up men to meet the emergency; men who will be able to survey all the depths of the turbid and foggy sea of German metaphysics; men who will go on "sounding their dim

and perilous way," with grace to keep them unharmed by the infected wave and tainted air; men whose crown of glory and rejoicing it shall be to pilot their brethren past shoal, and quicksand, and sunken rock, to the safe and sheltered shore. God will raise up men to defend his cause, like "the first beast before the throne," whose lion port and pealing voice shall send terror to the hearts of its foes. And Revelation, like Una, shielded by her maiden purity, shall walk unhurt amid her foes, winning them "not by the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

"Not her's
To win the sense by speech of rhetoric,
Lip-blossoms, breathing perishable sweets;
But, by the power of the informing Word,
Roll sounding onward through a thousand years
Her deep prophetic bodements."

DISTINCTION BETWEEN MORALITY AND RELIGION.

PERHAPS in regard to no subject have men exercised so little just discrimination, as in relation to the one under consideration. Nor is this strange confusion of sentiments confined to any particular period. It marks the history of man in every age; and especially in our own. As the proper distinction between morality and religion is a fundamental point, it deserves the candid attention of every one.

Morality is merely the outward and visible. It concerns itself with the duties owed by man to man. Its province is to regulate the intercourse of men. It deals only with the second table of the law. It says, "Be just; do thy neighbor no harm; nay, more, do him good; for you may need a like good from him." Mere morality never rises higher than self, and may exist in all visible perfection, while the heart is full of moral pollution. It is concerned to know how things appear in the eyes of men. It seeks to do those things which have the semblance of true religion. It is very exact in regard to those things which tend to recommend one to the favor of others. It inquires,

"Have I tithed the anise, the mint, and the cummin? Have I done those things only which appear well to men? Or have I, by neglecting to do anything, caused my reputation to suffer in their estimation?" And here ends the work of morality in itself considered. Policy, or prudential consideration, is the whole scope of its action.

Religion, on the contrary, begins its work within. It has first to do with the heart of man, and not with his outward dress. Finding "every imagination of the thoughts of his heart only evil continually;" finding the heart, not right with God, "deceitful above all things and desperately wicked;" and knowing that "they that are in the flesh cannot please God," religion fixes its seat in the heart; and changes it from the love and dominion of sin, to the love and dominion of holiness. It thus makes man a "new creature," because it makes the heart, which is *the* man, a new heart.

Religion institutes the constant and solemn inquiry, "How does God regard my heart? Is this inward fountain pure in his sight? Is my depraved heart renewed by divine grace, so that its inmost feelings, motives, and purposes are holy?" While, therefore, unblemished outward morality may exist without inward holiness, it is not true, on the other hand, that vital religion can take possession of the heart without an exhibition of its fruits in the outward life and conduct. The stream always partakes of the nature of the fountain; if the fountain be pure, the streams which issue from it will be pure also. "Doth a fountain send forth at the same place sweet water and bitter? Can a fig-tree bear olive-berries? Either a vine, figs?"

But, says one: "Surely morality is religion." Not necessarily. It may exist without it; though religion does not, and cannot, exist without morality. You may have fuel without fire; but you cannot have fire without fuel. Morality does not necessarily involve religion. But religion does involve morality; and whenever it takes possession of the heart, it will exhibit a living exemplification of its power and excellency in the outward conduct.

When, it may be asked, is morality religion? And on what condition does God accept these outward acts as holy and religious acts? We answer, when these acts proceed from a holy heart, from a heart renewed and sanctified by the Holy Spirit. Out-

ward morality will be religion, or a part of it, or not, according to the state of the heart. If the heart, by the grace of God, be pious, the life, in its various outward developments, will be a pious and godly life.

It has been well said, that there are three things which enter into a good action, scripturally so considered: "A right principle, a right rule, and a right end.

The right principle is the love of God.

The right rule is the word of God.

The right end is the glory of God."

Judging of our actions by this criterion, how vain to think that God looks upon us with approbation, because we appear well unto men, and are held in high estimation by them. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Man may be able to discover no difference between two individuals whose outward life is the same, but God may discover a difference as wide as heaven is from hell. Waters from two different fountains, the one sweet and the other bitter, may appear alike to the eye; but their real, intrinsic qualities are as different as their appearances are similar. It was this professed outward morality of which the Scribes and Pharisees boasted, and on which they vainly depended for acceptance with God. So intent were they upon outward observances, as to forget that the inward motive and purpose had anything to do with the character of their outward actions. Thus they made their hands, and not their hearts, the seat of their religion. Works, and nothing but works, were the alpha and omega of their religious life.

Hence the declaration, that "Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." It seems to be a fixed law in the divine economy that when one begins with the outward in the work of reform, the reformation does not extend inwardly to the motives and feelings of the heart, but the attention is more and more confined to the outward, and less and less directed to the heart.

But when the reformation commences by a work of grace in the heart, while it creates that anew, it regulates in beautiful order and harmony all the external conduct. An illustration of

this is found in the case of the Pharisee and the Publican. Behold the former, inflated with self-righteousness, going up to the temple to pray. In all those actions which come under the eye of men, he has been very careful that they should appear right. Perhaps he has so far concealed his pride by an affected humility, his hypocrisy by a feigned religious zeal, his rapacity and fraud by a pretended benevolence in giving a tenth part of all he possesses, that as he stands up in a conspicuous place at the temple, with broad phylactery and largely bordered garment, he is looked upon as almost angelic by the world around him. But let Him who knows what is in man give this imagined saint his true character: "Full of extortion and excess." "Woe unto you, Scribes and Pharisees, hypocrites! devouring widows' houses: — for a pretence making long prayers: therefore ye shall receive the greater damnation." "Ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." "Like unto whited sepulchres," "ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." But we must hear the Pharisee's prayer. "God, I thank thee that I am not as other men are; extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." This is the man who depends upon his own works for acceptance with God; who begins his work of reform outwardly. There was another, the publican, who went up to worship about the same time, who took an entirely different view of things; and knowing that "by the deeds of the law shall no flesh be justified in the sight of God," and feeling himself a guilty and perishing sinner, without hope, save in the mere sovereign grace of God, he cries in deep penitence of soul: "God, be merciful to me a sinner." "I tell you," says the Saviour, though you may judge otherwise, "this man went down to his house justified rather than the other." The Pharisee was an outwardly moral man. The publican was more; he was an inwardly pious and godly man. The former was wicked and abhorred in the sight of God; the latter was beloved and accepted.

In these remarks we are by no means condemning morality as such. Far from it. With all the heart would we encourage it. It is beautiful in its appearance and most salutary in its influence. But the danger is, that, like the Pharisee, men will seek

to make it a substitute for experimental religion. As religion always manifests itself in a beautifully consistent moral life, the danger to the unrenewed man is, that he will rest his everlasting well-being upon his outward morality, which has no necessary connection with that inward holiness imparted by the Holy Spirit, and "without which no man shall see the Lord." And yet, great as is the danger from this source, we would exhort men with all the heart to morality. If they will not perform those actions which are good in their influence from holy motives, we would not say, "Do not perform them at all." But we would rather say, "Be moral men." Your own temporal comfort requires it. The temporal interests of the community demand it. Morality is good policy. Cease from the sin of profanity if you indulge in it, of intemperance, of Sabbath-breaking, of falsehood, of fraud, of covetousness, and from all other immoralities. Refrain at once and forever from them all. You can, and should break off from them all; and, like one of old, be able to say in regard to all the commands pertaining to the outward life: "All these things have I kept from my youth up." But when you have done this, and thus "made clean the outside of the cup, and the platter," and are as beautiful outwardly, as the "whited sepulchre," it must be said also of you, "One thing thou lackest," — the one thing needful, the renewing grace of God. Do you that are moral think this an hard saying, and pointing to professing Christians, ask, what do they more than others? They may claim nothing more in outward morality, but as Christians they do claim the hope of a work of grace wrought in the heart by the Holy Spirit. Through divine grace, their affections, motives, and purposes are holy; and whatever they do, they do all to the glory of God. "Yet not they, but the grace of God which is with them." You aim at outward morality, and neglect the heart; they at inward piety, not neglecting to exemplify it in the outward life and conduct. You would commend yourselves to man. They to God and to man. You would be abundantly satisfied to be able to say with the Pharisee: "All these things have I kept from my youth up." They would remember the declaration of Christ: "For I say unto you that except your righteousness shall *exceed* the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

THE REVIVAL IN NEW ENGLAND.

In speaking of the great revival in New England near the middle of the last century, it is not our purpose to go into a full history of it. This has been satisfactorily done by others.* But we propose to glance at the state of the churches at the time when the revival commenced; to show how it was regarded and treated by different classes; and to speak of its immediate results, in preparing the way for a division among the Congregational churches, and for the lapse of a portion of them into Arminianism and Unitarianism.

This revival commenced in a time of deep spiritual declension. Many of the churches had been seriously corrupted, by the admission of unworthy members, and by the ministry of teachers who gave no decisive evidence of piety. Such, at least, was the judgment of Whitefield, at the time of his first visit to New England. "I fear," says he, "that many rest in a head-knowledge, are close Pharisees, and have only a name to live. It must needs be so, when the power of godliness is dwindled away, and the *form* only of religion has become fashionable amongst a people."†

The clergy of New England, at the period we are speaking of, were in general orthodox, or reputedly so. They maintained regularly the forms of religion, but in some instances had well nigh lost its spirit, and in others, it may be feared, had never felt it. The churches, also, to which they ministered were in a cold and formal state, consisting to a considerable extent of those who had not experienced, and who perhaps did not pretend to have experienced, the saving power of religion on their hearts. Arminianism was frequently talked of, with complacence by some, and with dread by others; but as yet there was no general and open dissent from the religious principles of the fathers of New England.

It was in this state of things that the great revivals of religion, which occurred towards the middle of the last century, commenced. There had been instances of revival before in different

* See Prince's Chris. History, in two volumes. See also Tracy's "Great Awakening."

† See Journal at New England, Pp. 70–96.

places, but they were becoming unfrequent, and were comparatively unknown. In the years 1734 and 1735, a new era began to open. The work commenced in Northampton, under the searching and powerful ministry of Mr. Edwards, and here it spread and prevailed, "till there was scarcely a person in the town, either old or young, that was left unconcerned about the things of the eternal world." Soon after, it extended into the neighboring towns, and nearly the whole of the old county of Hampshire was visited and revived.

In the year 1738, Mr. Whitefield first visited this country. He commenced his labors in the Southern provinces, and did not reach New England until the autumn of 1740. At this time, his labors in Boston, and in other places, were followed by a very unusual and general attention to religion. "Multitudes were greatly awakened and affected with his lively ministry. Great numbers in Boston," says Mr. Prince, "were so happily concerned about their souls, as we had never seen anything like it before." In the winter following, Mr. Gilbert Tennent came into New England, where his labors also were abundant, and were greatly blessed. The revival in Boston exceeded anything ever before witnessed in this part of the country. "The very face of the town seemed to be changed, so as to occasion great surprise to the strangers who visited it." From Boston, the work spread in every direction over the settled portions of New England. In the "Christian History," mention is made of some fifty towns, in which the Spirit of God was specially poured out, at nearly the same time.

If now we pause, and contemplate the state of the churches at the time when this great revival commenced, we shall see that, in all probability, it must have encountered a violent opposition. And this opposition would be likely to come, not merely from the scoffer and the infidel, but from multitudes in the churches, and from not a few of the ministers. For in these revival scenes, religion was presented in a new and glowing aspect. It was exhibited, not as mere form, but as feeling and substance; not as a matter of cold speculation affecting only the head, but as reaching, stirring, warming, renewing all the affections of the soul. Many, therefore, in the churches, and in the ministry, felt themselves reproved and condemned by these new exhibitions of religion. If this was religion, they saw and felt that they had none

of it. They had experienced no such thing. They were constrained, therefore, either to renounce their hope, and take the humbling attitude of inquirers and learners, or to condemn and oppose the revival, as mere frenzy and delusion. Some, to be sure, both ministers and church-members, were induced to take the former course; but many were left, as might have been expected, to take the latter. They condemned the revival, condemned the fruits of it, and condemned the measures which were taken to promote it. They closed their houses of worship against Whitefield, and Tennent, and the other revival preachers; and spoke of the whole work, either as a tumult of the passions, or as a delusion from an evil spirit.

Let us not be understood, however, as representing all those who stood aloof from the revival, and declined promoting it, as unconverted persons. Without doubt, there were some true friends to Christ, who, on account of the influence of family connections, or of an undue regard for established customs and forms, or of false reports, or of indiscretions among those who were engaged in the revival, were led to regard the work with suspicion and hesitation. The number of those to whom this exception applies, however, was not large; and it is evident, that the many who originally and steadily opposed this revival, did it not only from mistaken views, but with improper motives. Certainly, their opposition, at the first, was as unreasonable, as it was unrelenting and virulent. It displayed a much greater lack of charity than it condemned; and was conducted, often, in a use of the most unworthy means.

The effect of this opposition was unhappy, not only on the enemies of the revival, but on its friends. Instead of making them more watchful and humble, more distrustful of themselves, and more prayerfully dependent on the Lord, it seemed, in some instances, to wound their pride, to enkindle their resentment, to induce them to return railing for railing, and to put them upon the adoption of new and exceptionable measures for carrying on the work. In this way, their wily opponents gained a prodigious advantage over them; and they pushed it to the utmost of their power. Still more, therefore, were some of the revivalists exasperated, and the sound of contention waxed louder and louder.

In this stage of the work, it was impossible for persons of tried wisdom and humble piety so to speak, as to make themselves

heard and regarded. The excellent Mr. Edwards published his "Thoughts on the Revival of Religion in New England;" a work which cannot be too highly esteemed, and which was productive of immediate good, both in this country and in Scotland; but to accomplish all that he intended and hoped, it was too late. Confusion and contention extensively prevailed, and the Holy Spirit was in great measure grieved away.

Looking back on the revival which has been described, at the distance now of a full century, we come to the same general conclusion with the judicious Edwards, who lived in the midst of it. It was, undoubtedly, a great and glorious work of God's Holy Spirit, commencing in the midst of deep declension, and prevailing for a season with much power, and with the best effects. But through the unreasonable opposition of ungodly men, and the delusions of Satan, and the errors of some who were striving to promote it, it became at length corrupted and defaced, and liable in many points to objection and censure.

One immediate result of this great excitement throughout New England, was a permanent division among the ministers and churches, in regard to religious sentiment and feeling. Those on the one part were greatly elevated in their views of divine truth, and of experimental religion. They obtained clearer ideas of the precious doctrines of grace; felt more of their redeeming power; proclaimed them with much greater plainness, earnestness, and force; and lived in nearer conformity to their sanctifying influence. In this view, the revival was an inestimable blessing to this country. It rekindled the holy fire, when it was well nigh extinguished, and gave a tone and spirit to the prevailing religion of New England, which it has never lost.

But to those on the other part, who discountenanced and opposed the revival, and by this means failed of its beneficial results, its consequences were directly the opposite. The most of this class soon settled down into avowed Arminianism, or into a strange and criminal indifference in regard to religious truth. If men would but attend upon external observances with a cold morality, and frown upon everything which had the appearance of engagedness and zeal, and think well of their neighbors who were as lifeless as themselves, it was of little consequence what they believed or rejected. They might be Calvinists, or Arminians, or

almost anything, without forfeiting their places, or materially affecting their reputation.

Of those who took this course, the celebrated Dr. Chauncy, long pastor of the first church in Boston, may be mentioned as an instance. He was unfriendly to the revival from the first, and in 1743, published his work, entitled "Seasonable Thoughts on the state of Religion in New England," for the purpose of exposing and suppressing it. Perhaps no individual did so much to transform and corrupt the religious character of Boston and the surrounding region, as this man. His intellectual powers were of a high order, his learning various and extensive, his publications numerous, his social qualities interesting, his station commanding, and his life long. He died in 1787. At the close of the revival, he professed himself a Calvinist; but he lived to become not only an Arminian, but an advocate of universal salvation. There were not many, perhaps, who followed him in all his speculations; for there were not many of his contemporaries who possessed an equal share of mental vigor and boldness. But the opposers of the revival, in general, soon became Arminians; or if not, their Calvinism was little, if at all, better. It was cold and speculative, without heart or point, and made to exert no favorable influence. The abuses of the late revival excited and confirmed their prejudices against everything of a like nature. They discouraged warmth and engagedness in religion as "things of a bad tendency," and were afraid of nothing so much as enthusiasm. Innovations in points of doctrine were considered as of small importance. If people attended public worship, and paid their taxes, and made no pretensions to unusual seriousness, but frowned upon those who did, they might expect to be regarded as very good men.

Perhaps some may think this statement too highly colored, but it cannot be far from the truth. For the prejudices of many aged people, ministers and others, against "new lights," and sudden conversions, and everything which bore the appearance of activity in religion, are within the memory of many still living. And the bitter fruits of these prejudices are discernible all around us. We behold them full grown, and maturely ripened, in the liberalism and infidelity of the present day.

It should be mentioned as another circumstance, which hastened the decline of religion among the opposers of the revival, that the

subjects and promoters of it in many instances withdrew, and separated from them. Some removed to other places; some connected themselves with other denominations; and in several instances parishes were divided, and "churches were gathered out of churches." The result of these separations was, that not a few of the original churches were deprived of their most fervent and devoted members, and the spirit of the world was left to operate without control. These deserted churches were now in a state to adopt a lower standard of theology, and to slide insensibly into fatal delusions. There was a full preparation for the spread of Arminian and Pelagian errors, and these errors came in like a flood.

The prevalence of them was hastened by the importation and dispersion of heretical books. The writings of Whitby, Taylor of Norwich, Clarke, Emlyn, and others of the same character, were brought over from England, and by many were received and circulated with much pleasure. It was in opposition to Whitby and Taylor, that President Edwards wrote his treatises on the Will, and on Original Sin." A distinguished clergyman of Connecticut,* speaking, in 1759, of the various errors which prevailed in England, adds: "These corruptions in doctrine have crossed the Atlantic, and too many in our churches, and even among our ministers, have fallen in with them. Books containing them have been imported, and the demand for them has been so great as to encourage new impressions of some of them. Others have been written on the same principles in this country; and even the doctrine of *the sacred and adorable Trinity* has been publicly treated in such a manner, as all who believe that doctrine must judge not only heretical, but blasphemous."

Another cause which operated on most of the ministers and churches, during nearly all the latter half of the last century, tending to detract from their spirituality, and to depress the standard of religion and morals, is to be found in the intense political struggles and conflicts, which almost continually prevailed. The struggle with the French, which terminated in the surrender of Nova Scotia, the Canadas, and some part of the West Indies, continued, with little cessation, from 1744 to 1762. And in 1765, only three years afterwards, the stamp-act was passed,

* Rev. Noah Porter of Fairfield.

which again roused New England. The war of the revolution followed, and continued till 1783. During these times of high political excitement, anxiety, and peril, all other concerns seemed to be merged in those of the nation. And perhaps no class of citizens were more deeply interested than the clergy. By their prayers, their sermons, their conversation, influence, and example, they endeavored to the utmost to sustain the courage of the citizens, and secure the deliverance of their bleeding country. This course of procedure was regarded at the time as necessary, and in many points of view it was highly commendable; and yet it could not but have withdrawn the minds of the clergy, and through them of their people, from the great concerns of religion and the soul. In such a state of things, the tone of religious sentiment and feeling must almost necessarily be relaxed, and the cause of Christ neglected.

There were many, to be sure, who engaged in the war of the revolution under a sense of religious duty, and who, through the whole of it, maintained their integrity. But with many others, it was not so. They were essentially and variously corrupted by the war. Their minds were drawn away from what should be the chief concern of life; their moral sense was blunted; their respect for the law, the truth, and the institutions of God was diminished; while, under pretence of superior knowledge, greater enlargement of mind, a freedom from prejudice, and a spirit of catholicism, they were led to regard all religious systems as of about equal value, and to prefer that, of course, which would impose the fewest restraints.

And with regard to those whose minds were in this state, the course of events subsequent to the war was directly calculated to draw them farther away from God. In the joy of victory and independence, in the efforts to settle the political institutions of the country, and in the full tide of commercial prosperity and increasing wealth, the world engaged their affections more and more. Its riches, honors, and pleasures attracted their pursuit; while the bounteous Giver of all, his word, his truth, his ordinances and laws, were forgotten and despised. The holy principles of the Pilgrims were regarded as but the infant dress of the new republic, too tight and contracted now that it had escaped full grown from its nonage, to enter upon a wider and more active sphere.

TRANSLATORS OF THE ENGLISH BIBLE.

HAVING sketched the characters of Dr. Harding and Dr. Reynolds, we shall now give some account of the other members of the third company of Translators, whose share of the work was from Isaiah to Malachi, inclusive.

THOMAS HOLLAND.

This good man was born at Ludlow, in Shropshire, in the year 1539. He was educated at Exeter College, Oxford, and graduated in 1570, with great applause. Three years after, he was made chaplain and Fellow of Baliol College; and, as Anthony Wood says, was "a solid preacher, a most noted disputant, and a most learned divine." He was made Doctor in Divinity in 1584. The next year, when Robert Dudley, the famous earl of Leicester, was sent as governor of the Netherlands, then just emancipated from the Spanish yoke, Dr. Holland went with him in the capacity of chaplain. In 1589, he succeeded the celebrated Dr. Lawrence Humphrey as the King's professor of divinity, a station for which he was eminently qualified, and in which he trained up many distinguished scholars. He was also elected Rector of Exeter College, in 1592; which office he filled with great reputation for twenty years, being regarded as a universal scholar, and a prodigy of literature. His reputation extended to the continent, and he was held in high esteem in the universities of Europe. Such were the leading events of his studious life.

As to his character, he was a man of ardent piety, a thorough Calvinist in doctrine, and a decided non-conforming Puritan in matters of ceremony and church discipline. In the public University debates, he staunchly maintained that "bishops are not a distinct order from presbyters, nor at all superior to them by the Word of God." He stoutly resisted the popish innovations which Bancroft and Laud strove to introduce at Oxford. When the execrable Laud, afterwards the infamous archbishop of Canterbury, was going through his exercises as a candidate for the degree of Bachelor in Divinity, in 1604, he contended "that there could be no true churches without diocesan episcopacy." For this, the young aspirant was sharply and publicly

rebuked by Dr. Holland, who presided on the occasion; and who severely reprehended the future primate of all England, as "one who sought to sow discord among brethren, and between the Church of England and the Reformed Churches abroad."

As a preacher, Dr. Holland was earnest and solemn. His extemporary discourses were usually better than his more elaborate preparations. As a student, it was said of him that he was so "immersed in books," that this propensity swallowed up almost every other. In the translation of our Bible, he took a very prominent part. This was the crowning work of his life. He died March 16th, 1612, a few months after this most important version was completed and published, having attained to the age of seventy-three years.

The Bible-translation being finished, he spent most of his time in meditation and prayer. Sickness and the infirmities of age only quickened into greater life his desires for heaven. In the hour of his departure he exclaimed: "Come, O come, Lord Jesus, thou bright and morning star! Come, Lord Jesus; I desire to be dissolved and be with thee." He was buried with great funeral solemnity in the chancel of St. Mary's, Oxford.

One of his intimate associates and fellow-translators, Dr. Kilby, preached his funeral sermon. In this sermon it is said of him, "that he had a wonderful knowledge of all the learned languages, and of all arts and sciences, both human and divine. He was mighty in the Scriptures; and so familiarly acquainted with the Fathers, as if he himself had been one of them; and so versed in the schoolmen, as if he were the seraphic doctor." It is said, in the same sermon, that, whenever he took a journey, he first called together the Fellows of his College, for his parting charge, which always ended thus: "I commend you to the love of God, and to the hatred of all popery and superstition!"* He published several learned orations, and one sermon; and left many manuscripts ready for the press, which fell into unfriendly hands and were lost.

Richard Kilby.

Among those grave and erudite divines to whom all the generations which have read the Bible in the English tongue are so

* Commendo vos dilectioni Dei, et odio papatûs et superstitionis.

greatly indebted, a place is duly assigned to Dr. Richard Kilby. He was a native of Radcliff on the river Wreake, in Leicestershire. He went to Oxford; and, when he had been at the university three years, was chosen Fellow of Lincoln College, in 1577. He took orders, and became a noted preacher in the university. In 1590, he was chosen Rector of his College, and made prebendary of the cathedral church of Lincoln. He was considered so accurate in the Hebrew, that he was appointed the King's professor in that branch of learning. He died in the year 1620, at the age of sixty.

These are nearly all the vestiges which can be collected of this good man. There is one incident, however, related of him by "honest Izaak Walton," in his Life of the celebrated Bishop Sanderson. This incident, as related by the amiable angler, is such a fine historical picture of the times, and so apposite to our purpose, that we give it in Walton's own words.

"I must here stop my reader, and tell him that this Dr. Kilby was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made professor of it in this university; and was also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible; and that this Doctor and Mr. Sanderson had frequent discourses, and loved as father and son. The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they resting on a Sunday with the Doctor's friend, and going together to that parish church where they then were, found the young preacher to have no more discretion, than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words, (not expecting such a hearer as Dr. Kilby,) and shewed three reasons why a particular word should have been otherwise translated. When evening prayer was ended, the preacher was invited to the Doctor's friend's house, where, after some other conference, the Doctor told him, he might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation; and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all them, and found thirteen more considerable reasons why it was translated as now printed; and

told him, 'If his friend,' (then attending him,) 'should prove guilty of such indiscretion, he should forfeit his favor.' To which Mr. Sanderson said, 'he hoped he should not.' And the preacher was so ingenious as to say, 'he would not justify himself.' And so I return to Oxford."

This digression of "honest Izaak's" pen may serve to illustrate the magisterial bearing of the "heads of colleges" and other great divines of those times; and also the humility and submissiveness of the younger scholars. It also furnishes an incidental proof of the considerate and patient care, with which our venerable Translators studied the verbal accuracy of their work. When we hear young licentiates, green from the seminary, displaying their smatterings of Hebrew and Greek by cavilling in their sermons with the common version, and telling how it ought to have been rendered, we cannot but wish that the apparition of Dr. Kilby's frowning ghost might haunt them. Doubtless the translation may be amended and improved in many respects; but this is not a task for every new-fledged graduate; nor can it be carried too far without shaking the confidence of the common people in our unsurpassed version, and without causing "the trumpet to give an uncertain sound."

Miles Smith.

This person, who was largely employed in the Bible-translation, was born at Hereford. His father had made a good fortune as a fletcher, or maker of bows and arrows, which was once a prosperous trade in "merrie England." The son was entered at Corpus Christi College, in 1568; but afterwards removed to Brazen Noze College, where he took his degrees, and "proved at length an incomparable theologist." His attainments were very great, both in classical and oriental learning. He became canon residentiary of the cathedral church of Hereford. In 1594, he was created Doctor in Divinity.

He had a threefold share in the Translation. He not only served as one of this third company of Translators, but was one of the twelve selected to revise the work, after which it was further referred to the final examination of Dr. Smith and Bishop Bilson. Last of all he was employed to write that most learned and eloquent preface, addressed by "the Translators to

the Reader," which, in many English editions, "stands as a comely gate to a glorious city." Let any one who would judge for himself, whether our Translators were masters of the science of sacred criticism, read this Address, and be satisfied.

Dr. Smith never sought promotion, being, as he pleasantly said of himself, "covetous of nothing but books." But the King rewarded him for his great labor upon the best of books, by appointing him, in the year 1612, bishop of Gloucester. In this office he conducted with the utmost meekness and benevolence, and died, much lamented, in 1624, being seventy years of age.

He went through the Greek and Latin fathers, making his annotations on them all. So expert was he in the Chaldee, Syriac and Arabic, that they were almost as familiar as his native tongue. "Hebrew he had at his fingers' ends." He was also much read in history and general literature; and was characterized by a brother bishop as "a very walking library."

In the Bible-translation, he began with the first, and put the last hand to the work. Yet he was never known to speak of it as owing more to him than to the rest of the Translators. We may sum up his excellent character in the words of one opposed to his views and principles: "He was a great scholar, yet a severe Calvinist, and hated the proceedings of Dr. Laud."

Richard Brett.

This reverend clergyman was of a very respectable family, and was born at London, in 1567. He entered at Hart Hall in Oxford, where he took his first degree. He was then elected Fellow of Lincoln College, where, by unwearied industry, he became very eminent in the languages, divinity, and other branches of science. Having taken his degrees in arts, he became, in 1595, rector of Quainton in Buckinghamshire, in which benefice he spent his days. He was made Doctor in Divinity in 1605. He was renowned in his time for his vast attainments, as well as revered for his piety. "He was skilled and versed to a criticism," in the Latin, Greek, Hebrew, Chaldee, Arabic and Ethiopic tongues. He published a number of erudite works, all in Latin. It is recorded of him, that "he was a most vigilant pastor, a diligent preacher of God's word, a liberal benefactor to the poor, a faithful friend, and a good neighbor." This studi-

ous and excellent minister, having attained such a character, died in 1637, at the age of seventy years.

Mr. Fairclough.

There is little reason for doubting that the last person on the list of this company of the Translators, who is designated simply as "Mr. Fairclough," is Daniel Fairclough, otherwise known as Featley; which, strange to say, is a corrupt pronunciation of the name Fairclough. There was no other person of the name then connected with the Oxford colleges. The only ground for questioning the identity, is the age of Daniel Fairclough, who, when the Bible-translators were nominated, was but about twenty-five years old, which is considerably less than the age of most of his associates. He was, however, an early ripe and very remarkable scholar; and, young as he was, it devolved on him to preach at the funeral of Dr. Reynolds, who died in the progress of the work, which honorary service was performed with great applause.

The birth-place of Daniel Fairclough was Charlton, in Oxfordshire, where he was born about the year 1580. He was admitted to Corpus Christi College in 1594; and was made one of the Fellows in 1602. The youthful divine stood in such high estimation, that Sir Thomas Edmands, ambassador to France, took him to Paris as his chaplain, where he spent two or three years in the ambassador's house. Here he held many "tough disputes" with the doctors of the Sorbonne, and other papists. The Sorbonnists called him "the keen and cutting Featley." On his return to England, he repaired to his college, where he remained till 1613, when he became rector of Northill, in Cornwall. Soon after, he was appointed chaplain to Dr. Abbot, archbishop of Canterbury, one of the Translators, by whom he was made rector of Lambeth in Surrey. In 1617, he held a famous debate with Dr. John Prideaux, the King's professor of divinity at Oxford. About this time, the archbishop gave him the rectory of Allhallows Church, Bread Street, London. This he soon exchanged for the rectory of Acton in Middlesex. He was also provost of Chelsea College.

Being puritanically inclined, Mr. Fairclough was appointed, in 1643, to be one of the Assembly of Divines at Westminster. As he was not one of the "root and branch" men, who were

for wholly changing the order of church government, he soon fell under the displeasure of the Long Parliament. Some of his correspondence with one of the Irish prelates was intercepted, in consequence of which he was unjustly suspected of being a spy. He was cast into prison, and his rectories taken from him. The next year on account of his failing health, he was removed, agreeably to his petition, to Chelsea College. There, after a few months spent in holy exercises, he expired, April 17th, 1645. "Though he was small of stature, yet he had a great soul, and had all learning *compacted* in him." He published some forty books and treatises, and left a great many manuscripts. His other labors have passed away; "but the word of the Lord," which he aided in giving to unborn millions, "abideth forever."

UNITARIANISM COMPARED WITH ITSELF.

To give a positive definition of a "system of negations," is a very perplexing business. If, wishing to speak fairly and understandingly of Unitarianism, we have recourse to its standard writers, we only increase our perplexity. We will illustrate this difficulty by presenting what are probably the extremes touching certain doctrines, between which extremes we must try to find the average point on this sliding-scale.

On the one hand, we will quote from Dr. Channing's works, which have just been issued in an eighth edition, of remarkable cheapness, in six volumes. And on the other hand, we will quote from the latest summary of Unitarianism which has come to light, published by one of its accredited preachers; to wit, the Rev. Mr. Richardson's "Discourses on Theology and Religion."* This latter authority, we presume, sinks no further

* The full title is, "Two Years in the Ministry; or Farewell Discourses, comprising, I. Views of the Nature and Sources of True Christian Theology; and II. Views of the Nature of the Christian Religion, and Salvation by Christ. Delivered, September 26, 1847, on leaving the Second Congregational Society in Southington, Conn., by James Richardson, Jr., A. M., Pastor of the First Congregational Society, Haverhill, Mass. "But this I confess unto thee, that after the way which they call Heresy, so worship I the God of my fathers." — St. Paul. Published by Request. Boston: Wm. Crosby and H. P. Nichols, 111 Washington Street. 1847.

below the dead level of mediocre Unitarianism, than the former towers above it. Dr. Channing, to be sure, looms up above all his fellows and followers, like an Egyptian Pyramid among the tents of an Arab encampment. Our other authority, it must be confessed, is more doubtful. But that Mr. Richardson, replete with the immense experience of two whole years in the ministry, is also a part and parcel of the same system, a lesser limb of the same body, seems quite certain. He has been bedewed with the gentle affusions of Cambridge; he is pastor of a congregation, which for many years, has gloried in its Unitarianism; he talks and acts as only their men talk and act about orthodoxy and "liberal Christianity;" and partakes with the Unitarians in the most solemn ecclesiastical duties. We advert to these facts, because some of his denomination, in order to avoid the charge of sympathizing in his views, have denied that he is in regular standing among them.

Let us now compare the light which Dr. Channing as the setting sun, and Mr. Richardson as the rising luminary, reflect upon the three important subjects of the Bible, of miracles, and of the character of Christ.

Dr. Channing. "On hearing of God's teaching us by some other means than the fixed order of nature, we ought not to be surprised, nor ought the suggestion to awaken resistance in our minds. An exigence had occurred, [the state of mankind at the time of Christ's appearing,] in which there was no prospect of relief from nature; an exigence in which additional communications, supernatural lights, might be expected from the Father of lights." Works, Vol. iii. P. 328.

Mr. Richardson. "A miracle, then, a Revelation, or any other so called Supernatural act cannot be above the laws of Nature, or of God; — to say this, is not only absurd, but blasphemous." — The laws of nature "never can be transcended; they can never be suspended, changed, or contravened; and Miracles and Revelations so called, and the wonderful works of Jesus cannot, therefore, be contrary to nature, or above nature and her laws, for these are the laws of God." Discourses, Pp. 6, 8.

Dr. Channing. "The New Testament is built on the Old. The Christian dispensation is a continuation of the Jewish, the completion of a vast scheme of Providence, requiring great extent of view in the reader." Vol. iii. Pp. 360–362.

Mr. Richardson. "*You are not to go to the Old Testament, to the Hebrew prophets, or writers before Christ, for Christianity.*" — "I regard the hopeful anticipations of future prosperity found in the Jewish writings, as being similar to those always entertained by

trustful, pious and hopeful minds, among all people, even in the darkest and most adverse periods of human history, anticipations so nobly expressed in England, at the present day, in such words as Mackay's hopeful Ode, 'There's a good time coming.'" — "We cannot go to Moses, David and Solomon, to the Jews before Christ, for views of Christian doctrine. They neither believed, taught, nor lived Christianity." Discourses, Pp. 21, 22, 26.

Dr. Channing. "Nature furnishes a presumption in favor of miraculous agency." — "It clearly shows us a power above itself, so that it clearly proves miracles to be possible." — "To a man who cherishes a sense of God, the great difficulty is, not to account for miracles, but to account for their rare occurrence.* The truth of the divine origin of Christianity was attested by miracles. Its first teachers proved themselves the ministers of God, by supernatural works. They did what man cannot do, what bore the impress of divine power, and what thus sealed the divinity of their mission. A religion so attested must be true." — "Christianity is not only confirmed by miracles, but is in itself, in its very essence, a miraculous religion." Vol. iii. Pp. 115, 119, 372, 106.

Mr. Richardson. "As Nature is the manifestation of God, and as the laws or principles of Nature are the modes of his operation, to say that anything is above and beyond the laws of Nature is to say that it is above and beyond the laws of God, above God himself; and this is not only absurd but blasphemous."† "When we reflect that what we call the laws of Nature, are the eternal modes in which the Wisest and Best being continually acts; and therefore that they must be the very wisest and best laws that can be conceived of, we must see the utter impossibility of any change or suspension of these laws, or of their ever being transcended or risen above; for to talk about rising above, transcending, or going beyond what is wisest and best, is to talk utter nonsense." Dis. Pp. 6, 7, 8.

Dr. Channing. "The observation of the uniformity of Nature, produces, in multitudes, a secret feeling as if violations [of this uniformity] were impossible." — "This secret feeling, essentially atheistical, and at war with all sound philosophy, is the chief foundation of that scepticism which prevails in regard to miraculous agency." Vol. iii. P. 111.

Mr. Richardson. "The healing of the sick, or any other wonderful work (miracle) of our Saviour, is no more wonderful and mysterious, perhaps not so much so, as the development and growth

* As to this remark of Dr. C., we would say, with good old Thomas Fuller: "Miracles, though cordials in extremity, are no bill of fare for man's ordinary diet."

† This is but sorry logic in Mr. R. The only power which can transcend the laws of nature, which are the wisest and best for all *ordinary* purposes, is the will of God, who willed that those laws should be what they are. He who has power to enact, has equal power to amend, suspend, or repeal. The miracle being God's own work, it is folly to speak of it as being "above God himself."

of plant or tree." — "Whatever works Jesus performed, he must have performed them as a wise man would; that is to say, understandingly, by the application of certain known and efficient causes, to produce certain desired effects." — "I consider Jesus in this respect, as a good nosologist and physician, well acquainted with the laws of life and health, and of wonderful skill." — "The healing of the sick, the giving sight to the blind, and other acts of Jesus, were not only, then, not above the laws of Nature, but in accordance with Nature, and *with laws of Nature, whose workings Jesus, as a wise man, understood.*" Discourses, Pp. 6, 7.

Dr. Channing. "Jesus Christ is the only Master of Christians; and whatever he taught, either during his personal ministry or by his inspired apostles, we regard as of divine authority, and profess to make the rule of our lives." — "These miracles were not wrought by a man whose character was in other respects ordinary. They were acts of a Being whose mind was as singular as his works, who spoke and acted with more than human authority, whose moral qualities and sublime purposes were in accordance with superhuman powers." Vol. iii. Pp. 61, 180.

Mr. Richardson. "*Jesus himself not only disclaims any idea of having originated or invented Truth, but even declares himself to be only the interpreter of Truth, a learner of the Father of Nature.*" — "I do not see why Jesus should seem more out of Nature or preternatural than any other great Prophet or wonderful Teacher and Sage. He seems to me as much a part of Nature, aye, more a part of Nature, because more true to Nature, than a Newton, a Howard, a Shakspeare, or a Channing, — as much a part of Nature even, as the bird, the tree, or the flower. There are simple blossoms that open their petals daily and hourly, by every way-side; and yet once only in a hundred years the century-aloes sends up its giant stalk, and expands its wonderful flowers. And yet this, as well as the simplest plant, is a part of Nature; and I know not whether, however uncommon and wonderful a being he might have been, Jesus of Nazareth, in simplicity of character, does not most resemble the way-side flower." Discourses, Pp. 17, 20, 21.

Leaving the great dead and the little living to settle their differences as they may, and leaving the theologue of two full years' standing to call the views of the departed Channing as absurd and blasphemous as he pleases, we return to the old question, *What is Unitarianism?* Is it the faith of either of the above writers, or of neither, or of both? It seems to us, that the followers of Dr. Channing must regard Mr. Richardson as a mere Nature-worshipper or Pantheist, whose profane eyes can view our Saviour only as a very skilful physician: while the followers of Mr. Richardson must regard him as "a heap taller" than Dr. Channing, like "Ossa on Pelion piled" in the war of the giants! And yet both are Unitarians! But though we are

to have no doubt of their being equally Unitarians, we cannot but ask, What title has the new-fledged divine to the name of Christian? For what important doctrine is he indebted to Christ? In what particular does his doctrine transcend natural religion?

Again we ask, If men who differ so widely are all good Unitarians, what is Unitarianism? If it be only the latest impressions produced by the most reasonable orator who comes along, the frank acknowledgment would be a great kindness to its opposers; for then might they rest from the vain pursuit of a flying phantom. It is a strong ground for believing that it consists with no faith in particular, no positive belief, inasmuch as when one of their champions is routed from his main position, he has planted himself with unabated confidence in an exactly opposite quarter; and when routed there, he returns to the first position as though he had never abandoned it. But if he is fairly surrounded, and his retreat entirely cut off, he boldly looks his pursuer in the face, and exclaims: "I do not own the name Unitarian! I renounce all sect. I follow no leader. My colors are an original patchwork of my own. I am Orthodox *almost*, — a Christian, a Biblicist, an Optimist, an Eclectic, — or one of the Coleridge school of transcendentalists!" Thus is the pursuer foiled in the instant of victory, by finding that he has been chasing nobody, or a neutral. This is more provoking than Mexican warfare, in which the enemy presents no vital point, where a fatal blow may end the contest: but he is at Queretaro and at Puebla, over the river and in the chapparals. By forced marches you come where, by all accounts, he ought to have been, — and he is not there!

This looseness, or freedom from any fixed faith, is called "liberal Christianity." But is this true independence of soul? Is not the sceptic as much in servitude to his necessity of doubting, as is the firmest believer to his creeds? Is a man a slave because he cannot believe error? May not scepticism and liberalism be bigotted, and kept from embracing truth, lest it should commit itself to a particular belief, and so lose its liberty? Who is the most truly free, the pilot who goes with all sails set, but unrestrained by rudder, compass, or star; or he who dare not leave port in a storm, and who when sailing, is unwilling to veer a single point from the most direct course to his haven?

Is there any real union among Unitarians? If there be, then the impieties of Mr. Richardson cleave, like so many warts and wens to the whole body. If these unsightly excrescences cannot be cut off, then is there no fair and healthy ecclesiastical union. The only union that can come, will be when the whole body is infected alike by the fell disease. But if there is no unity, then why keep up the semblance of fellowship by exchanges, councils, associations, periodicals, and petitions to government. Let every man hear what he likes, and say what he likes, and use as many mental reservations as he likes. What sort of a guide-post is this, which points in all directions; or which, rather, the benighted wanderer carries on his back? Of what use is a needle, which so spurns at the constraint of the magnetic law, that it "boxes the compass" every twenty-four hours?

And now, to appease, as far as we may, the perturbed spirit of Dr. Channing, for having recalled him from his dread repose to illustrate the "mighty littlenesses" of his young and emulous successor, we would close by saying, that we can marvel at no amount of error or impiety in a man, who starts early in life, with the flattering assumption that his individual reason has an authority superior to the inspirations of Isaiah, John, or Paul. This is not the first time that a fire-fly has volunteered to outshine the stars with his feeble phosphorescence. This is by no means the first rash youngling, who has mistaken effrontery for courage, and irreverence for genius. The first principles of Unitarianism, in regard to the place which reason holds in relation to the Bible, open the way for all this; and these wicked and preposterous "Discourses," from which we have quoted too largely, are, as it were, the first prizes which a young privateer on the high seas of inquiry brings in, and lays at the feet of the authorities from whom he received his "letters of marque and reprisal." It is to be hoped that such a promiscuous booty, containing quite as many jewels snatched from the fingers and breasts of his own nation, as scalps and scabbards torn from his enemies, will suggest to those authorities hereafter, the importance of giving "sealed instructions, private and confidential," to be followed by such inexperienced navigators in their "long, low, black-looking schooners," when having lost sight of land, and passed all soundings, they shall nail to the mast their flag of evil omen.

REVIEW.

LETTERS TO THE REV. HORACE BUSHNELL, D. D., Containing Strictures on his Book entitled "Views of Christian Nurture, and Subjects Adjacent thereto." By BENNET TYLER, D. D., President and Professor of Christian Theology in the Theological Institute of Connecticut, Hartford: Published by Brown & Parsons, 1848.

WE have watched with deep interest, the progress of the controversy on Christian Nurture, which has grown out of Dr. Bushnell's Discourses. This interest has been an anxious one, while we have seen views set forth obviously calculated to subvert great and vital truths, and to misdirect the minds and efforts of Christian parents. But it has also been the interest of high satisfaction, when, on the other hand, we have seen errors on the subject firmly and successfully met. This controversy has awakened an unusual interest in New England and elsewhere. Voices have mingled in it in unusual numbers, and from various quarters, denominational and editorial.

This is a controversy in which every Christian parent, church, and minister in the land is concerned; and with these, every child of the church; aye and of "the world" too, in our country. For the question at issue essentially is, shall a theory of Christian nurture be received and carried into practice, which disowns great and fundamental truth, respecting the natural character of the sons and daughters of men, and on the way of their salvation from sin and death? Or shall we abide by the sure oracles of God upon this great subject; and setting out with the full admission of the doctrines of God's word respecting the natural condition of every child of Adam, look for renovation and rescue from ruin, through "the power of the Spirit of God?" We earnestly wish to see Christians carefully discriminating between sentiments on Christian Nurture which look well on paper and read finely in the parlor; but over which it is difficult to pray, in the closet, and which it is equally difficult to reduce to practice and to realize in religious family education. Let the experiment be faithfully tried, whether Dr. Bushnell's book will lie harmoniously by the side of the Bible. We predict that it will be found at variance with the Bible on almost every essential principle entering into the great work of training children for God and heaven.

We cannot do better by our readers, than to give them the views exhibited in the Letters of Dr. Tyler on the prominent points at issue. The author, with his usual good temper and self-government, has passed by all which was personal and provoking in Dr. Bushnell's last book, and has gone directly into the merits of the subject. And while he has annihilated the arguments of his opponent one after another, he has still done it in the exercise of that Christian courtesy which belongs to the good cause of Christian truth.

The first of the Letters before us, is devoted mostly to the examination of the charges of misrepresentation brought by Dr. Bushnell against Dr. Tyler's former Letter. The author of the "very quiet epistle," as Dr. Bushnell styled Dr. Tyler's former letter, *very quietly* puts him into a corner, whence it must require something besides random charges of misrepresentation, to escape.

The second letter is devoted to the examination of Dr. Bushnell's main proposition, "THAT THE CHILD IS TO GROW UP A CHRISTIAN;" or, as he had stated it more at length, that "the aim, effort, and expectation should be, not as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to mature age; but, that he is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming to have loved what is good from his earliest years." It was exceedingly unfortunate for Dr. Bushnell, not only that he thus gave statement to a palpable error; but that he should have supposed it necessary for him to attack as an error a sentiment which nobody believes. The questions occurred to our own minds, on reading Dr. Bushnell's statement of it as a common assumption, "*that the child is to grow up in sin, to be converted* after he comes to mature age;" Who has ever taught such a sentiment as this? Who, in the whole circle of Orthodox ministers or of private Christians in our country, believes, or ever has believed in it? We have been for some twenty years accustomed to observe opinions in New England, particularly, on the subject of religious education; opinions both true and false; and we never met with this notion, till it was stated by Dr. Bushnell as "commonly assumed." A man of straw can be formed, and set up to shoot at, easily, and at any time. A false and dangerous sentiment can be imagined or invented; or a true one caricatured, so that

it shall be essentially false; and then in the way of odium, such sentiment can be imputed to the great mass of Christians. But is such treatment just, kind, and honest?

Dr. Bushnell had brought forward thirteen arguments for his position; and had complained that none of them had been answered. Dr. Tyler, therefore, patiently goes to the task, states them in their author's own terms, and answers them effectually in detail. We had drawn up a condensed abstract of the whole of this part of the Letters. But we find that Dr. Tyler's refutation is itself so condensed, that no just opinion can be formed of it in fewer words than he has employed in this part of his undertaking. We can only offer a few remarks upon the discussion.

Having shown the utter *irrelevancy* of Dr. Bushnell's first three arguments, Dr. Tyler comes to the fourth, which is presented in the shape of this inquiry; "Assuming the corruption of human nature, when should we think it wisest to undertake, or expect a remedy? When evil is young and pliant to good, or when confirmed by years of sinful habit?" The pliancy of evil to good is a new idea to our theological vision. Dr. Bushnell must have been favored with a knowledge of some very rare specimens of human character, to have seen any evil, however young, so ductile and accommodating in denying its own nature. This argument is overset by Dr. Tyler, by an appeal to plain facts; and by showing that the wisest time for the change of character to be attempted, is for the Divine decision, not for ours; and that with all the susceptibility of young minds to religious impressions, it is the special agency of the Holy Spirit alone which can renew the youngest heart.

Dr. Bushnell's seventh argument is apparently his favorite. We give it in his own terms.

"If we narrowly examine the relation of parent and child, we shall discover something like a law of organic connexion, as regards character, subsisting between them — such a connection as makes it easy to believe, and natural to expect that the faith of the one will be propagated in the other. Perhaps I should rather say, such a connection, as induces the conviction, that the character of one is actually included in that of the other, as a seed is found in the capsule, and being there matured by nutriment derived from the stem, is gradually separated from it."

This is very pretty botany; but it is a burlesque on philosophy, and an outrage on theology. But let us hear Dr. Tyler's reply.

"In regard to this, I would say, it is mere assertion. That there is such a connection between the parent and his child as is here supposed, is an assumption without a particle of proof. And not only so, it is contradicted by experience and observation. You can scarcely find a child of pious parents, who has arrived to years of understanding, who does not *know* that his character was not included in that of his parents,—that he was not a believer from the beginning. The same is evident from observation. The great mass of the children of pious parents give no more evidence of piety in their early years, than the children of other parents. They exhibit the same aversion to religion, and the same sinful propensities that are exhibited by others of their age. They may act under more restraint, and be more regular in their outward conduct; but in many ways which are perfectly intelligible, they manifest the bent of their hearts. How, then, could you say, "If we narrowly examine the relation of parent and child, we *shall not fail to discover* something like a law of organic connection," &c. We certainly have *failed* to discover it. It is not a discovery. It is a mere hypothesis, as destitute of proof, as the theory that meteors are fire-balls shot from the moon. Your argument, therefore, rests on an assumed fact, in favor of which there is no proof, but against which there is conclusive proof."

Additional to this, the author presses Dr. Bushnell very hard with the facts, that Isaac, Jacob, Aaron, Eli, Samuel, and David, all good men, had wicked sons. He might have added also, the *inevitable* consequence of Dr. Bushnell's argument, that the child of wicked parents must of necessity be as ungodly as they are.

The remaining arguments of Dr. Bushnell, as presented in the Second Discourse, are professedly derived from the Scriptures. In examining each of these arguments, we have been constrained to inquire, "What system of interpreting Scripture has Dr. Bushnell adopted? And where has he studied logic? For both his logic and his interpretation, as exhibited in the construction of these professedly Scriptural arguments, are altogether after a fashion of his own.

But we are detaining our readers too long upon this Letter. Suffice it to say, that the dozen or thirteen arguments, the answers of which Dr. Bushnell complainingly asked for, are answered, to complete annihilation.

The solicitude of Dr. Bushnell to strengthen his positions on the subject of Christian nurture, by the authority of great and good names, has led him, in his "Argument" for his Discourses, addressed to the Massachusetts Sabbath School Society, to make quite an imposing exhibition of testimony, as he called it, from some of the most prominent New England divines

of past times. Hopkins, West, Dwight, and others, were brought forward, in plentiful quotations, as substantially sustaining his views. Of course, it became a matter of some consequence, in the farther discussion of the subject by our author, that he should examine these Fathers of New England for himself, and see with his own eyes, what countenance was derivable from them for such a theory of Christian nurture. As the result of his inquiries, given in his third Letter, Dr. Tyler shows to Dr. Bushnell, that there is a very wide difference between his theory, and the views of both Dr. Hopkins and Dr. West; and wider still between him and Dr. Dwight; and he leaves him utterly alone as to any such good company and countenance. Unluckily for Dr. Bushnell, he had said, that the view of Christian education maintained in his discourses was "*certainly* different from that which is commonly held by our churches;" and he should have remembered that he had made this declaration, before he ventured upon an effort to show that men whose writings our churches revere next to the Bible, sustained his views.

Dr. Tyler occupies the rest of this Letter with an investigation of the Abrahamic Covenant; and its bearings on the subject in dispute.

In putting forth his theory of Christian Nurture, and in the discussion of several related subjects, in his second book, Dr. Bushnell unavoidably indicated his peculiar views relative to some important doctrines of the Scriptures. An examination of these, therefore, was both rational and proper, in the series of Letters before us. The result at which Dr. Tyler arrives, in this part of his investigations, embraces the facts, that Dr. Bushnell virtually denies the doctrine of total depravity, and also that of regeneration by the special agency of the Holy Spirit. In place of the first of these doctrines, he holds to a physical depravity, or as he otherwise terms it, "pravity," which implies no moral defilement. In place of the second, viz., regeneration, he holds to a divine influence which pervades the universe and operates only through the laws of nature. Such a system of belief is any thing but scriptural and safe. It might be expected that he who rejects such truths, and adopts in their place such sentiments, when he comes to discuss such a subject as that of Christian Nurture, would run into the absurdity of supposing that piety is "transmitted from parent to child as naturally, and

by laws as truly organic, as when the sap of a tree flows into the limb."

Following Dr. Bushnell through the pages of his second book, our author finds him at an alarming stage of advance in the path of religious error; and of which he speaks with frankness and seriousness. We would that it might prove to be not too late; although there is but too much truth in the remark of the late venerable President Dwight, that "there is no hope of a man, *after he has written a book.*"

These remarks bring us to a point in our review on which it is doubtless proper to speak with some particularity, and to call attention to facts belonging to this investigation, but not embraced in the Letters before us. This point is, the theological position at present occupied by Dr. Bushnell. After having advanced such singular and unscriptural views, on subjects vital in the system of Christian truth, he cannot be surprised nor reasonably offended, if the question should be asked, What is his theological latitude and longitude? Were he in Germany, he might bury himself in concealment, and amidst the multiform views abounding, might pass with little observation. But it so happens that he is a New England man. And it also happens, that, from education and habit, and the existence and preservation among us of the Puritan views of the Fathers of our country, the theological optics of New England men are somewhat keen and critical. Orthodox men here can generally give good reasons, and plenty of them, for their faith in the truth, and for their dissent from error, of whatever form. And the teachers and abettors of religious error, too, are quite skilful in "making the worse appear the better reason," and moreover somewhat quick-sighted in discovering where a man stands and belongs, as to his theology. No minister therefore, who, in his pulpit or in his book, advances his views in good set English, and as a clear thinker, will be misunderstood, or have a wrong estimate put upon his theological position.

Three years since, at the anniversary of the American Unitarian Association in this city, as appears from the Annual Report of the Association for the year 1845, the Rev. Mr. Bellows, minister of a Unitarian Church in New York, sustained the idea of "not erecting new pulpits, with the hope to advance Unitarianism; but of infusing its liberal and truly Christian

elements into other pulpits." He stated, that on "the last Sabbath he had heard the Rev. Dr. Bushnell of Hartford preach. If such liberal sentiments as he advanced were to prevail generally, it would argue ill for independence of Unitarian effort, but would react most forcibly upon the exclusiveness of other denominations, and forward most effectually Unitarian doctrine. This was all that was wanted."

Time passes on, and Dr. Bushnell comes forth with his book on Christian Nurture; first, the discourses by themselves; afterwards, the same with several articles on kindred subjects. These books are examined, of course, by men of different theological creeds; and their opinions are given, of the theological position of their author. The Christian Register, a prominent Unitarian paper, of our city, quotes two solid columns from the discourses on Christian Nurture; adds thereto an article of some length on the subject, and insists that "Dr. Bushnell's views of religion are such as Unitarians accept and have maintained;" that "Dr. Bushnell's views of the fall into evil, and the rescue from it, of sin and redemption, are coincident with the views of Unitarians." The Christian World, another Unitarian paper in Boston, declares, that "a better tract on the religious bringing up of children is hardly to be met with anywhere," and that "Dr. Bushnell, in his exceeding good nature, has furnished Unitarians with a manual in harmony with their own views."

What, now, think Orthodox men, of Dr. Bushnell? The author of the Letters before us, speaks, for himself and for many others of the Orthodox school, and says to him:

"The complaint against you, let it be distinctly understood, is not that you agree with Unitarians in some things, which are matters of mere speculation, but that you agree with them in matters of momentous interest, and matters in which they and the Orthodox have been considered as being *toto cælo* apart. That the Unitarians have been convinced by your book that they were in an error, and have come over to Orthodox ground, no one pretends; and yet for some reason they are greatly pleased with your views." "It is evident that Unitarians do understand you to adopt substantially their views in reference to depravity and regeneration, and the whole subject of Christian Nurture. And do you claim that they have misunderstood you? Not at all." "One of two things must be true; either you intended to deceive the Unitarians, and are very happy to find that you have done it; or you and they do substantially agree on the points in question, — points not of mere speculation, but of great practical importance."

Meanwhile what says Dr. Bushnell of himself? He says, (and this will explain the reason of the last sentence but one, above quoted from Dr. Tyler;) "It gives me unfeigned pleasure to find myself approved by the Unitarians." "And since my nerves are equal to it, I will go farther and confess that I had a secret hope beforehand, of carrying the assent of the Unitarians; that in drawing out my views of depravity as connected with organic character, and also in speaking of what I supposed to be their theory of education, I did seek to present the truth in such a way that all their objections might be obviated."

In which effort Dr. Bushnell has completely succeeded, not by convincing them of truths which he believed, and they did not; but by going over to their creed on the points of doctrine in hand.

These facts need no comment from us. The views which are taken of Dr. Bushnell's theological position, by Unitarians, and by Orthodox men, it will be seen, are the same for substance. And "since his nerves are equal to it," he virtually endorses the views expressed of him. We give him full credit for his honesty, in this matter. And we advise his friends to be as honest as he is; and not to weary themselves with any farther attempts to maintain that he is a *soundly* Orthodox man. Let every man stand before the christian public for what discerning men of different sentiments honestly think and pronounce him to be; and for what, in honesty, he confesses himself to be; and for what he unquestionably is.

Dr. Bushnell had presented his views somewhat in detail, on the general subject of Divine influences, and the very important one embraced therein, of Revivals of Religion. The fifth of Dr. Tyler's Letters is devoted principally to the examination of these views. He finds him objecting to the name or term "revival of religion;" neglecting to discriminate between the genuine and the spurious; confounding the works of the Holy Spirit, in the quickening of Christians and the awakening and revival of sinners, with the excitements produced by the preaching and measures of fanatical evangelists, of the Finney and Burchard class; criticising also the manner in which reports on the state of religion are presented in the meetings of the General Associations of Massachusetts and Connecticut; and overlooking the fact that there have been numerous revivals entirely free

from the evils upon which he expatiates. In reading Dr. Bushnell's remarks on this subject, we must say, that he appears in the attitude of a cynic, rather than of a Christian minister. We could not but ask, as we read his book, What has been his acquaintance with these scenes and seasons of the Divine favor to the Churches, especially within the bounds of New England, where they have ordinarily been free from spurious excitement? Has he ever witnessed, and as a minister or as a private Christian, been interested in a genuine revival of religion? There are passages in his book, which are very unhappily adapted, from the strong mixture of scepticism, ridicule and irreverence towards the sacred "things of the Spirit," as they appear in revivals, which are very sure to wound serious piety, and to awaken the smile of derision in the thoughtless and the irreligious. This feature in Dr. Bushnell's book appears to have struck Dr. Tyler, the editors of the Princeton Review, and others, as it has impressed us. We are persuaded, that in a serious reconsideration of his own language and general treatment of this subject; especially when the excitement of the present controversy shall have passed away, Dr. Bushnell will see occasion for deep regret at many things which he has allowed to escape from his pen. Unitarianism itself has, in recent years, been becoming at least more reverent in its treatment of such subjects; and has even written in some of its weekly journals, quite religiously upon this very subject of revivals. We commend to the imitation of Dr. Bushnell thus much at least, which is commendable, in the example of his new friends, the Unitarians.

The last two Letters of Dr. Tyler are devoted to some topics kindred to that just noticed; and to the complaints of Dr. Bushnell respecting the type of religion in the Churches of New England since the days of Edwards; to his strictures on what he calls "adult conversions," "angular experiences," "violent demonstrations;" to a defence of the type of religion which Dr. Bushnell has distorted; to the consideration of the mode of testing Christian character; to the vindication of Thomas Shepard and President Edwards, in their writings on the religious affections; and to the consideration of Dr. Bushnell's proposed remedies for the "type of religion" which he fancies to be so very defective. Dr. Tyler also calls Dr. Bushnell's attention to his caricatures and misrepresentations of the views

of ministers and churches in New England; and to the very exceptionable manner in which he treats the common views of regeneration; of the influence of the Spirit of God; and of Christian experience as wrought by divine grace. We might, — but we forbear, — write down, from Dr. Bushnell's book, a catalogue of expressions, which it shocks Christian sensibility to read; and in which we are grieved to find, that a man in the sacred office of the ministry should be found to indulge. We have in past years respected Dr. Bushnell for his talents; have read, with interest, many things from his pen; and have found him giving views of many subjects, which we fully approved. But we begin to shrink from reading any thing from his pen, relating to serious religion, and to sound theological truth; for he too often trifles with them.

"Christ Jesus and him crucified," indeed have little place in Dr. Bushnell's book. He speaks of him and his religion, occasionally; but he goes little, if any, farther than Unitarians themselves go, toward a recognition of the high and distinctive truths of the New Testament respecting Christ. That name, dear to every true disciple, "a name which is above every name," does not seem possessed of any peculiar interest to Dr. Bushnell's mind. If a Divine and Almighty Saviour has a place in his system of belief, and as concerned in the rescue of the sinner from eternal woe, it does not appear in his book.

Here is probably one secret of the high satisfaction which Unitarians have manifested, as to the book in question. There is very little of Christ in it. "The offence of the cross" is not there. Unitarian antipathy toward such doctrines as atonement through the blood of Christ, justification by faith in Christ, and acceptance before the throne of God through the mediation of Christ, is in no hazard of being offended in reading what Dr. Bushnell has here written. He says of himself: "It gives me unfeigned pleasure to find myself approved by the Unitarians, and I hope they may be able to approve, in like manner, every sentiment I may hereafter publish." Here we have a very explicit and simple explanation of his reserve on such subjects in this book; and are quite fairly forewarned what to expect from him for the future.

We shall continue to watch, with unabated interest, the progress of the discussion on Christian Nurture. Probably "the

end is not yet." That which began in a retired ministerial circle in Connecticut; and which, in little more than a year, has become a controversy of widely extended interest, will continue to engage the attention of the ministry and the churches. We earnestly hope that it will enlist their prayers also; and that ministers, in their studies will seek, and in their pulpits will set forth, "the instructions of truth," which are involved in this matter.

We have no fears for the final result. There is a wakefulness in goodly multitudes of minds among us, on every subject where great first principles of Christian doctrine are concerned; and there is an amount of attachment to the faith of our Puritan fathers, and to "sound doctrine," which forbids us to believe that there will be any very extensive or important changes in the minds of the majority of New England Christians. Considerate, serious minds, here, are not thrown into ecstacies by any exhibition of theological sky-rockets; nor are they frightened by any explosions of the mephitic gases, generated in the laboratory of any adventurous experimentalist in philosophy. They keep on, thinking for themselves; and "searching the Scriptures whether these things are so." Finding them *not* so; and being more in love with old and tried first principles, than with any man's gorgeous dreams however well told, they are altogether inflexible. Let us be thankful to the blessed "Spirit of truth," who is the Author of all Christian steadfastness; whose instructions "make foolish the wisdom of this world;" who "keepeth the feet of his saints," and "directeth their hearts and minds into the truth."

OBSERVATIONS ON MEN, BOOKS AND THINGS.

THEOLOGICAL EDUCATION. — In theological professors, the highest tone of orthodoxy should be combined with earnest piety. That the former qualification is necessary is evident from the fact, that while very few pupils are disposed, in this respect, to rise higher in the scale than their teachers, there is a tendency in the great body of them to fall somewhat short. This is evinced in the history of all our literary institutions, which are old enough to have a history, and in which especial regard has not been had to this matter. The moral gravitation of the human mind is hard to resist and overcome. One of our most celebrated professors, who sought to reduce the

standard of orthodoxy just a little, down to what he conceived to be the precise degree at which it ought to remain, and who has thereby given his name to a new *ism*, has been known to complain bitterly of his own pupils. Many of these have felt inclined to dilute his dogmas still further, and their weak notions have been laid to the charge of their teacher. He has been heard to remonstrate warmly against "being made responsible for the croaking of all the frogs in his pond." And now, in his advancing years, he sees rivals rising near his throne, who pay little heed to his theological land-marks, and excite his gloomy apprehensions, which yet he does not publicly venture to express.

The most popular theological seminary in the country seems to be that at Princeton. This cannot be ascribed to the celebrity of its professors; for though they have made many valuable contributions to biblical and theological literature, they have done nothing so very remarkable in that line. But their unimpeachable and unsuspected orthodoxy, and their anxious heed to cultivate the personal piety of their students, have inspired the public with the highest confidence in their instructions.

The opinion is gaining ground, that the mode of educating ministers among us might be changed with great advantage. Instead of cooping them up in cloisters, to be regularly "milled," and turned out by machinery of three years' operation, it is proposed to train them as men are trained for the other learned professions. Let them spend the winter months at the seminaries, under the highest pressure of lectures and discussions. The rest of the time let them be at or near their homes, or the regions where they expect to labor; each under the regular private instruction of some faithful and exemplary minister, who will thoroughly train them to the practical part of the pastoral work. Did space permit, we could expatiate largely on the advantages of this plan.

MEMOIR OF MRS. VAN LENNEP. — It affords us sincere pleasure to see this valuable biography in a new and improved edition. The wide circulation of such books is one of the best modes of diffusing the knowledge of "the doctrine which is according to godliness." Many persons strongly opposed to the doctrinal foundations of evangelical piety, become reconciled to them by the strength and beauty of the superstructure. Miss Hannah More, though inclined to Arminian sentiments, was fond of reading the practical and devotional writings of the strictest Calvinists. She used to say that she loved "the lean of their fat." It is to be hoped that such as begin to relish such fare, may improve in their taste for stronger meat, till they can enjoy the rich provision which the Lord hath made for his people, in the "feast of fat things, — of fat things full of marrow."

HISTORY OF THE FLORIDA WAR. — Captain J. T. Sprague, of the army, who took an active part in this war, and was intimately acquainted with the other actors therein, has given a very copious account of the whole business. His work is one of great value, and

of painful interest. It is too much encumbered with documentary matter, some of which is not of the highest importance; but it contains by far the best account which has appeared of the "origin, progress, and conclusion" of that unhappy struggle. It originated in disputes between the slave-holding Indians and the slave-holding whites, as to the ownership of certain negroes. Then came the cruel strife, protracted by the wiles of the savage foe, aided as they were by the strange features of that singular country, and its climate. This strife exhausted the patience of our country, the skill of our statesmen, and the endurance of our ablest officers, till it was ended by the astonishing activity and prudence of General Worth. This is the commander, who, when asked where were his head-quarters, gave the prompt and characteristic answer: "In the saddle, Sir!" His rule was to give the enemy no rest, till they surrendered; and he did not always ask their consent to surrender. Had the conduct of the Mexican war fallen into his hands, we are persuaded that he would, in half of the time, have "conquered" a better peace, than that which still hangs in dismal doubt of ratification. — Among many other interesting matters, Captain Sprague gives the story of the Cuba blood-hounds, which General Taylor imported to trace the evasive Seminoles in their rapid flights over fifty thousand square-miles of almost impassable territory. We have seen some of these dogs and their progeny; and miserable hounds they were, in no wise fierce or formidable, except in their close pursuit of the scent. The idea that an Indian, with his deadly rifle in his hands, could be *worried* by such assailants, is ridiculous. They were employed only as *trackers*, as were the Indian guides and half-savage Georgia hunters; but the four-footed scouts proved wholly useless on the "trail." — The most interesting portions of Captain Sprague's volume are his numerous delineations of Indian character, habits, feelings, and religious opinions. He has contributed some most valuable additions to the history of that fated race. Our fathers, perplexed to account for the peopling of this hemisphere, considered it a work of the devil, "who thought, by removing a part of the human race thither, to place them out of the reach of the gospel." Would that they had been placed beyond the reach of our vices and our arms. Whiskey and gunpowder have beaten the Evil One in placing these sons of the soil beyond the gospel's reach and power.

THE BIBLIOTHECA AND THE EXAMINER.— A comparison of these able periodicals may afford a just idea of the difference between Andover and Cambridge. The Examiner is admirable for its literary merit, and aims to be popular; seeking rather what may serve for the embellishment of the life that now is. The Andover work is replete with rich and varied knowledge, presented in the grave and earnest manner of men who habitually look rather to preparation for eternity, than to the enjoyment of time. The Boston publication deals chiefly in historical and biographical articles, written in somewhat of a worldly spirit, and tinged with Unitarian prejudice and partiality. The orthodox periodical deals largely in substantial Christian doctrine and ecclesiastical history, but

most of all in Biblical literature. It is this last point, which constitutes the principal difference in the matter of the two works. The Unitarians frankly own their increasing deficiency in this respect. The last number of the Examiner says of its denomination, what it has fully stated before: "For several years critical theology has been sinking into disrepute among us." And naming the neglected writings of Norton, Livermore and Noyes, it asks: "When we have named these publications, what remains that bears witness to a love of sacred criticism among either ministers or people?" It asserts that "the study of the Bible in the original languages," "has given place to the gratification of tastes of a less professional character." It goes on to say: "We have mourned over the change, not only as affording a presage of the decay into which our denomination, if it continue to discredit the labors of the Biblical student, must fall, but as indicating an erroneous appreciation of the sources of religious truth." For our part, we cannot blame the Unitarian ministers for letting the Bible alone. That book was never made for them. Its timber is too tough, knotty, and refractory for their tools. All their hewing and hacking, their chiselling and gouging, their planing and sand-papering, cannot give it a Unitarian shape. Since the revival of Biblical studies, under the zealous efforts of Professor Stuart and his pupils, within the last thirty or forty years, Unitarianism in this region has lost its proud ascendancy, and lowered its arrogant tone; while the orthodox belief, drawn fresh from the pure "wells of salvation," has gained immensely in strength, and in social influence, and bids fair to resume the position it held in the days of our glorious ancestors. The Bibliotheca Sacra is nobly helping the good work. It would seem that a religious community which can furnish scholars capable of producing such a quarterly, must have enough of readers and thinkers of like tastes, to sustain it in full vigor. We would earnestly exhort all who are capable of deriving benefit from its pages, to sustain its circulation, as well for their own sakes, as for the sake of the cause they love.

MONTHLY RECORD.

Anniversaries. — Great pains have been taken to give a more religious character to the meetings held in connection with our benevolent societies. A year ago, the pastors in the city and the secretaries of the various societies assembled, to see what could be done to improve the spiritual influence of our anniversaries. The result of several conferences has been given to the public, as prepared by a committee; and it is hoped that great good will ensue.

Clerical Changes. — Rev. Austin Phelps has been appointed Bartlett Professor of Sacred Rhetoric in the Theological Seminary at Andover. On the 11th of May, he was dismissed from the pas-

toral charge of Pine St. Church, in this city, by a Council convened for the purpose. We hope that, in this removal, he will be to us as the sun in the summer solstice, which warms us most when he is the farthest from us. — Rev. Mr. Hague, it is said, will resign the charge of the Rowe Street Baptist Church, and be associated with Rev. Mr. Olmstead in editing the combined papers, the Reflector and the Watchman. This journal, thus ably manned, with a subscription-list of about ten thousand names, must exert an immense influence on the Baptist denomination and others, in New England and elsewhere. A tremendous responsibility rests upon its conductors. May they have grace to do all things well, and to accomplish the greatest good.

New York Anniversaries. — There is a great difference between the manner and spirit of such meetings as held in New York, and those which take place here. The morning prayer-meeting, which, with us, is one of the most delightful and profitable of all, has no place there, and its hallowing influences are greatly missed. Little or no provision is made for the entertainment of clergymen from abroad. The civility they receive is pretty much confined to an invitation to register their names at a certain book-store; and there it ends. Some, who came by invitation to address the different societies, were left to take care of themselves. Few of the pastors are seen at the public meetings. They take but little apparent interest in them; and are like men who never think of weeping under an affecting sermon, unless they hear it in their own parish. The business is given up to the secretaries of the various societies. — More manifestation of feeling is allowed than would be considered decorous with us. There is much stamping and clapping, when a speaker pleases the audience. This gives a sort of politico-religious tone to the assemblies.

One of the most enthusiastic meetings was that of the Foreign Evangelical Society. Dr. Potts's church was exceedingly crowded. There was more of France and Lamartine, than of heaven and Jesus Christ. The whole world was laid under contribution for matters of interest, and a thrilling effect was produced. — The Tract Society is doing wondrously. Its receipts for the last year were nearly a quarter of a million of dollars. Its publications are so numerous, that the statistics do but confuse the mind. — The Bible Society is no less prosperous and active. This also received a revenue of a quarter of a million, being an advance of fifty thousand dollars on the income of the preceding year. It is a shame to Boston and New England, that we have not here a suitable depository for the Bible. The depository has been placed, sometimes among silks and satins, sometimes among hoes and hatchets; and, for the present, it occupies a comfortable corner in the rooms of the Tract Society. It is to be hoped that the Massachusetts Bible Society will see a proper place provided for this purpose, a place which a man can find without a guide. — The Sabbath School children of New York turned out to their anniversary, in an army of ten thousand strong, marshalled with batons and banners.

The reason assigned for the air of levity which pervades the New York meetings, and which leads to ludicrous story-telling and noisy applause, is that the popular taste demands it, and will not be satisfied without. But of this notion there was a practical refutation at the meeting in behalf of the American Board. It was one of the largest meetings of the week, and was pervaded as by the solemnity of eternity. Tears of profound emotion took the place of lightness of heart. There was no attempt at clamorous applause. It would have seemed as much out of place in a church on the Sabbath. These noisy demonstrations are so many safety-valves, which let off the excitement before a working head of steam can be raised. It is not the vapor which rushes forth with deafening sound that urges the slow barge, or propels the rapid car. But it is that which is confined and condensed, till it gathers more than giant strength, and operates with silent and resistless power. At the meeting of the American Board, the tender religious spirit which pervaded the heart of the speakers, found a response in that vast and weeping audience, which could scarcely refrain from an outbreak of sobs and sighs. Such a meeting is a heavenly augury in favor of the success of the cause.

The Evangelical Alliance for all the United States held its meeting and chose its officers. Alas, it has but a consumptive look. Its life will, to all appearance, be short and not very merry. A moral union of Christians of different names, but united in affection and sympathy is greatly to be desired. But what can we hope from a formal union, in which some of the members must treat others as unbaptized, and as being out of the covenant of Christ, and in which one class of ministers regards the rest as usurpers of the sacred office? We honor the feeling which prompts these efforts; but we feel that the foundations of true union are not yet laid and settled.

ORDINATIONS.

Apr. 20. Mr. Henry H. Saunderson, Ludlow, Ms.
May 4. Mr. Orramel W. Cooley, Dover.
" " Mr. Ira M. Preston, at Marietta, Ohio, Missionary to Africa.

INSTALLATIONS.

Apr. 19. Rev. Hubbard Beebe, South Wilbraham, Ms.
" 26. Rev. William C. Jackson, Lincoln.
May 10. Rev. Augustus B. Collins, East Stafford, Conn.
" 18. Rev. George C. Partridge, Greenfield, Ms.

CHURCH ORGANIZED.

Apr. 23. At Indian Orchard District, Springfield, Ms.

THE

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THEOLOGICAL PROGRESS.

THE great advancement which our times have witnessed in the physical sciences, and in their application to human comfort and convenience, has excited a natural and reasonable expectation of corresponding progress in mental and moral science, and especially in theology. As every monarch is aggrandized by the growing fame and power of his ministers and commanders, so that which is the "queen of all sciences" ought to be more and more exalted, in proportion to the increasing honors of the fair and noble maidens who wait upon her will. For though mighty princes sometimes become too potent for their lords, and throw off their just allegiance, yet this cannot be expected of any true science, whose highest dignity consists in keeping its own place, and exalting that crowned mistress who rules the rebellious with a rod of iron, and guides the loyal with a golden wand.

Theology may be improved by more clear and unexceptionable statements of its great principles or doctrines. Many of the disputes which have arisen in respect to them are owing to obscure expressions; or to expressions which are capable of being misconstrued, and which, when once the misconstruction is fastened upon them, can be straightened out again by no explanation or correction. Experience, ascertaining where lies the danger of exciting prejudice and misconception, may yet lead us so to frame our forms of doctrine, that they shall take in all that is meant and no more; and like the printer's types, which uniformly make the same impression, shall convey into the mind of another the pre-

cise sentiment which we would deliver from our own. The language may be so drawn up as to forestall every conceivable objection, and cut off in advance every prejudicial inference. This would be the perfection of doctrinal theology; and every approach to it will be so much positive progress.

There is much to be gained also, in the proof and illustration of the principles of Christianity. Many proofs have been relied on, at different times, and by different men, which, on examination, have turned out to be defective and delusive. Every such failure has tended to destroy confidence in the whole body of proof, and to predispose the mind to reject it all. The sifting of evidence may be expected to separate the chaff from the wheat, and to leave a sufficient amount of plain and irrefragable proof for the entire satisfaction of the mind. In addition to this, we may look for an accumulation of fresh proofs, such as had not been previously arrayed, and such as shall afford the twofold gratification of being both new and true. And still farther, we may anticipate from the results of modern science and research, much to confirm and illustrate to our hearts the divine dictates of revelation. The comparison of numerous ancient and modern tongues will improve the philosophy of speech, and make the real force and intent of language more intelligible. The recovery of long lost records, the decyphering of ancient monuments, and the researches of geographers and travellers, are all contributing to the settlement of doubts and the removal of obscurities.

It may well be hoped, too, that sound theology will derive great advantage from the means of its more rapid spread among mankind, and its more close, and kindly, and effectual application to the reformation of the world.

In these respects, and possibly in some others, there is room and occasion for immense improvement, and for most glorious and blessed progress which shall be felt in every department of human affairs. But this is only in regard to manner, and form, and circumstance, and means. Christian theology itself must remain unchanged. In the idea of it, as delivered in the Bible, it is absolutely and unalterably perfect. It could not be changed but for the worse. Every addition must be a deformity; every diminution, a maim; every substitute, a corruption.

There is a foolish notion stealing abroad, and creeping into small and unoccupied heads, that Christianity is about to present

itself in an aspect entirely new, so "broad" as to have no outside, so "comprehensive" as to include every thing but sound and scriptural orthodoxy, so "liberal" as to give away all of the gospel which is worth keeping, so "spiritual" as to contain nothing more substantial than metaphysical fog and "the stuff that dreams are made of," so "transcendental" as to get far beyond the vulgar bounds of common sense and dull reality, and so "progressive" that it will go to Beelzebub without troubling him to come after it. It is thought, by many, that some new exposition of our religion is to be made, which is to serve as a solvent for all sorts of opinions, to regenerate society as by some magic spell, and to usher in the light of the millenium as it were by the combustion in the old candlestick of some newly invented gas. In some way or other, instruction is to be drawn from the teachings of Christ, which they have never imparted before. It is an insult to the Bible to cherish such an expectation, for it implies that the multitudes to whom it was given as a guide, have been laboriously and prayerfully studying for two thousand years, without discovering its most important meaning. In bringing about this impossible expectation, much account is to be made of the *philosophy* of religion, whereby men will be able so to philosophize the Assembly's Catechism, that they can at the same time subscribe it and ridicule it, with perfect consistency! It is from this propensity to tamper with and tinker the philosophy of religion, or to fit it up and rig it in some new philosophy, that all the depravings and corruptions of the gospel from the days of the apostles have originated. The "dark ages" were caused by the thick clouds of speculation and mortal invention which shrouded Christendom in gloom, and hid her radiant Sun.

It is also necessary, in order to clear the way for this new style and fashion of Christianity, to explode every "form of sound words," and to cry up a crazy crusade against creeds and dogmas. A great clamor must be raised about "creed-bondage." And the panic-stricken fugitives, fleeing from this bugbear, are ready to rush into a triple bondage of doubt, delusion and distress. To have clear views, and settled convictions, and fixed principles, involves no sacrifice of independence. He who is overcome by the force of truth, is not brought into bondage thereto; but has, for his own share, all the fruits of this victory over himself. As was said by that valiant Puritan, Thomas Hooker of Hartford:

"It is the honor of a man truly wise, to be conquered by the truth; and he hath attained the greatest liberty, that suffers himself to be led captive thereby." But our modern seekers after progress account it to be a species of slavery, if a man have attained to decision of character, and to indulgence in the luxury of moral certainty on any point whatever.

Hence they find it necessary for their purposes, to make a mock of consistency. This trait of character, which used to be proverbially "a jewel," has no beauty in their eyes. They regard it as a gilded chain, fettering the free motions of the mind, and vexatiously restraining the "largest liberty" of thought. They are for obeying the impulse of the hour, and the inspiration of the moment; and look upon it as a piece of impertinence if you expect to find them of some certain way of thinking to-day, because they professed it eloquently, poetically, and with a fine scorn of all opposers, yesterday or the day before.

But the worst of it is, that this passion for theological progress cannot be vented without perilously tampering with the Bible. It is in vain to think of educing any new Christianity out of the whole Bible, as it is. The plenary inspiration of the Holy Scriptures must be denied at the outset; for it were an intolerable grievance to the freeborn "oversoul," to be obliged to bow implicitly to the dictates even of infinite wisdom and eternal truth. There is no such thing as coming at a broad, comprehensive, and fashionable Christianity, such as is now in demand, if we must listen to the canonical books as the utterances of the infallible Arbiter of all truth, righteousness, and goodness. Accordingly it is proposed, that we regard the Bible as inspired only in part, and that it be left to our ingenuity to discriminate, as well as we can, between "the divine and the human in the sacred records." Take away from revealed religion as much as need be of its supernatural and authoritative character, and then you may invent as many patent Christianities as you please.

It is not considered at what a ruinous price we must purchase this rare privilege of going to destruction, each in our own way. All the external evidences of Christianity must be cast aside; for if these do not prove the inspiration of the whole Bible, they prove nothing. These evidences go to substantiate the claims of the entire book to an inspired origin; and hence our men of the "movement party" undervalue them, and treat them as of no

account. The fulfilled prophecies they regard either as random hits, or the forecastings of political sagacity. The miracles they either utterly deny, or ascribe them to the use of natural means. As to this, we shall be more ready to believe them, when we see them able to repeat any one of the "mighty works" of our Saviour. Let them walk upon the sea, heal the leprous, give sight to the blind, or raise the dead. There is no lack of opportunity. And if any one of them will do any one of these things after our Saviour's manner of doing them, we will consent that the successful operator shall prepare an improved edition of the Bible, with the text corrected according to his judgment, the divine part stamped in golden capitals, and the human part imprinted in the humblest minion and brevier, or better still, wholly omitted. But till some messenger comes from God, commissioned as evidently, by signs and seals from heaven, as were the prophets and apostles who spake as they were moved by the Holy Ghost, we must adjure the new-theology-men to keep their profane hands from that Scripture which is "all given by inspiration of God." Till the same authority which enacted the Bible shall repeal it in whole or in part, we must submit to it in its full force and power.

Moreover the new plan of discriminating between what is to be taken as divine, and what is to be treated as human in the Bible, must cause cruel perplexity in the attempt to settle, from that volume, disputed questions in theology. A man who, after careful investigation, adopts the plenary inspiration of the Bible, has a sure and definite standard. He has only to ascertain the meaning of the text, and his faith is fixed at once. He has no occasion for further questioning, no room for distressing doubts and apprehensions; for he has enjoyed the benefit of the divine "witness" of the Spirit of God. He rests on this in grateful confidence and sweet repose. But he who pretends to discriminate between the divine and the human in the Bible, has the whole difficult preliminary question of authority to settle, over and over again, as often as he has occasion to use a proof-text. He must ascertain for himself, in regard to each separate passage, whether it is inspired fully, or partially, or not at all. And the man who has brains enough for this, may be excused for thinking that he can learn Christianity better without the New Testament than with it; or that he can fashion a better Christianity than that which our Saviour taught, and his disciples recorded.

The men who are so intently looking for some new dispensation, as much excelling the Christian as that exceeded the Jewish, usually speak of the gospel as having been well enough in its day, but as being inadequate to the wants of this wonderful century we live in. By way of reply to this silly vaunt, it is enough to point to the names of Edwards and a "heavenly host" of divines in past ages, exceeding in the union of intellect, learning, industry and piety, any of the most famous scholars of our times. In looking for her brightest lights, the Church still looks backward to the illustrious dead who are the glory of her present, as well as of her past history. It is ridiculous to assert that this age has outgrown the good old gospel, till it shall have produced a whole generation of ministers fit to stand on the same level with the ablest of by-gone times. And those theological giants, whose foot-prints in the solid rock are still an astonishment to us, and make us feel as if we would have been "as grasshoppers in their eyes," — those men of might were far from having outgrown the fitness of the gospel for their intellectual and moral wants. It had by no means exhausted, even upon them, its power of illumination, and its quickening efficacy. Had Jonathan Edwards lived to this time, exempt from the decays of age, he would all the while have been growing in grace, and in religious knowledge, with an ever increasing attachment to that primitive scheme of doctrine, which he loved, and preached, and defended. In fact, we can learn nothing spiritually, except by the teaching of the Holy Spirit; and this the ancient believers had as well as we. In completing the conversion of the world, Christianity will have no harder work to do, and no greater difficulties to overcome, than she had at the outset. To finish the work will demand no greater efforts, or more effectual scheme of doctrine, or more of self-denial and suffering, than were found in the early disciples and martyrs, and in the Reformers and Puritans of later day.

It has been often said, that, if our Puritan fathers had survived to these times of illumination and progress, they would have been "liberal Christians" of the loosest modern pattern. Often, for this purpose, has the parting address of John Robinson to the Plymouth settlers been quoted, as it is reported by Governor Winslow. "He was very confident that the Lord had more truth and light yet to break forth out of his holy Word." "Here also he put us in mind of our church covenant, at least

that part of it whereby we promise and covenant with God and one another, to receive whatsoever light or truth shall be made known to us from his written Word: but withal exhorted us to take heed what we received for truth, and well to examine, and compare it, and weigh it with the Scriptures of truth, before we received it. For, saith he, it is not possible the Christian world should come so lately out of thick anti-christian darkness, and that full perfection of knowledge should break forth at once." It will be seen that Robinson's pious expectation was, that more light should yet break *from the Bible*, as it has largely done, and will continue to do, among evangelical divines. But he had no expectation that the promised light would spring forth merely from an advanced state of culture of the human mind, or a more luminous condition of society. In the dedication of that learned work, the "Orthodox Evangelist" by John Norton, one of the earliest ministers of Boston, it is written: "Even fundamental truths, which have been the same in all generations, have been, and shall be, transmitted more clear from age to age in the times of reformation; until that which is perfect is come, and that which is imperfect be done away. The truth held forth is the same; though with more of Christ, and less of man. Such addition is no innovation, but an illustration; not new light, but new sight." And this is what the orthodox divines of New England have been doing. Without impairing the belief in the cardinal truths of the gospel, they have made very great improvement in the mode of presenting and proving them.

It is folly to pretend, that if our pious fathers had lived to see a day like this, they would have espoused the modern liberalism or rationalism, as being that new light or vision of truth, which they predicted as at hand. They were not at all ignorant of it. There were those who even then had broached the new ideas; and our fathers, who were eagerly inquisitive in such matters, had fully examined and discussed them, and had rejected them utterly. As Chaucer says:

"There is no new guise but it hath been old."

Pelagian, Arian and Socinian heresies, in all their forms, were then perfectly well known; and our forefathers who turned from them with abhorrence then, would have done the same had they lived unto this day.

The true friends of theological progress have a plain and most inviting path before them. Let them master, by profound and devout study, the whole scheme or system of revealed religion: let them present it in distinct and unexceptionable forms: let them support it with such proofs, both new and old, as will not break in the handling: let them live up to it in all its spirituality and virtue: let them spread it to the ends of the earth, and to the utmost bounds of the everlasting hills.

SITTING IN PUBLIC PRAYER.

The posture in which prayer is offered is justly reckoned among the non-essentials of religion; and yet it may be a matter of no inconsiderable importance. Every thing relating to the worship of God ought to be done "decently and in order." And it is a serious question, Whether it is in due and decent order, for persons in health to remain seated while solemn supplication is offered to God?

While we are disposed, for ourselves, to answer this question in the negative, we would by no means insinuate that they who indulge this habit, are not in heart as devout and sincere as others. They have fallen into the custom through want of consideration, or in view of motives of convenience, stillness, and the like, which cannot compensate for that great "appearance of evil," — a seeming want of reverence and humility.

We remember the days, when, if a person sat down in time of public prayer, they who stood around were thrown into commotion; and smelling-bottles, fans, and "the most powerful and pungent cold-water which could be procured," were put into requisition with instant and friendly zeal, as though something alarming had taken place. The present, to be sure, is the age of labor-saving inventions; but these do not seem to be called for in the service of heaven, in which none of us toil too hard. Fair ladies and fine gentlemen have been known to stand for hours under a blazing sun, on balconies and sidewalks, to see some military parade, or other vain and senseless pageant, who could not endure the severe and exhausting penance of standing for ten minutes in the act of common prayer.

Can it be considered as reverential to address our Maker in the attitude of sitting? Suppose that a number of us were to visit the chief magistrate of the nation at his official residence, for the purpose of soliciting some great favor, indispensable to our welfare, and depending wholly on his good pleasure. Should we be apt to stretch ourselves at once on the luxurious lounges and couches, one "lazily nursing his leg upon his lap," another hanging by the arms over the back of his seat, as though he could not even sit without crutches, another extending his limbs to their utmost longitude, and all reclining as much at ease as possible, gazing on vacancy, while one only stands up respectfully, as spokesman, to plead in our behalf? Such a scene would shock the sense of propriety in the veriest backwoodsman, were he to witness it in the "East Room" at the "White House;" and he would be ready to say: "Those men will lose their errand; they are not much in earnest, and their petition will not be granted." And is not such a spectacle much more out of character, in the audience chamber of the Most High, wherein a company of "miserable sinners" has drawn near to plead for their forfeited lives, and to implore pardon and salvation?

What would be thought of the devotional habits of a man, who, when retiring to his closet for secret communion with God, instead of falling upon his knees, should make it his practice to "spread himself out," as easily as possible, in a cushioned rocking-chair? And are postures of such easy familiarity any less unseemly in the united devotions of the house of prayer? So long as "actions speak louder than words," ought we not so to "behave ourselves in the house of God," that our good shall not be evil spoken of, and that our outward deportment shall not lay a stumbling block in the way of souls?

If a heathen-man, or some prayerless profligate, were to enter many of our churches, he would see, during time of prayer, some sitting very comfortably and patiently as though waiting for the end of the business; some turning the leaves of books, and (possibly!) of newspapers; some picking their teeth or whispering with their neighbors; some standing and staring, like indifferent spectators having no interest in what is going on; and a few others seriously and devoutly attending to the sacred service. Let him leave this place of worship and enter another, where the whole assembly, with eyes reverently covered, and

with apparent solemnity, are offering up their united requests to God. Would not these two sights make each a very different impression on his mind? And is that impression a matter of small consequence? May not the salvation of his soul hinge upon it? It is in vain to say, that looks, gestures, and attitudes are non-essentials, while their influence is so great and lasting. Though "bodily exercise profiteth little" to the person who performs it, it may have an immense effect upon such as witness it; and therefore we are required to serve and glorify God with our body, as well as with our spirit.

It is true, that men may be very punctilious in matters of religious ceremony, or other externals, while yet the heart is full of cursing and bitterness, and is rankling with secret enmity toward God. But does this prove that there is no connection between right and holy feelings and an appropriate outward deportment?

If this practice of sitting shall come into general use, there is danger that it will deteriorate the gift of prayer in the ministry. The clergyman who invites his congregation to accompany him to the throne of grace, sees no sign or mark of their consent to go with him to the footstool of mercy. How can he feel that his invitation is accepted, when there is no visible appearance that it is so; and when all things remain the same as if the people had not heard his request. He may pray at, or to, or over, or for his congregation; but it must be hard to feel that he is praying *with* them. He will be disposed, instead of the usual formula, — "Let *us* unite in prayer," — to say: "Hear *me* pray!" He cannot but feel the depressing effect of this seeming inattention to one of the highest duties of his calling.

In the primitive days of the Church, sitting in time of prayer was wholly disallowed, except in case of bodily infirmity. Though kneeling was then much practised, standing was the most approved position, especially on the Lord's day. There are, in the Scriptures frequent allusions to this matter; but sitting is only once mentioned in connection with prayer. This is in II Samuel vii. 18, where it is said that David "*sat* before the Lord." The word, however, by a natural association, is also used to denote a long continuance in one situation; and this is, probably, what is intended in this solitary instance of its use by a servant of God in religious worship. That David himself, as

well as Daniel, and other prophets, and also our blessed Lord, and his disciples usually kneeled or stood in the act of prayer, is undeniable. The apostle, in his sublime vision, saw the four and twenty elders, the representatives of the whole church of God under both Testaments, prostrate themselves before Him that sat upon the throne. Now if the whole body of Bible saints, on earth and in heaven are found to assume humble postures when they come into the presence of God, is it right, is it reverent, for us to be "sitting at ease in Zion," while we are spiritually wrestling for the prize of salvation?

It is hardly to be hoped, that such feeble remonstrances as this will effect a reform in any congregation where this custom has become established. But we would hope to call so much attention to it, as may help to prevent its more general adoption. We close with the words of the venerable Congregationalist, Dr. Watts: "Standing is a posture not unfit for this worship, especially in places where we have not conveniency for humbler gestures; but sitting, or other postures of rest and laziness, ought not to be indulged, unless persons are aged and infirm."

CREEDS.

The Christian world has ever sought for union and peace. Union and peace without a sacrifice of principle, has been the earnest desire of thousands of pious hearts in every sect; and to this end, numerous creeds have been formed. Agreement in the faith has been regarded as essential to harmony of interest and feeling in the church, and not only the wily and ambitious politician, and the worldly and time-serving theologian, but wise and devout Christians, have entertained the idea, that by a system of theological doctrines set forth in a creed, the world might be brought to unite in one common faith. But in adopting a creed, they have in many instances, fallen into two great errors. First, they have made their creed to consist more of theological dogmas than of Christian doctrine; and secondly, they have believed it to be right to denounce as the enemies of God, those who dissented from the opinions which they had embodied.

Hence creeds have often been made a stumbling-block in the way of the truth, and a yoke of bondage to the human conscience. Many, on the other hand, seeing these evils, have rejected creeds altogether, as being evil by their very nature. This we understand to be the Unitarian view of the subject. Believing that Christians can never agree as to what are the great truths of the gospel, that the only union which can be expected, is union of spirit, and that however widely they may differ in sentiment, they ought to be united in the bonds of Christian fellowship, they reject all creeds, as radically wrong. Now we believe, that the truth lies between these extremes. The great doctrines of the gospel may be ascertained and made a ground of common faith by Christians; and this common faith ought to produce harmony and peace. Creeds ought not to be held in a way to trammel the conscience, and prevent freedom of inquiry. Still the entire rejection of them must lead to disastrous results, in taking from every doctrine the force which certainty gives, and in depriving the ordinances and ministrations of the gospel of their vital energy.

It is not our purpose to show precisely what a creed should be, — of how many, or how few, articles it should consist, or how it should be drawn up and adopted. Neither can we pretend to remove all the difficulties with which the subject has ever been attended. The right of creed-making, if right it is, like every other good thing, has been abused. Men have incorporated their own speculations with divine truth, and have thus made the law of God of none effect by their traditions. Still, it will not do to dispense with the truth because the right of holding it is sometimes abused. We must regard Christ and the apostles as teaching some definite and fundamental doctrines which can be understood and which are essential to be believed; or else the gospel becomes so vague and indefinite that it loses its power of binding the conscience, and amounts to but little as a rule of life. They who profess to believe and preach the gospel, are bound to show what the gospel is. They are not bound to show, that their peculiar views as a sect are essential; for these may be in no way essential to the Christian system. But they are bound to show what is the Christian system; — *what is the gospel.* If they do this, they will show what its fundamental principles or doctrines are; for these, are the gospel. These constitute the

gospel, making it what it is; and though a system which does not contain these doctrines may be called the gospel, yet it is far less like it than the shadow is like the substance. Its saving power is gone, and it becomes a name without meaning.

To say that no one can know what the fundamental doctrines of the gospel are, is to say that no one can know what the gospel is; and if we cannot know what its leading essential principles or truths are, what can we know respecting it which is worth knowing?

Unitarians have no theology, no system, no creed. And why? Because they believe that no man or body of men can be so certain of any truths or doctrines taught in the Bible as justly to regard them as essential to the Christian system, or a reception of them as essential to Christian fellowship. Dr. Ware says: "Unitarians have always claimed the right to every individual to have his own creed. What they have sometimes had occasion to object to is, that any, whether one individual, or a body of Christians, should insist on their creed being the creed of others, either as a title to the Christian name or as a condition of their being admitted to the participation of any Christian privileges." Rev. Mr. Lothrop says: "He is a Christian who receives the gospel as historically true. This I conceive to be the broad and distinctive foundation of Christian faith. All who stand on this foundation I am ready to acknowledge as Christians. *Let their creed be what it may*, if they go to the teachings of Christ, — to the New Testament, — as a record of facts for authority and proof to establish and sustain that creed, I call them Christians, — embraced among the disciples of Christ." Dr. Walker, in his tract on "the exclusive system," says: "Nobody denies that Christianity, considered as a system of religious instruction, has its essential and fundamental doctrines, which are necessary to make it what it is as a dispensation of pardon and life. But the question arises, who is to determine which these doctrines are?" He then goes on, in a long argument, to shew that as Christians have always differed in opinion, therefore no one can tell what the essential doctrines of the gospel are. We might quote a multitude of passages of a similar character from the writings of Channing, Greenwood, and other leading Unitarian writers, but these will suffice for our present purpose. Such language, if it means anything, substan-

tiates the three following propositions, viz.; First, Unitarians believe that a rejection of the essential doctrines of the gospel is not substantially a rejection of the gospel, for, as Mr. Lothrop expressly says, "*let their creed be what it may*," they are Christians. Secondly, There are no doctrines, a belief of which Unitarians regard as essential to Christian fellowship. For the language of Dr. Ware as well as Mr. Lothrop, necessarily implies that they object to a belief in any creed "being made a condition of being admitted to the participation of any Christian privileges." Thirdly, Unitarians believe that it is impossible for any man or body of men to ascertain what the essential and fundamental doctrines of the gospel are, for Dr. Walker asks, "Who is to determine which these doctrines are?" and goes into an argument, to shew that nobody can determine which they are.

Now in regard to the first of these propositions, we must think that the essential doctrines of the gospel are necessary to make it what it is. We should like to have it shewn what the gospel is, if it be not some certain truths or doctrines which Christ and the apostles taught; and how much of the gospel a man would believe who should reject its fundamental truths.

In regard to the second proposition we say, if the belief in any doctrines be not essential to Christian fellowship, then we are bound to have fellowship with those who through ignorance or prejudice reject all the essential doctrines of the Bible, provided they only receive the Bible as "historically true," and we should like to have it shewn, what is the important difference between one who rejects all the essential doctrines of the Bible, and a professed unbeliever.

Thirdly, if, as Dr. Walker says, no one can certainly know what the fundamental doctrines of the gospel are, then what can we know respecting it which is worth knowing, and why do we concern ourselves at all about it? We are unable to perceive how one who rejects these doctrines or who does not know what they are, can receive the gospel, to use Dr. Walker's phrase, as "a dispensation of pardon and life."

The fair inference from the premises laid down in the passages quoted is, that the Bible is such an obscure book, that no one can tell what doctrine it teaches. God has attempted to reveal himself to man, but has not succeeded in making his revelation intelligible: Christ taught precepts plainly, but not doctrines.

There are no truths which we can build upon as an unchanging foundation. There are no great principles clearly revealed in the gospel, which lie at the foundation of moral and religious obligation, and which all who study the Bible faithfully can understand, and will understand substantially alike. We are aware that many Unitarians will object to this conclusion; and yet it seems to be a just and necessary one from the anti-creed ground which they have always held. Their objection to creeds is based on the assumed uncertainty, not of the precepts, but of all the doctrines of the gospel, and if the revelation which God has given be involved in so much obscurity that we cannot know, as far as moral evidence can teach us, what its main features are; then why concern ourselves with it? Why call it a revelation, if nothing is revealed? Why regard the Bible as a sacred and precious book, if no one can understand it? Why profess to believe and preach the gospel, if no one knows what the gospel is?

The objection is sometimes made to creeds, that human language is inadequate to express the truths taught in the Bible. But have men ever had any ideas which they could not express? It was a lesson taught us in our youth, even in the school of Unitarian prophets, that, *if one had clear ideas, he could express them.* If then the Bible gives us any clear ideas respecting the character and government of God, and the nature, duty, and destiny of man, are there not words in all the compass of human language to express those ideas? Does the Bible clearly reveal truths which have an important bearing on our present and eternal well-being, and can no one tell what they are?

But we shall be told that Unitarians believe the Bible. They receive the Scripture rule of faith and practice. What other creed can any one demand? We might object to this statement, that all Unitarians do not receive the whole Bible as the Word of God, and that there are many among both clergy and laity, who do not believe in the plenary inspiration of the Sacred Teachers. But we will, for the present, waive this objection; and admit, for the sake of argument, that the great majority of Unitarians receive the Bible as the inspired Word of God. Of what avail is it to receive the Bible as the Word of God, unless we receive what the Bible teaches? Of what avail to admit the *credentials* of the ambassador, while we disregard the *important concerns which he came to treat of?* It is possible for one to admit fully the inspi-

ration of the Scriptures, and their sufficiency as a rule of faith and practice; and yet, through ignorance, indifference, or prejudice, to be mistaken in regard to most, or all, of the important truths which they teach. If the doctrines generally held by evangelical Christians are essentially correct, then it is idle to pretend that one may reject those doctrines and still retain all that is essential in Christianity. If man be immortal, if in consequence of his sins he is in danger of eternal ruin, if the great purpose of Christ's mission is to save him from that ruin by saving him from his sins, and opening a way for his pardon and acceptance with God, then those who reject these views, reject every important doctrine. They hold the gospel in such a way that it is powerless upon the heart, and inadequate to accomplish its purpose. They deny the very existence of the evil which Christ came on earth to remedy, and leave him no important purpose to accomplish. When the inquiry is made, "What must I do to be saved?" shall we be told, that his doctrines are all involved in uncertainty, — that it will not do to incorporate them into our creed as a ground of Christian fellowship, lest we be chargeable with sectarianism, and an exclusive spirit? Is there no truth in the Bible which we can be sure of? Yet the anti-creed principle, when carried out, inevitably leads us to answer this question in the negative.

The great principles of the Reformers, when rightly understood, were undoubtedly true. They held to the sufficiency of the Word of God, and to the right of private judgment. But by the Word of God, they did not mean the mere paper and ink of which the book is composed, but the doctrines and precepts of the Word of God; and they did not mean that if one rejects those doctrines and duties, the paper and ink would be sufficient. By the right of private judgment, they did not mean the right to explain the doctrines of the gospel away and reject them; but the right of each individual to search the Scriptures for himself and to receive the truth directly from them. But if we receive the Bible as our creed, we must regard it as teaching something definite, which can be understood and made a matter of faith; or it can be no guide to us. It can be no rule of faith and practice unless we attach a meaning to it; and if we attach a meaning to it, then we have a creed. And this creed, if it be based on truth, will be substantially the same for all, for truth is one and eternal. The Bible does not teach opposite principles. It does not mean

one thing or another, just as different individuals may happen to think. It has its own proper meaning. It teaches great truths, which man could not know without a divine revelation; and if these truths be given up, the gospel is given up, even though one believes the sacred teachers to have been inspired.

Our object in these remarks is not to set forth a belief in any particular doctrines as essential to *salvation*, but as essential to *Christianity*, — to the gospel means of grace. We wish not to decide the point, as to how little truth will suffice for the salvation of the soul, or how far, in this Christian land, amidst gospel light and privileges, one is even excusable for not believing the gospel. We would *impose* our creed on no one. We have no right so to do. We would condemn no one for differing from us in opinion. "To his own master he standeth or falleth."

But here we shall be met with the reply so often made, when the importance of faith is insisted on, that "it is not the belief, but righteousness, which is the essential thing. It matters little what one believes, if his life and character are only pure." On the same principle, we answer, it matters not whether the warrior be armed or not, if he is only victorious in battle; or whether or not, one in any instance possesses means adequate to obtain the end which he seeks, if he only obtains the end. The truth is essential as a *means*, not as an *end*. Hence the first object of the sacred teachers, when they went forth to preach, was to lead men to believe the gospel. They never attempted, nor expected, to reform a man, unless they could induce him to believe sincerely the religion which they preached. They had no means, and could hold out no motives, for the reformation of any one who gave no credence to their instructions. Why should he be influenced by them, unless he believed them? If he were utterly faithless in regard to their teachings, he surely would not be led thereby to change his course of life. Hence, faith is set forth as antecedent; and righteousness and its rewards, as consequent. "Believe on the Lord Jesus Christ, and thou shalt be saved."

If it is again objected, that the precepts only of the gospel, and not its doctrines, are essential; then we reply, that so far as we obey the precepts of the gospel, it is well; but we must have a motive for obeying them beyond the bare precepts themselves. Unless you can tell the impenitent man, that he has an immortal soul, the well-being of which in eternity will depend on his fulfil-

ling duty here, you can give him no adequate motive for taking up his cross, and persevering in a course of self-sacrificing duty. If you would have him cut off an offending right hand, or pluck out an offending right eye, you must set clearly before him, not the convenience or pleasure of the operation, but the stern necessity of it,— that there is no other way.

The great truths of the gospel, which reach upward to God and onward to eternity, when received by faith into the soul, are the foundation of moral and religious obligation, and the great fountain whence proceed good works and all Christian duties, as naturally as light and heat proceed from the sun. To set forth the precepts alone, as being in themselves sufficient, — to preach the fulfilment of duty without at the same time preaching repentance, and faith, and the great *reason* of duty, by declaring the spiritual and eternal truths of the gospel, is like painting the hues of life and health upon the cheeks of death. The body is dead. The soul has left it, and we raise it up, open its sunken eyes, and paint its ghastly cheeks with the tints of life; but all to no purpose. It is dead, and corruption is already working within it. Reanimate it. Call back the soul. Send the vital current again bounding through the veins. Set all the powers of life in motion, and there will be little need of further aid from us. It will then erect its own form, open its own eyes, paint its own cheeks with the hues of health, and perform for itself all that pertains to life and motion. The precepts of the gospel without its doctrines, are inane and powerless, and can never move on the troubled deep of man's fallen nature, and bring light out of darkness. They can never quicken the cold clay of humanity.

In order that the gospel may be to us not a "dead letter," but a "living spirit," we must believe its doctrines with all the heart. We must hear in it the voice of God, speaking unto us from that eternal world which is veiled from our senses, revealing to us its awful mysteries, unfolding to us its vast concerns and boundless interests, opening to our view its outer darkness and fearful gulfs, and its celestial cities and eternal light and glory, — and calling unto us in tones at once affectionate and solemn, as was the scene of the great sacrifice on Calvary: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

TRANSLATORS OF THE ENGLISH BIBLE.

THE fourth company of these famous scholars was composed of Oxford divines; and to them were assigned, as their portion of the work, the four Gospels, the Acts of the Apostles, and the Revelation of St. John the Divine.

THOMAS RAVIS.

This person, the president of his company, was born of worthy parentage at Malden, in the county of Surrey. He was bred at Westminster school; and then entered, in 1575, as student of Christ Church, one of the Oxford colleges. As it is a matter of some interest, shewing that he went through an extensive course of study, the dates of his various degrees will be given. In 1578, he graduated as Bachelor of Arts; in 1581, he proceeded as Master of Arts; in 1589, he became Bachelor of Divinity; and in 1595, he was made Doctor in Divinity. The successive degrees of the greater part of the persons belonging to the list of Translators could be given; but are omitted for the sake of brevity. It is enough to know, that they nearly all attained to the highest literary honors of their respective universities.

Dr. Ravis, in 1591, was appointed rector of the church of All-Hallows, Barking, in London. The next year, he became canon of Westminster; and two years after that, he was chosen Dean of Christ Church. He was also, in 1596, and the year following, elected vice-chancellor of the University. In 1598, he resigned the charge of All-Hallows Church for the rectory of Islip. He also held the Wittenham Abbey Church, in Berkshire. All these church preferments and profitable livings mark him as a rising man. His holding a plurality of churches for the sake of their revenues, in neither of which he could personally perform the duties of the pastoral care, was one of those cases which justified the complaint of Lord Chancellor Ellesmere, at the Hampton Court Conference. His lordship complained of this practice, as occasioning many learned men in the universities to pine for want of places. "I wish, therefore," said he, "that some may have single coats, or one living, before others have doublets, or pluralities." To this, the avaricious Bancroft, then

Bishop of London, who kept his own ribs thoroughly warmed with such investitures, made the prudent reply: "But a doublet is necessary in cold weather!" This stingy prelate, a fierce persecutor of the Puritans, seems to have manifested very little "saving grace," except in the matter of his penurious hoardings. The graceless wags of his day made this epitaph on him:

"Here lies his Grace, in cold clay clad,
Who died for want of what he had."

This wicked custom of pluralities of livings, by which a man receives pay for the care of souls of which he takes no care, fleecing the flock, which he neither watches nor feeds, is an abuse still existing in the Church of England, and calling loudly with many other evils, for thorough reform.

In 1604, soon after Dr. Ravis was commissioned as one of the Bible-translators, he was made, with much reluctance on his part, bishop of Gloucester. Three years later, he was translated to the bishopric of London. Anthony Wood says, that he was first preferred to the see of Gloucester, on account of his great learning, gravity and prudence; and that though his diocese "was pretty well stocked with those who could not bear the name of a bishop, yet, by his episcopal living among them, he obtained their love and a good report from them." If he deserved this commendation while at Gloucester, he sadly deteriorated when translated to London, where he not only succeeded the bitter Bancroft in his office, but in his severe and persecuting spirit. So true is the remark, that "bishops and books are seldom the better for being *translated*." No sooner had he taken his seat at London, than he began to vex the nonconforming Puritans. Among others, he cited before him that holy and blessed man, Richard Rogers, for nearly fifty years the faithful minister of Wethersfield, than whom, it is said, "the Lord honored none more in the conversion of souls." In the presence of this good man, who, for his close walking with God, was styled the *Enoch* of his day, Bishop Ravis protested: "By the help of Jesus, I will not leave one preacher in my diocese, who doth not subscribe and conform." The poor man was doomed to be disappointed, as he died, before his task was well begun, on the 14th of December, 1609. Though too much carried away by a zeal for his Church, which was neither according

to knowledge nor charity, he lived and died in deserved respect, and his monument stands in St. Paul's cathedral to this day.

George Abbot.

This distinguished ecclesiastic was a native of Guilford, in Surrey. He was the son of pious parents who had been sufferers for the truth in the times of popish cruelty. He was born, October 29th, 1562. At the age of fourteen, he was entered as student of Baliol College, Oxford; and in 1583, he was chosen to a fellowship. He was created Doctor of Divinity, in 1597; and a few months after, he was elected Master of University College. At this time began his conflicts with William Laud, which lasted with great severity as long as Abbot lived. Dr. Abbot was a Calvinist and a moderate churchman; while Dr. Laud was an Arminian who might have been a cardinal at Rome, if he had not preferred to be a pope at Canterbury.

In 1598, Dr. Abbot published a Latin work, which was reprinted in Germany. The next year, he was installed Dean of Winchester. In 1600 he was elected Vice-Chancellor of the University; and was reëlected to the same honorable post in 1603 and 1605. It was about this time, that he was put into the royal commission for translating the Bible.

Dr. Abbot went to Scotland, in 1608, with the earl of Dunbar; and while there, by his prudent and moderate measures, succeeded in establishing a moderate or qualified episcopacy in that kingdom. This was a matter which king James had so much at heart, that he ever after held Dr. Abbot in great favor, and raised him to the highest ecclesiastical dignities and preferments. He was first made Bishop of Litchfield and Coventry on the 3d of December, 1609; and then, in less than two months, was translated to the see of London. In less than fifteen months more, he was made archbishop of Canterbury and Primate of all England. Thus he was "translated" thrice himself, before he saw the Bible translated once.

When raised to the primacy, he was forty-nine years of age, and was held in the utmost esteem both by the prince and the people. In all great transactions, whether in church or state, he bore a principal part. And yet, at times, he shewed, in matters which touch the conscience, a degree of independence of the

royal will, such as must have been very distasteful to James's domineering temper, and very unusual in that age of passive obedience and servile cringing to the dictates of royalty. Thus it was, when the king, under the pretence, that the strict observance of the Sabbath, as practised by the Protestants, was likely to prejudice the Romanists, and hinder their conversion, issued his infamous "Book of Sports." This was a Declaration intended to encourage, at the close of Divine worship, various recreations, such as "promiscuous dancing, archery, leaping, vaulting, May-games, Whitsun-ales, or morrice-dances, setting up of May-poles, or other sports therewith used." This abominable edict was to have been read, in the parish-churches, by the ministers. Its promulgation excited great trouble among the more conscientious of the clergy, who expected to be brought into trouble by their refusal to read the shameful document. Archbishop Abbot warmly opposed its enforcement; and the king at last gave up the impious business.

It was in 1619, that the Archbishop founded his celebrated hospital at Guilford, the place of his nativity, and nobly endowed it from his private property. In that same year, a sad mischance befell him. His health being much impaired, he had recourse to hunting as a means of restoring it. This recreation or exercise has never been in very good repute among ecclesiastics. Jerome recognizes some worthy fishermen in the sacred calling; but says: "We no where read of a holy hunter." While his Grace of Canterbury was pursuing the chase in Bramshill Park, a seat of the Earl of Ashby de la Zouch, an arrow from his cross-bow, aimed at a deer, glanced from a tree, and killed a game-keeper. The unfortunate man was imprudent, and had been cautioned to keep out of the way. This casual homicide was the cause of great affliction to the prelate. During the rest of his life, he observed a monthly fast, on a Tuesday, the day of the mishap. He also settled a large annuity upon the keeper's widow; which was attended with the additional consolation, that it soon procured her a better husband than the man she had lost. For the primate, however, who was ever a celibate, there was no such remedy of grief, and his whole life was overcast with gloom.

His enemies made a strong handle of this accidental homicide. It was insisted that, by the canon-law, which allows no "man of blood" to be a builder of the spiritual temple, the primate, who

had retreated to his hospital at Guilford, was disenabled from his clerical functions. The king appointed a commission to try the question, Whether the archbishop was disqualified for his episcopal duties by this involuntary homicide? After long debate, in which the divines on the continent took part, it was the general decision that the fact *did* disqualify. Nevertheless, King James, in his usurped character as supreme head of the English Church, an office which belongs only to the King of kings, issued, in 1621, a full pardon and dispensation to the humbled primate. Still, several newly appointed bishops, who had been awaiting consecration, refused to receive it at his hands, and obtained the mysterious virtues of "episcopal grace" from other administration.

All this did not discourage archbishop Abbot from vigorous opposition, in the following year, to the proposed match between Charles, Prince of Wales, and the Infanta, or princess royal of Spain. Though this was a favorite piece of policy with the king, who was quite unused to be thwarted by his courtiers, Dr. Abbot continued to enjoy his confidence till the king's death in 1625.

When Charles I. succeeded to the throne, the archbishop of Canterbury found himself in deep eclipse. His inveterate foe, Dr. Laud, then bishop of London, came between, and intercepted the sunshine of royal favor. The matter of the fortuitous homicide seems to have been revived, as the ostensible ground of Dr. Abbot's sequestration. The king required him to live in retirement; and appointed a commission of several prelates, with Laud at the head, to exercise the archiepiscopal authority. A few months, however, saw Dr. Abbot restored to all his functions. This restoration was probably owing to his great influence in the parliament, with which the king was already in trouble. The archbishop countenanced the liberal party, and stiffly resisted the servile doctrine of Dr. Mainwaring, which raised such excitement. This divine had publicly maintained, "that the king's royal will and command, in imposing laws, taxes and other aids, upon his people, without common consent in parliament, did so far bind the consciences of the subjects of this kingdom, that they could not refuse the same without peril of eternal damnation." Here was the "divine right of kings" with a vengeance!

Dr. Abbot continued in office, during those troublous times, till he died, at his palace of Croydon, August 4th, 1633, at the age of seventy-one, worn out with cares and infirmities.

He was a very firm Calvinist, and protestant Church-of-England-man. He somewhat favored the more moderate Puritans; but the more zealous of them accuse him sharply of being a persecutor, while the violent churchmen charged him with disloyalty to their cause. It is also said, that, as he never had exercised the pastoral charge, but was "made a shepherd of shepherds, before he was a shepherd of sheep," he had little sympathy with the troubles and infirmities of poor ministers. He was severe in his proceedings against delinquents; but he protested that this was done to rescue them from the severity of others, and to prevent their punishment by the lay judges, to the greater shame of themselves and of their cloth. He was, in truth, stern and melancholy. As compared with his brother, Robert Abbot, bishop of Salisbury, it was said, that "gravity did frown in George, and smile in Robert." The other brother of this prospered family was lord-mayor of London.

The archbishop was regarded as an excellent preacher, and a divine of profound learning. He wrote numerous treatises, mostly relating to the political and religious occurrences of the times. But to have borne an active part in the preparation of the most useful and important of all the translations of the Bible, is an honor far beyond the highest literary fame.

CHRISTIAN NURTURE.

It is no part of our present object to undervalue our modern systems of manufactures. Yet it is impossible not to see a striking difference, in many respects, between the fabrics of fifty or a hundred years ago, and those of the present day. While modern manufactures furnish the advantage of a constant supply, for real service and durability they are certainly inferior. One article of dress or of household furniture, fifty years ago, if it cost twice as much as a similar article now, would do at least twice the service. And why this difference? It is because manufactures were then made "to order." Now they are "ready made." Then they were made for the purchaser and to answer his purposes. Now they are made for the seller and his purposes. Two very different objects. They were, indeed, then

made "to order," or according to directions. Now they are found "ready made," which often means little more than not made at all. Then they were made for the personal use of individuals. Now they are made at wholesale, for the public in general, and for no one in particular. So that with all the acknowledged advantages of wholesale manufactures, the evils resulting therefrom are too apparent to be denied. The closest inspection, and the most thorough acquaintance, are necessary to avoid imposition in many, if not most, cases of purchase.

But it would be comparatively well if those evils were confined to the manufactures of wood, iron, leather, and such like materials. But sad to relate, there is too much evidence that they obtain to a great extent, and from similar causes, in the most important matter of the mental and moral culture of children and youth. It will hardly be questioned that God primarily established the institution of the family for this particular purpose. He paired off the human race by two and two. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." To this divinely constituted pair God committed the control of comparatively a few immortal minds. The parent was required to fashion them "to the order" of Him who furnished them the precious material, and for his future and eternal purposes. But the "progress of the age" has created a new if not exorbitant demand. The spirit of the times has established certain institutions to which the raw material of infant and youthful mind has been turned over in great abundance, by its natural guardians. One thing, however, is certain, that parents will be held responsible that the work which they have been required to do, "to order," is not handed over to workmen who have never served an apprenticeship; but who have taken up the business of the mental and moral culture of children and youth, for the purpose of getting just what their wares will bring in the market.

In this point of view, it is interesting to see the attention of the religious public turned more particularly to the subject of Christian nurture. Dr. Bushnell has done some service to the church by reviving the subject of parental responsibility. It must never be forgotten that parents have a duty to discharge which no other persons can perform. With the blessing of God upon their efforts, the covenant of grace furnishes them with a

great and precious ground of encouragement that their beloved offspring will be converted to Christ. And all efforts and systems which do not aim directly at the regeneration of the heart, are deficient in the first great principle of Christian education, and contain no promise of the first great result of the pious parent's desire. Still, if we would not undervalue or do injustice to sovereign grace, special care must be taken not to connect any merely human agency even with so desirable an end, in such a manner that there shall of necessity be an infallible connection between human instrumentality and the result. Is not the danger of such an impression one apparent defect in the theory of Dr. Bushnell? It would be a great practical error for Christian parents to suppose, that their children cannot possibly be converted till they have lived some years in sin. It is well to urge upon the church the possibility of early and even infant conversions, and they ought to be labored for more as if expected. But we are not to expect that God will have children so nurtured, that the fact of a great change cannot and will not be tangible and manifest. So important a doctrine of the gospel as regeneration is not to rest upon simple theory. But does not the theory of Dr. Bushnell tend to such a result? And granting it to be correct, and that by a faithful application of its principles, it should become a universal *fact*, and that when all parents become Christians, their children shall grow up so from the cradle, how could the great fact of regeneration be made apparent? If we are to expect any such state of things in this world, when it does occur, will not the doctrine of regeneration then, for a while at least, exist only in *theory*, and from being a matter of mere theory and speculation, will not the almost certain result be its flat denial and final rejection? And so when we shall see infancy and childhood, as well as mature age, uniformly developing the feelings and principles of Christianity, where will be the reason in fact for any belief in the doctrine of entire native depravity, and the consequent need of the all sufficient atonement of a divine Saviour? Does not Dr. Bushnell's theory, as commonly understood, though not, perhaps, as he intended, assume, like the chimerical principles of non-resistance, a condition of things which may never be realized in a state of probation? Does it not imply a state of actual perfection, whether it be considered the fruit of grace or of native

goodness, which would suppose this world to become what God never designed it should be?

Nevertheless, there is a great practical duty for Christian parents. They have, undoubtedly in too great measure neglected it; and "seeing they have forgotten the law of their God, he has forgotten their children." It is to be hoped that they will be stimulated by what has been published in the recent treatises on the subject of Christian nurture, to reëxamine the whole question of the covenant of grace, and of parental and filial responsibilities; and not put over their own peculiar work to be done up by the wholesale, and by those who, in the nature of things, cannot possess the requisite qualifications. Let us have no "ready made" religion, but rather such as is made strictly "to order" of Him who governs the world.

CAUSES OF UNITARIANISM IN BOSTON.

The causes of spiritual declension in New England, were of a general nature. They operated alike on the whole community. They tended evidently and powerfully to prepare the way for the spread of error and false religion; but not in any one particular section of the country, more than in others. Why then did Unitarianism make its first appearance, and its most formidable onset, in the region of Boston? The same mistakes were made by our fathers, previous to the revival of 1740, in other parts of New England, as in Boston. The abuses of the revival, and the opposition to it, were even greater in some parts of Connecticut, than in Boston. The wars, too, with the French, and with the parent country, were common evils; and the commercial prosperity which succeeded to the war of the revolution, was of common influence. All these things tended, doubtless, to break down religious principle, and prepare the way for the introduction of Unitarian errors; but what reasons can be assigned for the particular *locality* of these errors? Why did they not appear in other places as early, and prevail as extensively, as in the neighborhood of Boston? These are the questions now to be considered.

In replying to these questions, it will be necessary to turn back, and consider the bearing of certain events which took place near the middle of the last century. It is true, that the opposition to the revival of 1740 was more violent in some parts of Connecticut, than it was in Massachusetts, and in the neighborhood of Boston. In Connecticut it arose to the most disgraceful persecution. It arose to such a height that it produced a reaction, defeated itself, occasioned the disgrace and overthrow of its abettors, and brought the revivalists again into favor. The opposition to the revival in Connecticut proceeded to the enacting of laws for the purpose of suppressing it; and to the arrest, prosecution, imprisonment, and transportation of numbers who promoted it. Some of the best ministers in the colony were openly insulted, deprived of their salaries, subjected to heavy pecuniary charges and bonds, and were even carried by public authority out of the jurisdiction. Laymen, too, were deprived of their civil offices; and some who were accustomed to exhort in religious meetings were cast into prison. Such was the *liberality* of an anti-revival governor and legislature.

Nor was the work of persecution confined to the civil powers. Some of the revival ministers were expelled from the Associations to which they belonged, cut off from ministerial fellowship, and even dismissed from their charges, for no other crime than that of laboring to promote the work of God. Church-members, also, were in some instances excommunicated, for hearing the revivalists preach; and, in short, the friends of the revival were sadly harassed by the civil and ecclesiastical authorities.

The Rev. Dr. Pomroy of Hebron, besides pecuniary charges, and being laid under bonds, was deprived of his salary for seven years. Mr. Finley, afterwards President of New Jersey College, "was once or twice carried out of the colony as a vagrant." Messrs. Humphreys of Derby, Leavenworth of Waterbury, and Todd of Northbury, were cast out of Association, for assisting in the ordination of an Orthodox, New-light minister. Rev. Timothy Allen of West Haven, and afterwards of Chesterfield, Mass., was dismissed from his people by the Consociation, with this ill-natured boast, that "they had blown out one New-light, and intended to blow them all out."

But these violent proceedings, as might have been expected, at length wrought the disgrace and overthrow of those who promo-

ted them. The good sense of the people of Connecticut was shocked, and after a few years of oppression and trial, the persecution ceased. The friends of the revival were restored to their rights, and received to more favor than they had lost; while their late oppressors were regarded as "haters of God, opposers to his truth, and the persecutors of his servants."

In Massachusetts, the opposition to the revival was conducted in a very different manner. Dr. Chauncy and his coadjutors had more cunning, if not more principle, than to attempt suppressing it by statutes and penalties. In place of these, the good work was here assailed by sneers, reproaches, malicious insinuations, and slanderous reports. The abuses of it were much harped upon and exaggerated, and its friends were treated in a manner which had all the effect of palpable persecution, without the odium of it. Warm, active, devoted piety was rendered disgraceful; and strong prejudices were excited and confirmed against everything which bore the appearance of a revival. By these more artful methods, the opposers of evangelical religion succeeded, in some parts of Massachusetts, in putting it down; while the result of their violence in Connecticut was, to bring it back to favor and influence, and bring themselves only into disgrace. Here, then, we have one reason why the errors, for the origin of which we are in search, made their appearance in Massachusetts, and in the region of Boston, rather than in some other portions of New England.

We have another reason for this in the fact, that the Calvinism of Boston, both before the revival and after it, was not of the most unexceptionable kind. The half-way covenant was in full operation, and the views of Mr. Stoddard, as to the qualifications for church-membership and communion, were embraced, even by the best ministers. At the time of the great earthquake, in 1727, people generally were affrighted, and were for rushing directly into the churches. "Very few came to me then," says Mr. Prince, "under deep convictions of sin, or with the inquiry, 'What shall we do to be saved;' but rather to signify that they had such a sense of their duty to come to the Lord's table, *that they dare not stay away any longer.*" And Mr. Prince himself represents Mr. Tennent as *excessively strict*, "in cautioning people against running into churches, taking the sacred covenant, and receiving the Lord's supper, until they had saving grace.

It seems to me," he adds, "that where there is a thirst for Christ and his spiritual benefits, that thirst is raised by the Spirit of Christ; and in raising such a thirst, he shows his readiness to satiate it, and invites, requires, and gives sufficient grounds for the coming to these pipes of living waters," — that is to say, the sacraments.

President Edwards, in his farewell sermon at Northampton, preached in 1750, speaks thus of "Arminianism, and doctrines of like tendency." "The progress they have made in the land, within these seven years, seems to have been vastly greater than at any time before. And if these principles should greatly prevail in *this* town, as they have lately done in *another* large town I could name, formerly much noted for religion," (meaning *Boston*,) "they will threaten the spiritual and eternal ruin of this people."

In the year 1765, Dr. Samuel Hopkins had a controversy with Dr. Mayhew of Boston, respecting "the doings of the unregenerate." It is evident from this controversy, that Dr. Mayhew, who, next to Dr. Chauncy, was then one of the most influential ministers in Boston, was certainly no Calvinist.

These facts are stated, for the purpose of showing, that the Calvinism of Boston, which, even during the revival, was not of the most unexceptionable kind, in a few years afterwards became essentially corrupted; — and thus a foundation was laid for that fearful defection from the truth, which has since been witnessed.

Another reason for the prevalence of religious error in Boston, is found in its particular exposure, more especially before the revolution, to a corrupting foreign influence. It had at that time more commerce, more intercourse with foreigners, and was more exposed to deterioration from abroad, than any other place in the country. And it is indubitable, that the beginnings of most of our corruptions in New England, whether of doctrine or practice, have been imported. The writings of Whitby and Taylor scattered the seeds of Arminianism among us. The works of Clarke and Emlyn led some to doubt and deviate on the subject of the Trinity. While in later times, the works of Priestley, Lindsey, Belsham, and others, instructed and confirmed many in their Unitarian speculations.

Three-fourths of a century ago, there were a few both among the clergy and laity, in Boston and the surrounding country,

who secretly entertained erroneous views on the subject of the Trinity. In 1768, Dr. Hopkins published a sermon from Hebrews iii. 1, entitled: "The importance and necessity of Christians considering Jesus Christ, in the extent of his high and glorious character." It was preached in Boston, and "was composed," says the author, "with a design to preach it there, under a conviction that the doctrine of the Divinity of Christ was much neglected, if not *disbelieved*, by a number of the ministers in Boston."

In a letter from the first President Adams to Dr. Morse, dated May 15, 1815, the writer observes: "Sixty-five years ago, my own minister, Rev. Lemuel Bryant, Dr. Jonathan Mayhew of the West church in Boston, Rev. Mr. Shute of Hingham, Rev. John Brown of Cohasset, and perhaps equal to all, if not above all, Rev. Mr. Gay of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, and farmers. I could fill a sheet, but at present will name only one, Richard Cranch, a man who has studied divinity, and Jewish and Christian antiquities, more than any clergyman now existing in New England." *

Dr. Howard, the successor of Dr. Mayhew, in the West church, Boston, was a Unitarian. He is said in the Christian Register to be "the first clergyman who publicly defended Unitarian sentiments in New England;" and he, we presume, not very publicly. He may have defended them in conversation, but never, so far as we can learn, from the pulpit or the press. Of the next generation of Boston ministers, Mr. Everett of the Summer Street church, Dr. Lathrop of the old North, Dr. John Eliot of the New North, and Dr. West of the Hollis Street churches, were probably, though very secretly, Unitarians. In addition to these, there were quite a number among the laity, who speculated with them on the subject of the Trinity. President Adams was, probably, mistaken in supposing that he could fill a sheet with names; but it is certain that there were several; and some who, like himself, were persons of distinction. It should be observed, however, that the Unitarians of that day were all high Arians,

* Richard Cranch was a mechanic, a watch-maker, and had never received a collegiate education. Whether he was as learned in divinity as Mr. Adams represents, may perhaps be doubted.

who retained in their systems many of the evangelical doctrines. Socinianism was of later growth, and belonged to a more advanced stage of corruption.

It was necessary for the early Unitarian ministers of Boston and the vicinity, in order to retain their places and promote their cause, to proceed with the utmost caution. In general, they never preached their peculiar sentiments, and endeavored, so far as possible, to conceal them from public view. The better to accomplish this, the original Pilgrim practice of strictly examining candidates for the gospel ministry began, many years ago, to be opposed, and in some instances to be laid aside. The biographer of President Edwards, speaking on this subject, says: "He [Edwards] thought it of importance that ministers should be very critical in examining candidates for the ministry, with respect to their *principles*, as well as their religious disposition and morals. And on this account, he in some places met with considerable difficulty and opposition." A difficulty of this sort occurred at the ordination of Rev. Mr. Everett over the Summer Street church in Boston, in consequence of which a part of the ordaining council withdrew. Confessions of faith, too, began at this period to be opposed, and in many instances were disused. The object of all this was, to prevent discussion and disclosure, and cover up the secretly spreading error.

But to keep the subject entirely concealed, for any considerable length of time, was manifestly impossible. In personal intercourse and conversation, if in no other way, it must at length come out; and to meet disclosures of this sort, there must be preparation and provision. But in making this provision, the ancient doctrines of the New England churches must not be openly attacked; for this would shock the minds of the people, and might defeat the whole design. A safer way would be, to inculcate an almost total *indifference* in regard to religious doctrine. The impression must be made, that diversity of opinion on points of Christian doctrine is of no importance. The outward character is all with which we are concerned.

> "For modes of faith let graceless zealots fight;
> His can't be wrong, whose life is in the right."

The quiet of parishes must in no case be disturbed; and he is the best minister, who so manages as to live in the greatest peace.

An impression of this sort began to be made in the easterly part of Massachusetts, before the war of the revolution; and after the war, it became more general and confirmed. The consequence was, that orthodox ministers were slow to withdraw from their heretical brethren, or to take any decisive measures to defeat their plans. The customary ministerial intercourse and exchanges were continued; and the impression was made all around, that one system of doctrine was about as good as another, and that every man was entitled to embrace that which best suited his convenience and his inclinations. This state of things was not unforeseen. Cotton Mather, in his "Prognostications upon the future state of New England," tells us of a town, called Amyclæ, which was ruined by *silence*. Because there had been some false alarms, the rulers forbade the people, under penalty of death, to speak of the approach of an enemy. So when the enemy came, no one durst speak of it, and the town was lost. "*Corruptions will grow*," says Mather, "*upon this land, and they will gain by silence*. It will be so invidious to speak of them, that no one will dare do it, and the fate of Amyclæ will be ours." How far this "Prognostication" has been fulfilled, the reader need not be informed.

It should be observed here, in addition to all other considerations, that for a long course of years, the special influences of the Holy Spirit were almost entirely withdrawn. What discourses were preached of a character to awaken and impress the minds of people, were neutralized by others of a different character; and the wise and the foolish slumbered together. There was no revival of religion in Boston, at least in the Congregational churches, from 1743, till we come down almost to our own times. No wonder, then, that iniquity abounded, and the love of many waxed cold. No wonder that the lamp of spiritual life was well nigh extinguished, and that innovations and errors came in like a flood. In view of all that has been said, it is much more lamentable than strange, that Unitarianism should make its appearance in New England, and that it should gain its principal footing in Boston and the surrounding country. Such was the course of events in that which had been the very strongest hold of primitive Puritan orthodoxy. Long since was it said: "What need hath Reformation itself to be frequently reformed, seeing corruptions will so quickly creep thereinto."

REVIEW.

ENGLISH GRAMMAR ILLUSTRATED BY EXERCISES IN ANALYZING, PARSING AND COMPOSITION. By ALLEN H. WELD, A. M. Author of Latin Lessons and Reader. Second Edition.* Portland: Sanborn and Carter. 1847.

THE first edition of this book was published about a year and a half since. The second, which we propose to notice, was issued about a year ago. A copy of it reached us shortly after its issue, from the author through a mutual friend, and followed by another from the publisher, has lain upon our shelves, like many other books from authors and publishers, which we have not considered of sufficient value to merit a special examination. Seeing it announced however, a few weeks since, that the Boston School Committee had adopted the work for use in the schools of this enlightened city, it occurred to us that we might have erred in our first judgment, and we hunted up the book, and have given it a careful examination. Our first judgment has been more than confirmed, and thinking a simple statement of the demerits of the work may come quite as near the truth, as the many flattering notices it has received, we venture to lay before the public the results of this examination. Intending to express opinions of our own very sparingly, we shall confine ourselves in the main to citations from its pages, by which we expect to prove that the book is characterized by *numerous repetitions*, *inaccurate statements*, *loose definitions*, *barbarous phraseology*, *important omissions*, *and faulty arrangement*. Either of these charges, if sustained, ought to condemn the book: we expect to sustain them all.

We begin with its repetitions. On page 18, the author states, in the first place, that "every *name* is a noun;" and second,

* Since preparing this article we have been favored with a copy said on the cover to be the *fourth* edition, but on the title page the *third!* No intimation is contained in the preface, that any changes have been made from previous editions, but we find, on comparison, a few alterations, both for the better and the worse. We shall give credit for every improvement we find, and also, for the sake of fairness, shall expose some of the deteriorations we have noticed, so that this article may be considered a a review both of the second edition, and of the following stereotype editions.

that "the name of every person, object, or thing, which can be thought of, or spoken of, is a noun." These statements are both contained in the *second*, and the *first* is utterly unnecessary. Instead of being satisfied even with this double definition, the author, on page 20, says: "1. A noun is the *name* by which any person or thing is called;" and "2. The names, then, of all persons, places, qualities and substances, are nouns." Thus, within two pages, the noun is *four* times defined! One good definition, like one good *excuse*, ought to have sufficed; but the author is not yet satisfied, and, on page 50, gives the definition for the *fifth* time! The above is one subject out of six, which we have noted as encumbered by needless repetition. For example, it is stated three times in about eight pages, that a noun and a verb must be used to express a thought or make a sentence; and the predicate is defined twice in two pages, in almost the same language.

We proceed to the inaccuracies. On page 15, CH is said to have the sound of *k* in words derived from the Greek, except in *chart*, *charter*, and *charity*. It so happens that Webster and Worcester derive these words from the Latin together with *chapel*, *cherry*, *chaste*, etc. and not from the Greek. There are two words from the Greek in which CH has not the sound of *k*, but they have escaped Mr. Weld's notice. They are *church*, and the prefix *arch*, as in *arch-deacon*. It has also escaped Mr. Weld's notice, that, in a large class of words from the French, CH has the sound of SH. It is difficult to see how the word *machine*, which is used as an example on the preceding page, should have failed to suggest the remark. A few lines below, the author violates a rule of his own Syntax, by saying that "*ti*, *ce*, and *ci has* the sound" etc. A few paragraphs afterwards, he says that pronouns referring to the Supreme Being should begin with a capital. This is not good usage, is not the practice of the translators of the Bible, and the rule is uniformly violated in this book, in quotations from Scripture, and from other sources. On page 132, may be found a glaring inconsistency in relation to the agreement of the verb with its subject. In one line we read, "Two and three *are* the simple subject;" in the next, "Horse and chaise *is* the simple subject." This inconsistency is stereotyped in edition third. It seems as though uncertain which course to take, Mr. Weld determined to try

both. On page 122, *like* is ranked as a preposition. The reasons given for this would make *unlike*, *near*, and *nigh*, prepositions also; and should this be done, we should have prepositions admitting of comparison and modification by adverbs, and sometimes used without an object, as in the sentence, "Who is like unto thee?" In spite of these difficulties, and the analogies of Latin and Greek, Mr. Weld chooses to make *like* a preposition, simply because it is sometimes awkward to supply after it the prepositions *to* or *unto*, though they are often used, and may always be understood in connection with it. This indeed is a rather small matter, but taste and judgment may be displayed as much in small as in large matters. On page 151, the author gives as a faulty sentence, "Ferdinand and Isabella's reign," with directions to make it, "*Ferdinand's* and Isabella's reign," as if these sovereigns were not husband and wife, and did not reign jointly. Their accurate and tasteful historian says: "Ferdinand and Isabella's laws," which is authority sufficient, if authority be needed. On page 153, the author says, that "nouns denoting *time*, *distance*, *duration*, etc. are often put in the objective without a preposition." Some authorities may be found for *understanding* a preposition before words so used; but the best authorities regard them as being used *independently*. Mr. Weld, however, does not even allude to a preposition *understood;* leaving it unexplained, how the objective is governed. In a remark in this connection, forgetting that he has before made *like* a preposition, our author classes it with other words followed by the objective without a preposition! We notice also the spelling of "elliptical" with one or two l's, of which forms the *eliptical* predominates. Here belongs also an allusion to the classification of sounds of *a;* amongst which, in all gravity, is given the sound of *a* in *foot!* Having puzzled over this a long time, we accidentally discovered that Mr. Weld's classification of vowel sounds is taken, examples and all, from Worcester's dictionary, by referring to which we learned that for *a* in *foot* we should read *a* in *fast!* Such freaks of the types are sadly out of place in a school-book.

Looseness of definition claims our next attention. On page 15, it is stated in regard to GH, that in *ghost* and *ghastly* the *h* is silent; but the words *Ghaut*, *ghee*, and *gherkin* are not alluded to; while the numerous cases in which both the *g* and *h*

are silent are not mentioned. On the same page,* it is stated that *s* after a consonant has usually the sound of *z*. This is not precise enough, after *p*, *t*, *k*, *c* hard, and *th* soft, and often after *l* and *n*, it has its natural sound.

On the same page, a word is defined to "consist of one or more letters, and to be usually the sign of an idea." At this rate MSS. and viz. are words; but they are not words, and the definition should not have included them.† On pages 32 and 35, the author says, that a subject may be modified by a noun or a pronoun, and gives examples of a modifying noun, but in neither place of a modifying pronoun. Why should so important an illustration have been twice omitted? On page 36, it is stated, that "the subject may be modified by the words *in*, *on*, *of*, *at*, *with*, and the noun following them;" but it is not intimated that other prepositions may be used in precisely the same way. The idea conveyed to a beginner must certainly be, that there is some peculiarity about those words; whereas *across*, *from*, *by*, *out*, or any preposition with its object, would have served equally well. On page 72, the moods are discussed; and in regard to the indicative, it is barely *implied* that it *asserts*. Of the other moods, simply the form is given; and not the slightest attempt is made to show what is their nature and their consequent use. This is out of character in a book which defines the noun five times, and three times states that a verb and a noun are necessary to make a sentence. No where does the Grammar allude to the fact, that the potential mood *asserts* as directly as the indicative, and that the other moods are depend-

*All these inaccuracies in the discussion of Orthography, are done away in the third edition. The first had nothing on the subject, the second contains Mr. W.'s unskilful compilation which we have sufficiently exposed; in the third, this is all swept away, and a new analysis of sounds given from a pamphlet by Mr. Thurston of Maine. It seems to us, teachers who use Mr. W.'s Grammars must be reminded of the sailor who attended a magician's show, and being unluckily blown up, came down rubbing his eyes, and wondering "what the funny fellow was going to do next!"

†In the third edition, Mr. W. says words consist of *two* or more letters etc., thus striking out from our tongue the words a, I, O! while still retaining viz., dwt., etc. It is a query in our minds, whether an author who cannot define a *word* correctly, can be safely relied on in a science like Grammar, where so much depends on precise definition of principles.

ent on these, and cannot make sense without one of them expressed or implied. On page 82, it is stated, that "participles are considered as forms of verbs, but they modify nouns, and agree with them like adjectives." How is the scholar to learn from this, that participles are only *sometimes* used as adjectives, and often have the qualities of the verb as clearly as the infinitive mood, which, like the participle, has tenses, but neither number nor person? On page 137, under what are generally called complex nouns, the author gives us three different prevailing opinions; but not his own, unless it may be gathered from the examples given. His own opinion should have been stated precisely, and then, if judged best, the opinions of others might have followed in a note or remark. This symptom of modesty and self-distrust can, however, be readily pardoned. On page 166, several wrong comparatives are corrected, and the young student is cautioned against unskilful employment of this important function of the adjective; but no principle is suggested to assist in distinguishing what is correct from what is faulty. The correction of a faulty example, without showing why it is so, imparts little instruction: the clear statement of principles is always needed.

We pass on to barbarous phrases. These, it is pleasant to find, are not very numerous. They occur entirely among the examples and exercises; for instance, on page 134, "I know not whether Charles was the author, but I understood it to be *him*." Again; page 136, "Tippicanoe, [Tippecanoe] a river of Indiana, is" etc. The names of rivers should have the article before them; we do not say Connecticut, a river in New England, flows into Long Island Sound. Also on page 159, "*Themselves* have made themselves worthy to suffer it."*

Omissions claim our next attention. Some of these have been noticed already in the consideration of loose definitions. There are, however, some subjects entirely omitted, which should have been treated. Of minor matters, it will be found that *common*

* In the third edition, among skeletons of words beginning and ending with consonant sounds, occurs the following, "lamb — l – b." Very likely Mr. W., was brought up to say *lab*; this pronunciation does not obtain, however, Down East, where we have spent some years in learning and teaching, and we believe it is not justified by such men as Worcester and Webster.

nouns personified are not classed among words spelled with a capital. Several words which have different plurals with different meanings, are not noticed at all; for instance *die*, in the plural, *dies*, and *dice; genius*, in the plural, *genii* and *geniuses*. The list of nouns which form their plural after the analogy of foreign languages, does not contain *animalculum* or *scoria*, and is not alphabetically arranged. Of more important subjects, the differences between *shall* and *will*, *should* and *would*, and the use of the tenses of the potential mood, are entirely omitted.*

As to the bad arrangement, there is room for greater difference of opinion than in those matters which have been already treated. There is no accounting for tastes, and some will perhaps prefer the method followed by Mr. Weld to any other. We will present a brief account of the method he has adopted, and give every one an opportunity to judge of it for himself. In the rules for capital letters, the first, fourth, and ninth rules, should certainly have been included in one or at least made to follow each other. † It is not unusual to find kindred subject as much scattered about as, by a moment's inspection, any one will find these rules to be. Few subjects can be found fully treated in *one* place. The enumeration of the parts of speech is repeated in the same staring capitals, after an interval of about thirty pages. The rules of syntax, exercises in parsing, composition, analysis, guessing synonymes, heaping together adjectives, conjugation, and letter-writing, are mingled together in much confusion. The Grammar begins with the names of the parts of speech, takes up the noun, and defines number, and common and proper nouns, then takes up the verb, and defines its grammatical *object* before saying a

* In edition third, the definition of the objective, P. 70, is amended *for the worse*, by silently excluding *prepositions* from governing it. Perhaps Louis Philippe would be comforted by meditations on this sudden overthrow of long established governments.

† We are glad to see that Mr. Weld "lives and learns." In the third edition he has made changes which prove the justice of this and our other criticisms on the rules for capitals. While in justice to Mr. W., we call attention to this, in justification of our own allusions to *errors since corrected*, we must say, that, while all authors are liable to errors and omissions, there is yet a degree beyond which forbearance cannot properly be shown them. Whether the errors we have pointed out are pardonable in the author of a school-book, especially in the second edition, is a question of which others may judge.

word about the *subject*, distinguishes between transitive and intransitive verbs, next discusses the elements of a sentence, presents some peculiarities and irregularities of the verb *to be*, and returns to the consideration of sentences. After this, the pronoun is introduced; and next modifications of nouns and pronouns by adjectives, apposition, and adjuncts. The adjective is next presented; and under this head, articles are spoken of, and the good old Saxon root of *an* or *a* is hinted at, and the modification of subjects by nouns, pronouns, and adjuncts, is again amiably discussed. The verb is next resumed, and its various modifications by adverbs and adjuncts are discussed; which leads to a pretty full and minute consideration of adverbs, after which prepositions are again brought on the tapis, followed by analysis and the formation of sentences, and these in their turn by conjunctions and interjections. Here ends Part I.

In the second part, a similar disorder prevails, the same subjects being again brought up, to be more fully discussed, and a little more thoroughly finished off. It is really refreshing to say, after all this, that the syntax is somewhat logical. We do not mean that it is free from faults, but that, compared with the other parts of the book, it is so much superior as almost to appear respectable.

We close with some miscellaneous remarks, after which there will be still much left. There is a great want of system in the typographical arrangement of the book. Derivations and explanations are sometimes given in the body of the text, and sometimes in notes at the bottom of the page, without any discernible reason for this variety of location. The various sizes of type are used in a very random method, the smallest sometimes containing most important explanations. For instance, on page 59, the nominative and objective cases are defined in small type, while the possessive and independent follow immediately in the medium size. On page 66, *person* is defined in the smallest type, the specification of the *different* persons following in larger characters. In this case, however, the smallness of the type does little mischief; for the nature of person is so blindly defined, that no great harm would have resulted, had the definition been entirely omitted.

It is another defect of this Grammar, that it makes too little account of memory and the reasoning faculties in youth. Too many opportunities for exercising them are superseded by marginal references or italics, to inform the pupil, for instance, that *and* is a

conjunction, and *in* a preposition. We have had some experience of different books, and different boys and girls, and have generally found that scholars are little obliged to the author who takes it for granted that they cannot find out a thing for themselves, and that their teachers do not know enough to tell them, and therefore to make all sure, explains it himself. Another evil in the book is, that it encroaches on the teacher's province. A school-book should contain little besides a concise and clear statement of the principles of the science of which it treats, arranged in a simple and natural order. The work of explaining, illustrating, and enforcing, belongs to the teacher. It is vain to think of making a book which can supply the lack of ability on the teacher's part. Different scholars require different treatment; different teachers *will* teach in different ways; and any attempt to prescribe one mode of teaching to all, will fail as signally as would the attempt to make all men as equal in weight and stature as they are in political privileges. Let principles be clearly stated, and lucidly arranged, and similar results will follow though different methods of instruction prevail. The attempt to supplant teachers or to remedy their deficiencies by means of books, has been often made, and has as often failed. A few years since, Latin, German, French, and Greek, "without a master," was in every news-vender's stall; but that day has passed. The policy is a bad one. There must be books and masters; but both cannot be issued from stereotype plates. We think candid men will acknowledge Mr. Weld errs greatly in this particular. Another defect is, that the book gives scarcely any authorities for its dicta. Allowing its author to be a *prince* among grammarians, we still, some of us, retain a lingering regard for predecessors of his, whose opinions we should be glad to see cited. Upon some points in the language, doubts may exist even with Mr. Weld's book in hand, and it would be interesting to know who of former writers have agreed with him, and why.

Our self-imposed task, which we have now accomplished, has been far from pleasing. The course of the Boston School Committee in adopting this book, was the occasion of our undertaking it; and we cannot in closing refrain from expressing our surprise that a book characterized by such bad arrangement, and glaring deficiencies and errors should, by any possible management or influence, have obtained their approbation.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

New England in its Place. — It is remarkable, that in these days of intense political and moral excitement, the wealthier regions of the earth, enriched by every advantage of soil, or clime, or the accumulations of ages, should turn hitherward for succor, so much as they do. New England, in the poverty of her heritage, has found a stimulus and support to character, which are not given to the pampered and languid heir of affluence. Her rugged ledges lend a sort of solidity to her mind. The rocks, which roughen and cumber her fields, are so many whet-stones to sharpen invention. The long and severe winters accumulate an energy, which the short summers expend in vigorous activity and thrift. Here there come into being those great practical ideas, which shine abroad as leading lights, and indicate the paths of sure advancement in social, civil, and religious reform.

Political Soothsayers. — Ever since we began to have any acquaintance with foreign literature, and especially with the European reviewers, and the travellers who have printed their notes on America, we have been familiar with the ill-boding tones in which the wise augurs have spoken of our free institutions and political prospects. They have confidently predicted the dissolution of the Union, the downfall of republicanism, the reign of anarchy, terror, and the establishment of despotism as the restorer and preserver of order. Monarchy was to be in the new world, as well as in the old, the hope and safety of mankind. And now what is the fulfilment of these predictions? Republicanism never stood more firm among us than it does this day. If the matter were put to vote throughout this vast country, not a voice, properly belonging to it, would be heard in favor of any essential change in the form of our government. There can be no surer proof of the beneficial character of our institutions, than the universal and enthusiastic support which they receive. How can a government be stronger or more immovable than is ours, in the entire absence of any who can desire its overthrow. Meanwhile, where are the boasted defences of absolute monarchy in Europe? Instead of protecting the people, it cannot secure itself. The waves of popular commotion have swept away its munitions with a fury which could not be resisted. The fugitive princes are scarcely able to find a plank to float upon. And no man can foresee the end of this wild storm. But our republic stands like a tall rock in this weltering sea, and hears only music in "the voice of many waters," as the billows break and subside. So much for the gloomy prognostications uttered by the vassals of oppression, over the prospects of our free land. Liberty has here lighted her torch at the altars of religion, and has gone forth to set in flames the antiquated seats of absolute and irresponsible power. As she views with joy the smouldering pile, her eagle stands by with exulting pinions, to fan into smoke and ashes the dying embers of the despots' thrones.

PLENARY INSPIRATION OF THE BIBLE. — In the month of May last, Mr. J. P. Lesly, a licentiate of the Presbytery of Philadelphia was deprived of his license, after a long examination, on the ground of unsoundness in his faith in regard to the plenary inspiration of the Scriptures. This gentleman, had at the time a unanimous call, which he had accepted, from the evangelical Church in Milton. At the last meeting of the Suffolk North Association, he presented himself as a candidate for licensure. Seven or eight hours were spent in the examination of the documents belonging to the case, and of the views of the candidate as to the important matter of inspiration. After this most thorough preliminary investigation, the Association voted unanimously *not* to proceed to the regular examination for licensure. This solemn decision was solely upon the merits of the case, the previous judgment of the highly respectable Presbytery at Philadelphia not being brought under consideration in this preliminary stage of the proceedings. We rejoice in the stand taken by the Association on this cardinal point. They have given their deliberate judgment, that no personal excellencies, and no presumed correctness of belief in other respects, can compensate for any laxness of sentiment as to the rule and arbiter of faith, the holy Word of God. Laxness here must be a bar to any further investigation, as to the fitness of a candidate for license to preach the gospel. For how can there be a trial of the sentiments of a man, who does not fully acknowledge the standard by which they must be tested? — It is but justice to Mr. Lesly to say, that the whole Association were strongly predisposed in his favor, by the manly and honorable frankness with which he set forth his views, and by the ability and the Christian spirit which he manifested throughout. It is also due to him to say, that nothing can be more absurd than to charge him, as some have done, with being a German Rationalist. So far as appeared in his preliminary examination, he is, except on the point of the inspiration of the sacred writers, only too orthodox, if such a thing can be, according to the estimation of most people in New England. The German Rationalists would stare some at a man who staunchly maintains the doctrines of predestination, election, reprobation, literal imputation of sin and of righteousness, limited atonement, and effectual calling! Feeling strongly as we do for this gentleman, and for his friends in the lovely village of Milton, we yet feel a deep satisfaction at the decision of the Suffolk North Association, in the midst of a community like this; where so much is attempted to undermine the authority of the Bible, and to subject it to the illusory light of nature, to the caprices of human reason, and to the arrogant dictates of philosophy and science "falsely so called." Though Coleridge was not without considerable sin in this very matter, it gives us pleasure, as humble admirers of that man of wonderful genius and learning, to quote the following admirable passage from his "Literary Remains:" "I can truly affirm of myself, that my studies have been profitable and availing to me, only so far as I have endeavored to use all my other knowledge as a glass, enabling me to receive more light in a wider field of vision from the Word of God."

MR. SHEPLEY'S PAMPHLETS. — We have examined with interest and pleasure a pamphlet, prepared by the Rev. David Shepley, pastor of the First Church in North Yarmouth, Maine, containing the articles of faith, the list of members, and "certain historical notices," as they are too modestly termed, of the church under his care. It is evident, that this church has been highly favored of the Lord, both in former and later years. It is also evident, that the church has been blessed and prospered under the zealous and judicious labors of its present pastor, to an extent which falls to the share of but few congregations. We have likewise received a sermon from the same hand, preached at the interment of an honored and faithful officer of the same church. We love to read the accounts which one good man will ever give of another good man. Happy is that covenant people of God, to whom he gives such a pastor and such deacons, and especially so, if they know their own mercies, and are grateful for them.

CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES. — Mr. Arvine has published four numbers of his collection, bearing the above title, and which may be obtained in this city of Crocker & Brewster. This is, as far as we have observed, an excellent selection, relating to an immense variety of subjects. It must be very useful to ministers, Sabbath School teachers, and others who have occasion to impart instruction to the young, whose attention is best fastened, and whose memory is most deeply impressed, by *illustrated* teaching. Though there is in New England, some prejudice against the introduction of anecdotes into sermons, yet we think that when properly brought in, narrated and *applied*, they are of unquestionable utility. Our Saviour, in his teachings, invariably looked abroad over the field of nature and of fact, and from thence drew the lively examples, which give such variety, beauty, and force to all that he said. Following the Great Teacher, however distantly, we shall do well to imitate him here, as in all things else. Mr. Arvine's labors will suggest many a fruitful text, and many a lively and touching exposition of the same.

MCLAURIN'S SERMONS. — This is a small volume, published by Benjamin Perkins & Co., and containing three sound and instructive discourses by J. McLaurin, who being long dead, yet speaketh once more in this new edition of his sermons. They are on the great themes of the gospel, and are marked by the strength and earnestness of the Scottish mind. The author held an elaborate correspondence with the elder President Edwards, which is preserved in the collected works of that "prince of theologians."

THE NEXT ANNUAL MEETING OF THE AMERICAN BOARD. — This meeting is to be held in Boston on the twelfth day of September. It is eighteen years, since it was held in this city. The business meetings were then convened in the Old South Chapel, and that small room accommodated all who wished to attend. But now it is safe to predict, that the largest church in Boston will not hold, without discomfort, all who will seek to participate in the occasion. Wherever the Board has met, its presence has been hailed with

pleasure, and it has left a blessing behind. A free and generous hospitality has awaited it in every place. As the necessity of more ample provision has been made manifest, it has drawn forth a cheerful and all-sufficient response. In this matter, we are sure that Boston will be behind no other city in the land. And as the Board will not be likely to assemble here again during the life-time of most of those who are now on the stage, it becomes us to do promptly and abundantly what may be requisite, to welcome the innumerable friends of that noblest of all the religious charities, which have their seat in this city of the sons of the Puritans.

THE ULTRAISTS. — These men, who once seemed to be made of the elements of thunder, and capable of producing explosions at pleasure, wherever and whenever they chose, seem, at last, to have exhausted their electricity. They whirl the wheels of their moral machinery, as of old; but cannot generate enough of the terrible fluid to raise a respectable flash, or charge a decent battery of jars. The world which used to wonder after them, and stare at their "shocking" experiments, after a while began to laugh at their boys' play with their philosophical toys; and now is tired of their pedantical fooling, and has left them to enjoy their nonsense by themselves. But the performers find it dull work to enact their tricks without an audience, and go very heavily and dismally about their madman's sport. The Garrison gang held some meetings during the Anniversary week; but the old, stale, used-up clamors and abusive slang against the government and people of their native country, and against the Church of God, its doctrines, its ministry and its ordinances, died away ineffectually in the air. Nobody thought them worth minding. They could neither make the people cry, nor laugh, nor even get angry. They can live only in the element of excitement and opposition; and where this is wanting, they die like fish out of water, or like rats in an exhausted receiver.

MONTHLY RECORD.

The Anniversary Week. — The ancient church of God, when the people went up to the annual convocations at Jerusalem, summoned the faithful in Israel from their homes in each distant city or hamlet, from mountain and from plain, till gathering from every side, they poured, like a torrent, into the city of their solemnities, with songs on their lips, with joy in their hearts, and with offerings in their hands. Something like this was the recent gathering of the friends of Zion, many from all parts of our wide land, some from beyond the Atlantic, from the heights of Lebanon, from the shores of Africa, and from the isles of the sea. They came not to the summons of prince or priest; but to see the faces of friends, to be refreshed with good news from far countries, and to learn what God is doing, by

and for his church, in all lands. The meetings of the present year were among the best that have ever been held. Two or three years since it was feared that the religious and delightful aspect of these annual meetings was forever gone. The disturbing elements of fanaticism were so stormy and clamorous, that it was seriously proposed to abandon the whole system of anniversary celebrations. Those wild forces seem to have spent their fury. A cheerful tone ran through all the services. Never were they so fully attended, or fraught with deeper interest, or more evidently pervaded by the Spirit of Christ. As the meetings have been very fully reported in the religious and secular prints, we shall merely give a general view of them, recording some things which do not appear in other accounts.

The Massachusetts Bible Society. — This old society, for many years, has manifested but little activity. It has been a sort of County Society, and very dull at that. A large number of the friends of the Bible in Boston had resolved, that the Society should be roused up to prove itself worthy of its noble name, or that a new organization should be formed. At the annual meeting on Monday, May 29th, Hon. Professor Greenleaf, then of the Law School at Cambridge, introduced resolutions charging the Trustees with the duty of establishing a depository for the sale and distribution of the Bible, and with other things equally desirable. The resolutions were unanimously adopted, and we hope to see them carried into effect. The public meeting was held in the Central Church. Rev. Mr. Huntington and Rev. Mr. Neale, in their speeches, ran a sort of race; the former, to show his orthodoxy, and the latter his liberality. The Baptist lauded Dr. Channing's love for the Bible, and the Unitarian dwelt on the religious character of the late Dr. Codman and Judge Hubbard. Then, after Rev. Dr. Waterbury had talked like a Christian, the Rev. Mr. Woart declaimed like a sectarian. The latter made a long apology for being seen in such uncanonical company, and magnified his churchmanship and zeal for the Prayer-Book, and took upon him to advise all clergymen present, who were not of the Episcopal sect, to read the Bible in the course of public worship!

The Massachusetts Convention. — The meeting of this body was considerably stirred up by the reports from the committee of twelve, appointed the previous year, to consider the relations of the Convention to the Massachusetts Congregational Charitable Society, and the contested elections of the Convention preachers. The orthodox part of the assembly were nearly as much astonished at the just and honorable sentiments cherished by a portion of the Unitarians present, as they were at the narrowness and ill-temper of another portion. We refrain from entering into the particulars, as we intend, with the leave of Providence, to discuss them somewhat fully in our next number. Rev. Dr. Adams, of Boston, was chosen first preacher for the next year; and Rev. Professor Park, of Andover, was chosen second preacher. The sermon this year was delivered

by Rev. Dr. Gannett, of Boston. It was an able defence of preaching, and was very favorably received.

Rev. Alexander King of Dublin. — This gentleman gave much interest to the meetings by his fluent, fervent and forcible speaking. He unites a most engaging modesty with an incomparable boldness and vehemence of manner. He is full of feeling, but keeps it under steady control. He comes to plead for relief to the spiritual wants of Ireland. Ireland waits for the Bible, and opens a wide and effectual door for the gospel. He proves that Ireland was a Protestant country, that is, was independent of the pope, till the twelfth century. Nicholas Breakspear, an Englishman, who was then pope, sold the temporal sovereignty of Ireland to King Henry II, on condition that, in conquering that country, he should reduce the Irish churches to spiritual subjection to the papal chair. Mr. King also offers conclusive proof, that the famous St. Patrick, a truly pious missionary, through whom most of the island was converted to Christianity, was in all important respects what would now be called a Protestant. It is earnestly to be desired, that Mr. King may be generously aided in his work. Much is said of meeting the Irish immigrants with the influences of the gospel as they come pouring in upon us; but it were far better to "take the initiative," and endeavor to imbue them with the spirit of Christianity before they come.

Rev. Mr. Bridel. — This gentleman, a very polished and eloquent minister, from Paris, is also among us, soliciting help for the evangelization of that revolutionary land. He does not speak in English; but is heard through an interpreter. He, too, is engaged in a work of the highest interest.

The Morning Prayer-Meeting. — This meeting, which was held in the Central Church, began on the morning of Tuesday, and ended on that of Friday. It gave tone to all the meetings of the week. While such an assembly continues to be so crowded, that one of our largest churches cannot contain the people, there is high hope for our anniversaries. By all report, these have been the "great seasons" of the week, the sweetest and best, the most enjoyed and longest to be remembered. The closing meeting, which lasted two hours and a half, was as much like heaven as any thing well can be this side of that happy place. It might well bring to mind the celestial promise which closes the prophecies of Ezekiel: "And the name of the city from that day shall be JEHOVAH-SHAMMAH,—The-Lord-is-there." It was "a time of love," overflowing with tears of joy and praise. Long after the "Farewell" had been spoken, friends hung around the altar, unwilling to depart.

Fruits of the Anniversaries. — Such a gathering must have a beneficial effect on this city, this whole religious community, and the *world*. Such an array of numbers; so many men distinguished in public life, yet identified with the humble fraternity of the Church;

such noble institutions, sustained entirely by voluntary benevolence; such efficient means of doing good, so liberally employed and supported; — these things must constrain the world to feel, that God is with his people, and that his people are in earnest. In vain do the false prophets predict the downfall of truth; in vain do the false-hearted forge their weapons, and "defy the armies of the living God." "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." — And on the churches, the most beneficial results must be expected. "What hath God wrought!" is in every mouth. At the meeting of the Massachusetts Missionary Society, an aged man, with rolling tears upon his furrowed cheeks, exclaimed: "Brethren, I knew this cause, when our annual receipts were but eight hundred dollars, and we thought it a great amount; but now we think less of forty thousand!" What motives to action! What confidence in the truth of God, and its saving power! What hope for the future in the "promise of the Spirit!" — In vain, as they passed in review before us, did we try to decide which of the benevolent societies was the *best*. The Bible cause, while we listened, seemed first in importance, as it was in the order of time. Then we felt that the Home Missionary effort was indispensable. Then the Sailor's cause struck a loudly responsive chord in the heart. The Foreign Evangelical enterprize of planting and spreading the truth in papal lands presented its heroic bearing. The vast ramifications in the work of the Tract Society struck us with admiration. The Sabbath School Society appealed to the tenderest interest in behalf of the lambs who are the "hope of the flock." And at last the American Board seemed to tower up, as the consummation of Christian faith and works. The attempt to assign the preëminence was as useless, as it would be to select the most useful member of the body. It may be said of them to every believer: "All are yours! Pray for them. Take care of them!"

ORDINATIONS.

May 11. Mr. Amos Brown, Centre Street Church, Machias, Me.
" 24. Mr. T. Newton Jones, Loudon Village, N. H.

INSTALLATIONS.

May 17. Rev. Henry T. Cheever, Chrystie Street Congregational Church, New York city.
June 7. Rev. Thomas Laurie, South Hadley, Ms.

DEATHS OF MINISTERS.

May 12. Rev. William Miltimore, at Litchfield, N. H. æ. 80.
" 18. Rev. John Dutton, at North Haverhill, N. H. æ. 71.

THE

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THE MASSACHUSETTS CONVENTION.

THE tactics of the Unitarians, in their warfare against orthodoxy, are both curious and simple. The whole policy seems to consist in ringing all possible variations on either of two tunes, according to the immediate object to be attained. If it be the present purpose to make some new inroads upon us, they loudly proclaim and magnify the differences between us and them. All the talk is of our creed-bondage, our dislike of free inquiry, our bigotry, our exclusiveness, our gloominess, and our ignorance. These, and the like repulsive traits are largely imputed to us. We are spoken of, as certainly worshipping three separate gods, as fatalists, as believers in the damnation of infants, and as mortally opposed to all the joyous affections and innocent delights of life.* All this is contrasted with the liberality, the mental freedom, the simple belief, the refinement and literary cultivation, which are assumed as the manifest attributes of Unitarianism. But when, on the contrary, the object is not so much to steal anything more from us, as to keep what they have purloined, and prevent it from relapsing into our rightful possession, then the strain is reversed at once, as easily as the notes of the lyre can be changed from one tune to another. The differences between us and them dwindle almost to nothing. We are entirely agreed as to the main truths of the gospel, — the necessity of practical goodness and godly living. There is no

* As one confirmation of this statement, we refer to the numerous slanders of "Crito," the New York correspondent of the "Christian Register," and to the more recent calumnies of the editor of that paper.

diversity except in unessential points, matters of mere speculation and private opinion. They strive to talk as evangelically as possible. They artfully use orthodox phraseology, and by mental reservation employ our customary religious diction, which they used to call our "cant," in some constrained Unitarian sense. The morality of this practice has even been elaborately defended by Dr. Dewey and others. It pleases them mightily to fancy that they exactly hit the tone of orthodox discourse, like the Frenchman who vain-gloriously boasts of speaking English "like one native," wholly unconscious how absurdly "his speech bewrayeth him." Alas! to think, that they can drown themselves in such a shallow delusion as to imagine, that the vocabulary of spiritual religion can ever serve as a substitute for piety; or that it can be naturally uttered, except as it comes from the fulness of a heart which grace has turned from depravity and emnity to love and devotion. While in this mood, they will profess to believe in the scriptural doctrines as to the Father, the Son, and the Holy Ghost, salvation by Christ's death, regeneration, and the necessity of faith. They harp upon the close approximation, almost amounting to identity, of the two opposing systems, and follow the fashion set by the late Dr. Holley, who, we believe, first applied to these systems Butler's famous couplet:

> "Strange such a difference there should be
> 'Twixt tweedledum and tweedledee!"

With all submission, however, the difference may amount to as much as, in the nature of the thing is possible. The names Rehoboam and Jeroboam might jingle quite harmoniously in Hudibrastic rhyme; but for all that, as the Bible has it, "there was war between them all their days."

It is a great object with Unitarianism to "get in" as much as possible with other denominations. It hopes, in this way to impregnate all about it with its leaven. It has never been fond of marching forth into the open field, to uplift its standard, and to gather under it all who can be enticed or constrained to enlist. It prefers to creep in by side-cuts, to insinuate itself into religious establishments already existing, and to slily seize into its possession all it can before suspicion is aroused. It has no sympathy with the noble disposition of the apostle, "not to boast in another man's line of things made ready to his hand." Rather than

found its own seminaries, it will furtively manage to get the control of some orthodox institution, such as Harvard College originally was. Rather than build its own tabernacles, it will, if possible, by all the concealed arts of policy and management, obtain the legal control of the temples piously dedicated to the Father, Son, and Holy Ghost. Thus of the one hundred and sixty-four Unitarian churches now existing in Massachusetts, only *fifty* were originally planted by Unitarian enterprize. The others were founded by the Orthodox; but were subsequently manœuvred into the hands of their wily opposers. Some of these spoliations were attended with circumstances of aggravated moral cruelty; and many a "house of prayer" has been made into a robbers' cave. This wholesale plundering is varnished over with the polite and taking title of "progress of liberal sentiments." And even now, in public addresses and sermons, the Unitarians console themselves for the slow growth of their denomination as a recognized sect, by asserting that they are accomplishing their "mission" still better by the silent and sure process of corrupting the orthodoxy of the evangelical bodies around them. It is inconceivable how they can glory in such shame; but, at some points, their consciences seem strangely void of sensibility.

This besetting sin of theirs, this disposition to secure to themselves the exclusive control of religious and charitable trusts which were not originally designed for them, well entitles them to the name of the "Spoils' Party." Some very noticeable strokes of their craft and subtlety in such matters were developed at the last Convention of Congregational Ministers of Massachusetts. At its meeting in 1847, this body, at the instance of the Pastoral Association, which comprises the orthodox ministry of the state, had appointed a Committee of twelve, half of them orthodox, and half of them Unitarian, "to take into consideration the relations and rights of the respective denominations in the Convention, and the Massachusetts Congregational Charitable Society."

At the meeting this year, that Committee presented an elaborate and able Report, which had the sanction of all the orthodox, and of three of the Unitarian members of the Committee. This report gives a brief history of the Convention; of the manner in which it originated the charity-funds for the relief of the widows and orphans of its members; of the steps taken by it

to procure the incorporation of the Congregational Charitable Society, for the better management of the funds which might be contributed for that purpose; and of the influence which the Convention long exercised in the affairs of that Corporation, whose funds have accumulated to nearly one hundred thousand dollars. It is stated that of this Corporation, which elects its own members, and is legally independent of the Convention from whence it derived its birth and nurture, but six of the thirty members are orthodox. This small proportion is even smaller than it was in 1813, when the two denominations in the parent Convention became distinct. Considering that the Society was incorporated at the instance and for the benefit of the whole Convention, all of whose members have an equal interest in its wise and equitable management, it is evident that, on principles of moral propriety, or natural justice, the Unitarians should have only their proportionable share in the control of its affairs. This share, as they have but very little more than one fourth of the churches and pastors in the state, should be nearer nine members than twenty-four.*

Upon this subject, the Report expresses itself in the following manner: "Your Committee believe, that the whole Convention will entertain the hope, that when all the facts in the history of the Convention and Charitable Society are fully considered, the relations of the denominations in the Congregational Charitable Society will be satisfactorily arranged. It is believed that it would be gratifying to a majority of both parties, if the two portions of the Congregational body should share harmoniously, and with a nearer approach to equality, in the management of the Society, each of them sacredly regarding the just expectations and wishes of the other, so long as they retain their respective denominational distinctness."

The residue of the Report is taken up with the contested elections of the annual preachers before the Convention; and intimates that the Unitarians would be satisfied, if once in three years they were allowed to elect the preacher from their own ranks. The Report proposes no specific action on either of the subjects to which it relates; it being apparently understood, that

* Last year, of the six hundred and three Congregational churches in this Commonwealth, four hundred and thirty-nine were Orthodox.

its suggestions would be silently carried into effect as the result of mutual good understanding, and of a common desire to avoid unpleasant collisions in future. The reading of the Report was followed by a smart discussion, in which a strenuous attempt to quash it was made by two very respectable old members, who have made an almost annual stultification of themselves in the Convention, by proclaiming that they are neither orthodox nor heterodox. This absurd proclamation is always equally disbelieved, and equally laughed at, by both parties in that body, who hardly agree so well in any thing else.

In the course of the discussion, three Unitarian members of the Committee of twelve, produced a minority Report. This document controverts none of the facts as stated in the other Report; but takes exception at its "general complexion," mainly because it recognizes the existence of that most palpable and undeniable fact, the existence of distinct parties in the Convention. The plain English of this is, that the minority of the Committee, and all who concur with them, are neither "liberal" nor just enough to approve of any attempt to restore to the orthodox majority in our churches that share of influence to which their numbers, their moral unity, and the merest justice entitle them.

Something might be said of the unhandsomeness of such behavior on the part of a minority of any committee, who should discuss the report prepared by the majority, and obtain many alterations in it to accommodate their notions; and, then, having secured these advantages, should silently draw up another report, without submitting it to the majority of the Committee, and allowing similar opportunity to suggest alteration and amendment. The course of that minority in the Convention's Committee would be denounced as highly dishonorable in any political body.

The debate in the Convention between the respective advocates of the two Reports was exceedingly interesting, and marked by all the courtesy and dignity becoming a clerical assemblage. The only exception to this remark was in the language of the reverend gentleman on whom devolved the task of introducing the minority Report. Most curious was the passage between him and one of the orthodox members of the Committee; and it afforded a fine illustration of the fact that plain, straight-forward, and honest orthodoxy is more than a match, in open contest, for Unitarian subtlety and finesse. We venture to predict, that the

minority's reporter will never again expose himself to the harpoon of the whaler. In vain did he strive to shake off the barbed weapon so "deep infixed," or to run off with the interminable line; his desperate struggles only hastened his fate, and made his capture sure.

We are bound to add, that two of the Unitarian members of the Committee, in a manner highly honorable to their integrity, gave their testimony against their offending brother.

It is proper to notice the few arguments which were advanced on the part of the advocates of the minority Report.

It was urged that there is in the Convention an increasing party, which utterly refuses to be ranked either as Orthodox or Unitarian; and which would therefore be excluded from influence by adopting the plans suggested by the majority of the Committee. It may be replied, that this non-descript party is a mere offshoot from the Unitarian stock, containing no individual ever known as an orthodox minister; that it is thoroughly animated by the Unitarian ideas on all points; that for all practical purposes it is one and the same with Unitarianism; that it is a more dangerous foe to orthodoxy, because more insidious and intangible, than open Unitarianism; and, finally, that many of the members of this party without a name and without avowed principles, profess to prefer this mystifying policy, because it affords a better opportunity to infiltrate what they call "liberal ideas of Christianity," than any form of denominational effort can give. Can it be thought strange, that the orthodox portion of the Convention should think it hard to be excluded from their obvious rights, merely because this anonymous faction in the Unitarian party knows not how to put in an appreciable claim to its proportion of influence in the concerns of the whole body?

The orthodox can have no respect for such speckled and ring-streaked cattle, which never stand still long enough to be counted. What if the Unitarians are so unfortunate as to have no good understanding among themselves? Because they are split into various sections, is that any reason why the orthodox should be bereft of the ordinary and proper benefits of their own happy union? Though there is great range for diversity of opinion within the vast bounds of orthodox sentiment, yet on the grand doctrines of the Trinity, the supreme divinity of Christ, total depravity, vicarious atonement, special grace in regeneration,

eternal predestination and election, and everlasting future retributions,— on such fundamental points as these, the orthodoxy of Massachusetts presents an unbroken front. It is of one mind, and is as one man. Its ministers may be counted with the utmost precision, and their proper share of influence in all that concerns Congregationalism may be reckoned with arithmetical exactness.

It was also pretended on the part of the supporters of the minority Report in the Convention, that by going back of the records, whose accuracy they would not question, they had heard some floating traditionary tale, traceable to no responsible teller thereof, to the effect that some unknown generous laymen were the first to hint to the ministers the benefit likely to result from procuring a corporation to manage their charity funds. From this tradition it was argued, that the corporation was always an independent body, whose proceedings the Convention had no moral right to take into consideration. But what if such a tradition could be verified? The fact that the old ministers had been discreet enough to take a judicious hint from their lay brethren, could not alter the facts stated in the majority Report, as derived from official sources. To "go back of the record," at this late day, would be contrary to the plainest dictates of common sense and common law, which give to official records, kept "in perpetual memory of a thing," the highest character of documentary evidence. Why else should records be kept at all?

One reverend doctor in the Convention, himself a member of the Congregational Charitable Society, insisted that the Society, in filling vacancies in its own body, chose men without any regard to their religious sentiments whatever, and only in view of their "position in society and punctuality!" That is to say, they must belong to the moneyed aristocracy, who always pay on demand; they must, whether laymen or clergymen, be rich either in present or in prospect. Now, though the orthodox would not deem it consistent with New Testament ideas on the subject to boast of their wealth, if they had it, there are yet among them some, who, like Selina, the Countess of Huntington, Whitefield's wealthy patroness, might "thank God for the letter M, where it is said that 'not MANY mighty, not MANY noble, are called.'" There are surely enough of such, who are "obedient to the faith" among the orthodox of Massachusetts, whose "social position and punctuality" would fully justify their advance-

ment to the honor and dignity of filling all the seats to which we are entitled at the board of the Charitable Society.

But the pretence, that no regard is paid to religious belief in the selection of new members, is utterly futile. Else how has it happened, that none but some sort of a Congregationalist was ever "taken into the number?" Nay, this pretence is confuted by another argument much relied upon by the supporters of the minority Report, who asserted that due care was taken, in filling vacancies, that the new member should be of the same religious complexion with his predecessor. Of course, then, his religious sentiments, though nothing may be openly said about them, must be distinctly taken into account.

This policy is the very thing complained of by the Pastoral Association, because it must necessarily *perpetuate* the unjustice complained of. And more; it must aggravate that injustice from year to year. During the last twenty-five years, there have been gathered in Massachusetts, full two hundred and twenty-five orthodox churches. They have increased nearly at the rate of ten per annum; while the number of Unitarian churches has remained nearly stationary.* And the proportion of communicants in the orthodox churches as compared with the Unitarian, is vastly greater than that in the number of the churches themselves; being, probably, as ten to one. If this course of things should go on for another quarter of a century, the disproportion between the two denominations must be vastly greater than it is now; and to perpetuate the wrong in the manner we are complaining of, is to accumulate cause of just contempt and indignation.

While we are speaking of the manner in which the Unitarian wire-pullers fill vacancies in corporations under their control, wherein there happen to be a few places held by orthodox members whom it would be unwise utterly to exclude, we will allude to a piece of their craft, which comes very near to what is called "low cunning." They are careful, in many cases, not to select the individual whom the orthodox community, if allowed to speak for itself, would have nominated to keep the charge of its proper interest in that particular sphere of duty. They thus, in effect, fill our vacancies, as well as their own. In this way, the leaders of the game mock the orthodox, in various cases, with a vain

* Thirteen new orthodox churches, at least, were gathered last year.

show of representation; while they shut up their mouths from remonstrances, whose utterance is inhibited by brotherly love.

The last argument by which the advocates of the minority Report seek to justify the undue preponderance gained by accident, or by that "wisdom of this world" which knows how to turn accidents to good account, is of a pecuniary nature. Though the largest single donation to the funds of the Charitable Society was made by an orthodox benefactor, yet it is said, that of the whole amount, four-fifths came originally from Unitarian donors.

We know not on what authority it is stated, that four-fifths of the fund in question originated in the manner alleged. But it has been intimated, that this result is obtained by including those donations which came from churches now known as Unitarian, though not regarded as such at the time when the donations were made. This, however, would be a very fallacious rule. Less than forty years ago, those very churches would have disowned the name of "Unitarian" with some displeasure. Of this we have a most unexceptionable witness, in Rev. Francis Parkman, D. D., one of the richest, if not one of the wisest of the Unitarian divines now living; and whose "social position and punctuality" have qualified him to enter that aristocratic circle, the Congregational Charitable Society. In the year 1812, this gentleman wrote a letter for publication, which was printed at London, in the Monthly Repository. In this letter, Mr. Parkman, after showing that he had enjoyed the most ample means of information on the subject of Unitarianism in Boston and the vicinity, declares, that he knew of but one minister of whom he had reason to *infer* that he was a Unitarian, that this minister refrained from preaching his sentiments, and that "many of his people were widely different from him." Even of Dr. Freeman, who had been more bold against orthodoxy than any other clergyman, Mr. Parkman says, that he never heard him "express an Unitarian sentiment," and believes that "he carefully avoids it in the pulpit, because it might unnecessarily disturb some of his hearers." Mr. Parkman goes so far as to assert, that "with the exception of two or three, or, at most, *four or five heads of families*, I may safely say, that there is scarcely a parishioner in Boston, who would not be shocked at hearing his minister preach the peculiarities of Unitarianism." This is strong testimony; and hence it follows that donations to the Charitable Society's

funds coming from any of these churches prior to 1812, cannot be put to the credit of Unitarianism.

But suppose that four-fifths of the funds had been given by honest and avowed Unitarians, the donors knew what they were doing with their money; they meant to give it for the benefit of the *whole body* of Congregational pastors in the State. It is but a fair presumption that they wished their benefactions to be managed by those who had the highest interest in the right application of them. In this case, the orthodox portion of those managers should of course represent, in some fair proportion, the number of orthodox members in the whole body.

And who can blame the orthodox part of the community, if it is not very bountiful to a corporation which has been regulated ever since the year 1813, on the most selfish and exclusive principles of Unitarian bigotry, so far as respects its membership? Why should they further enrich their spoilers? For them to do it would be madness: and to ask them to do it would be insult. To shut out the orthodox from their share of the trust by a perpetual decree, and then to urge their subsequent reluctance to contribute to the fund as a reason for that decree, is as infamous in morals as it is ridiculous in logic. The fact is, that nothing has done so much to stint the liberality of the orthodox in respect to *trust-funds*, as the course which the Unitarians have pursued in treating all such funds as "lawful plunder" whenever they can steal near enough to the prize to steal it away. The feeling prevails among us, that no trust-deeds can be framed so strong and explicit, as to secure the booty from the "itching palms" of Unitarian scribes and lawyers. It is long since we have dared to endow even a church, for fear of tempting the Unitarians to worm themselves in privily, and in time to consume the whole in real "liberal" style, as they have done in so many instances. For many years, the streams of orthodox munificence, which far exceeds that of the Unitarians, have flowed in channels of present usefulness, and are absorbed forthwith in irrigating and reclaiming the wide waste of human ignorance and misery.

But we can dwell no longer on the sorry arguments of those who endeavor to justify the continuance of Unitarian aggressions upon funds and institutions, which either were not meant for them at all, or are only intended for them in some just proportion to their numbers in the whole body of churches called Congrega-

tional. These arguments do but condemn the apologists out of their own mouths.

The recent proceedings in the Convention have brought out some facts, which may almost be called discoveries.. It is no new thing, to be sure, to find, that a portion of the Unitarians, "who have gone in the way of Cain, and ran greedily after the error of Balaam for reward," is unwilling to refund the wages of unrighteousness, and to disgorge those ill-gotten gains to which they cling as a chief element of power and influence. This we already knew too well. They have long acted in this matter,

> "According to the good old plan,
> That they should get who have the power,
> And they should keep who can."

They would have us believe that their party and its practices have existed in New England for a century or more;

> "And crabbed use the conscience sears
> In sinners of an hundred years."

It is pretty evident, that they are afraid to do what is right by the orthodox, lest the latter, when they have the power, may do as the Unitarians have done. A fear as natural to their guilty consciences, as it is unjust to our real disposition.

But we have ascertained, what before we did not fully believe, that there is among the Unitarians a number of fair and honorable men, who begin to see the injustice which has been inflicted upon their orthodox brethren, and who sincerely desire that reparation may be made. We have been so long aggrieved by the unrighteous and immoral policy of the Unitarian party, that it has ruined their character for general integrity in our eyes, and made us feel that they could not be Christians. The sense of ungenerous usage and of scandalous wrong sustained at their hands, has not only had the necessary effect of alienating our feelings still more from their doctrinal errors, but of making us feel that those errors have corrupted their moral principles. The fact which has been brought to light, that there are some of them who are sincerely disposed to do right in the premises, has done more to conciliate our respect and esteem than we can readily express. Hence the calmness of the orthodox ministers in the recent debate. They felt a rising hope that they might yet be

righted, not so much by any efforts of their own, as by a sense of justice on the part of Unitarians sincerely desirous to retrieve the reputation of their party.

It may be, that the all-wise providence of God has permitted the great defection from the faith in a part of the churches related to the Massachusetts Convention, in order to exhibit to the world a full experiment, under circumstances most favorable, of the utter insufficiency of Unitarianism for our moral wants as immortal creatures of God, and as sinners against him. Every year affords more melancholy proof that it is, as Dr. Channing declares in his correspondence with Blanco White, an utter failure as to a redemptive and regenerative social influence. And the same good Providence, which permitted this important experiment to be made, may have so long preserved the union of the Convention, against the wishes perhaps of an immense majority, to facilitate the recovering of many of its disappointed and repentant members to that soundness in the faith, and fervency in spirit, which are the true adjuncts of vital piety.

ON CALLING YOUNG MEN TO THE MINISTRY.

THE following is an extract from the recent work of the Rev. Mr. James of Birmingham, England, entitled "An Earnest Ministry:"

"V. We should as pastors of the churches, look round our respective flocks, and see what devoted youths of ardent piety and competent abilities we have in our circle, who are likely to be useful as ministers of Christ, and should call them out to the work, without waiting for the first impulse to come from themselves." P. 258.

Usefulness in the ministry depends very much on two things, acceptableness and comfort in the work. Both of these greatly depend upon the strength of enthusiasm in the minister. An enthusiastic preacher may not be qualified, by natural or acquired endowments, for every pulpit or pastoral charge; but there will be a place for him, and he will bind the people to his ministrations by the force of his own interest in his work. No man will succeed well as a preacher who is not enthusiastic. The mechan-

ical preparation of sermons, all run in the same mould, with faultless accuracy, it may be, and unexceptionable as to doctrine, will not secure for a preacher, at the present day, a lasting hold upon the affections of the people. His presses must burst forth with new wine. He must produce sermons occasionally which will make an excitement in the minds of the people, as their minds are excited by productions in other departments of thought. The opening of a rail-road, the arrival of a remarkable piece of statuary, a great speech in Congress, a new steamboat of extraordinary size and beauty for Long Island Sound, the constant signs of enterprize in towns and cities, improvements in machinery, and revolutions abroad, all seem to dwarf and overshadow that pulpit in which the preacher does not make men feel the onward progress of his own mind, and the infinitely supreme interest and power of his themes.

A man who is put into the ministry with no more discrimination than one is put into a jury list, just to make up a number; — a man who exercises the office of preacher or pastor as he would the calling of a milkman or baker, dealing out just so much at just such times; — a mere hireling, a cabinet-maker of sermons, a broker in spiritual things, a contractor for so much work to be delivered per agreement, is getting to be like a second-hand article in the auction-rooms, for which necessity, and not taste or choice, finds a purchaser.

To make such an impression on the people as will create an interest in coming to meeting on the Sabbath, a minister must not rely on their regard to the fourth commandment, or to the Scriptural injunction not to neglect the assembling of themselves together. He must make them feel that their minds will surely be roused, their hearts affected, their attention in many ways repaid, if they come to the house of God. This he cannot do by his piety alone. His whole man must be put in requisition; he must stir the minds of his people and make them feel his power, or they will desert him. While truth is the same from age to age, the style and manner of presenting it vary. Progress is to be looked for as regards preaching, not in novel sentiments, but in the evident growth of the preacher's mind, and his power of adapting himself to new circumstances, and his scholar-like discovery of veins, and fields, and hidden springs of thought, in the Bible. A mere drudge, a man chained to the oar of the profes-

sion by a sense of duty, or a man who relies on the divine right of the ministry for his power over men, is behind the age. The word *enthusiasm* expresses the peculiar qualification, which the pious and learned preacher needs at the present day.

But with this, and as one indispensable requisite for it, without which, indeed, a man cannot long remain in the pulpit, there must be comfort in the work. A minister must feel that for him this employment is the very best to which he could have devoted himself. He must see such adaptedness in himself to the work, and experience such satisfaction in his business, that he will feel himself to have been designed for this employment. No account need here be made of those occasional seasons of depression, in which the most useful ministers fear that they have misinterpreted the path of duty in entering the ministry. For if these seasons are protracted into a uniform state of discontent, usefulness is at an end. No man is more to be pitied than a discontented minister of the Gospel, to whom preaching and pastoral labors are irksome, who wishes that he had followed the seas, or had practised law or medicine, or had engaged in trade. He drags his weary way along through every professional duty; he feels but little interest in promoting the conversion of his hearers, or the piety of his church; he falls asleep at Gethsemane, and feels compelled to bear a cross whenever he goes with Christ to Calvary. He doubts, he makes others doubt, the genuineness of his religious experience; whereas he may only have mistaken his calling. His nervous temperament, his unconquerable reluctance at familiar intercourse with men, his fastidious tastes and feelings which shrink from contact with human nature in its disagreeable presentations, his consciousness of being awkward in his manners, of not having the power to please or move men, deprive him of comfort in his work.

Many who followed their own wishes, uninfluenced by others, have thus proved to themselves and others, that they mistook their calling. He who should advise a young man to enter the ministry "without waiting for the first impulse to come from himself," would not indeed be the cause of more unhappiness than many have brought on themselves; yet it may be doubted whether, in view of all which is now demanded of a minister, there should not be a strong impulse in the mind of a young man towards the ministry, before we "call him out to the work."

This "impulse" is the secret of enthusiasm, and the necessary means of comfort in the profession. No man ever succeeded in the fine arts without an impulse towards them. The practice of medicine, or law, is more mechanical; a man may continue in those professions, make money, and be comfortable, who works wholly by rule. Preaching calls for the exercise of the very best feelings of our nature, depends for its acceptableness very much on the evident presence of the affections in it, and affords more room for genius, which is born of enthusiasm, or at least nurtured by it, than the common practice at the bar, or of medicine. Yet we all know that, while a physician will be tolerated provided he be not ignorant, and a lawyer may be eminent as a counsellor who seldom if ever opens his mouth in the courts, he who is enthusiastic in the study of diseases, in watching a case of sickness, in performing surgical practice, or who gives his earnest efforts to the able elucidation and management of a case in law, takes high rank in these respective callings. That, however, which is merely an auxiliary in these professions, is indispensable to acceptableness and comfort in the sacred office. There must be an "impulse." The youth must feel the divine inbreathing. The sea must work to foam if a Venus shall rise from it; Minerva must burst like a warrior from the head of Jupiter.

With due deference to the author quoted in the beginning of these remarks, we may question the safety of his advice in this particular. The Christian ministry needs to be increased in power of impression, more than in numbers. A poor preacher is a serious injury; and he who keeps him out of the profession, may do something useful for the soul of that man, and for the souls of them who would have been obliged to hear him. Still the subject is difficult and delicate. We cannot always tell what sort of a preacher a man will be, till he is in the pulpit. Yet we may pronounce with safety of some, that they do not give the usual promise which should be afforded by young men, of becoming acceptable preachers. The object of these remarks is not to dissuade from all interposition on the part of ministers and Christian friends in bringing young men into the ministry, but to call attention to the necessity of an inward impulse towards the ministry in candidates for the sacred office. They need such a call to the work from the Holy Spirit, as will constrain them to cry with the apostle: "Wo is me, if I preach not the gospel."

THE TRIAL OF FAITH.

FROM the days of Abraham, it has been the marked peculiarity of the people of God, that they are a *tried* people. They are tried, not only as individuals, by personal tests of character; but collectively, by more general tests applied to them, as to a body of men united in covenant with God and each other. Thus the Israelites were put to the open test as to their sincerity and faithfulness, sometimes by the insidious seductions of idolatry, and sometimes by the sore trials of captivity. As the crucible severely proves the quality of the precious metals, and separates the gold from the dross, so God hath usually chosen his people in the furnace of affliction, that the fiery trial may distinguish the precious from the vile. Even the best of men need to pass through the experiment, that they may know themselves, and be acknowledged by others as tried and true. As saith the prophet of God: "Some of them of understanding shall fall, to try them, and to purge, and to make them white." And as the result of the fiery ordeal to which they were subjected, he says: "Many shall be purified, and made white, and tried."

The same course is pursued with the Church under the gospel. From age to age, Christ's baptized disciples have ever found their Master "sitting as a refiner and purifier of silver," who seats himself patiently at his task, moderating the heat, stirring the molten mass, removing the reprobate metal, and never viewing the experiment as complete till he can clearly see his own image mirrored in radiant beauty on the glowing surface.

The process of trial has varied at different times, according to the varying circumstances of the Church. Thus in the first centuries of the Christian era, there was a long and searching work of trial in the bloody persecutions under the heathen emperors. And great was "the noble army of martyrs" who thus sealed their testimony with their heart's blood, and evinced the truth and integrity of their love to Christ; while many professors failed to sustain that rigorous procedure, and shewed that they had "no root in themselves," and when "affliction or persecution arose for the word's sake," they were straightway scorched and withered. Next, under Constantine and the Christian emperors, the trial was changed from the extreme heat of summer to the excessive cold of winter. The chilling influences of

worldly prosperity fell upon the Church like the fleecy snow, soft and beautiful, but cold. The piety of multitudes, which would have resisted, in stoutness of will and party-passion, all the fervors of opposition and tyranny, yielded to this new process of temptation. It became evident, as Bishop Hall expresses it, that "the devils of prosperity are both more subtle and more dangerous than those of adversity."

During the middle ages, the Church was deluged by a flood of corruptions, which almost drowned out the sacred fire of truth, still glimmering in feeble sparks upon her altars. The devil hacked at God's olive tree, with axes whose helves were formed of apostate branches broken off from the tree itself; till it was left almost a leafless trunk, scarce able to revive but by mighty miracles of grace. Few there were, in those ages of trial, who successfully withstood the contagious and pestilent night-air of that moonless and cloudy season of darkness. And when the morning light of reformation arose, there came still another and opposite trial to such as claimed to be the people of the Lord. As in the times of popish darkness and cruelty, the want of Scripture light evinced how little it was desired or cared for, so at the dawning of reform, the returning light found with many only such welcome as the day-star receives from the owls, and the bats, and the swarthy night-birds of prey. Others awoke and responded to the first glance of the heavenly rays, in such manner as to prove them the children of the light and of the day. Popish persecution, too, with a madness which even exceeded the rage of pagan persecution, became "drunk with the blood of the martyrs" to whom the love of Jesus was dearer than a thousand lives.

Then came a period in which the reformed religion was once more subjected to the insidious and deadly trial of political prosperity. As a state-religion, the tool and the toy of the civil government, it soon lost its life and activity. It stagnated in motionless pools, and on shallow marshes, till it gave forth a breath impregnated with disease, instead of diffusing the elements of health through the fresh and breezy air. Still later, the effects of the ardent cultivation of natural science, and of the pursuit of its material benefits, have generated a passion for wealth and luxury, which is most hostile to that simple-hearted piety whose life is faith in the unseen and the future. Thus an infidel

feeling has widely infused itself into the public mind; and very many have made it manifest that they have less relish for the bread of heaven than for the loaves and fishes of this perishable world. "The cares of this world, and the deceitfulness of riches and the lusts of other things entering in, choke the word, and it becometh unfruitful."

And now, since the opening of the present year especially, a new and stronger trial seems to be just ready for the Church of God, as perhaps the last proof by which the fidelity of its members may be attested. The outburst of the recent French Revolution, and the consequent agitation throughout the old world, which like an earthquake has unsettled all the ancient foundations, and thrown down the walls of unjust privilege and exclusion, has apparently opened the door for such efforts to spread a pure Christianity, as has not been opened since the days of the apostles. Never has there been so loud a call to this great duty of our religion, the propagation of the true faith, as the Providence of God is now uttering in the ears of all such as have solemnly professed to make his will the law of their life. His mighty angels who are executing his decrees upon the old seats and strong-holds of darkness and delusion, are calling as with trumpet-tones, upon the saints of God to rush in with the torch of gospel truth, and to take possession in the name of Him who is "the Light of the world." The emergency demands of the people of God such unprecedented sacrifices and self-denials, such devotion of purse and person, of goods and hearts, of action and passion, in the promotion of the gospel, as has not been known in a thousand years. Here is to be a new and severe test of the genuineness of Christian character. The professed piety of this age must choose between selfish indulgence and personal aggrandizement, and the exertions which these stirring times require. On one side, God is placing the talents, resources, and possessions of the professing Christian; and on the other, is arrayed the prospect of a world just ready to perish for lack of the knowledge which that Christian, in union with his brethren, may impart. Here the disciple now stands between his means of worldly comfort and the precious opportunity of doing incalculable good, while his divine Master, pointing at the possessions entrusted to that disciple's stewardship, is urging the question; "Lovest thou me more than these?"

Oh, can that Christian hesitate to cast himself, with all that he hath, in joyful consecration to the Saviour's service, at those feet whence drained the blood of redemption? Alas, if he hesitate; that reluctance whispers his condemnation, and threatens to expose his profession as hollow and heartless, and his hopes of salvation as groundless and insincere.

And verily, the disciple who shall cheerfully submit to this last trial of his faith, and gladly bestow his inheritances and his earnings to meet this solemn emergency in human affairs, and to help the anxious and excited nations in finding the liberty and peace of the gospel, may eagerly hope for the triumphal advent of his Lord, and may expect to "abide the day of his coming," and to "stand when he appeareth."

REV. THEODORE CLAPP'S SERMON ON HELL.

Rev. Mr. Clapp of New Orleans, on the Sabbath, March 19th, 1848, preached a "Discourse on Hell," which was published in the New Orleans Picayune. The discourse has made some noise. It has been noticed by the secular and religious press. It has been copied with marks of approval in the Universalist prints of Boston. We propose to notice both the author and the production.

Who is Rev. Theodore Clapp? He is a preacher of the Unitarian stamp, in New Orleans. For more than twenty years, he has distinguished himself as the champion of the "liberal" and pleasure-loving portion of that city. We hear of him, in 1835, preaching, on the Sabbath, in favor of theatres and other places of amusement; an account of which may be found in the Boston Recorder, Vol. xx. No. 3. Not far from this time, he became an open advocate of Universal salvation. The fact was noticed by all the Universalist papers of that time. Great rejoicings followed the annunciation that Universalism had an open advocate in the "crescent city." Mr. Clapp has never, we believe, formally joined the sect of Universalists. But he has long been identified with them, is claimed as their champion at the south, and undoubtedly serves them better than if he were in

the denomination. Some years ago, when he visited Boston, the fact was announced in the Universalist organ, and his movements were reported. A short time before he preached his "Discourse on Hell," he was in Boston. He visited the head-quarters of Universalism, and the fact was duly announced to the world.

That an avowed Universalist should preach against hell, is not so very wonderful. No wonder is excited when such sentiments fall from the lips of Ballou and Balfour. No one takes the trouble to read them as they appear weekly in the journals of Universalism. Indeed the same sentiments have been before the public for more than twenty years, while no one has thought them of consequence enough to be noticed. Mr. Clapp's distance from us, the fact that his Universalism was not generally known to the community in which he lives, and the novelty of such doctrine coming from one who was supposed to agree with the general opinion of Christians on this subject, are all that attract attention to this recent performance. No mean test this, to indicate the standing of Universalism in this region, where, for fifty years, it has been "fat and flourishing." The sermon contains no new thought or sentiment. The principal Universalist paper in this city, of May 6th, says: "The doctrines advocated by Mr. Clapp, are the doctrines of Balfour's First Inquiry, and have been before the public for *more than twenty years*." We can consider them in no other light than as a revival of the exploded notions of Balfour and Ballou. Mr. Clapp's standing does for these notions what their authors have never been able to effect.

We pass to the performance. Mr. Clapp attempts, in his introduction, to excite the prejudice of his hearers against the doctrine he is to oppose. He calls it bad names. He misrepresents it; he expects, he says, to be persecuted for the open avowal of a doctrine he has held in secret, so the sermon informs us, for thirteen years. He magnifies his courage in speaking out so boldly, in defence of a sentiment so welcome to the ungodly and the vile in all ages. He expects "scorn and obloquy, bristling spears and bayonets." He is not sure, that his *Christian* character will be able to stand "before the storm of popular prejudice." But enough of such rhetoric; let us look at the argument.

The preacher informs us, that, on the subject of Hell, he has made the most minute and thorough investigations. "I have

read every chapter and verse of the original Bible from Genesis to Revelations." This may be so: but, for such a purpose, it was a useless toil. He wrote with Balfour's "First Inquiry" before him, taking from it section by section, and argument after argument, copying capitals, italics, and errors, quoting Campbell and Stuart where Balfour quotes them, citing just as much, just the same, for the same purpose, using Balfour's arguments in nearly the same words, hurling Balfour's defiance at the orthodox, repeating Balfour's challenge to all the world. Mr. Clapp's profound research has brought forth little new fruit. He assures his hearers, that the sources of his knowledge on this great subject of hell "are quite inaccessible" to them. That will depend upon their poverty. Fifty cents will open to them the mine of wisdom and knowledge from which Mr. Clapp drew such treasures. That small sum will purchase Balfour's "First Inquiry;" and upon reading it, Mr. Clapp's hearers will be tempted to exclaim with the Queen of Sheba: "The one half of the greatness of thy wisdom was not told me." Or perhaps, like that son of the prophets whose axe-head "flew off the handle" into the water, he may cry out: "Alas, master, for it was borrowed!" And Mr. Balfour, poor old man, who has, as he has publicly said, "been tempted to curse the day he ever published a Universalist book," who, like Babylon's merchants, is in great distress because no man buys his merchandize any more, who is poor, old, and neglected; he will be very glad to dispose of the balance of his edition to enlighten the people of New Orleans on a subject they so much dread, in respect to which he so soon will have incomparably better personal knowledge than he has now.

Let us hear Mr. Balfour himself. In a very ungrammatical communication, published June 3d, 1848, he says:

"In reading this sermon, some may be tempted to say, it is a brief abridgment of my 'First Inquiry' on the same subject. No person, who reads both, can help seeing, that what we both say about *Sheol* in the Old Testament, *Hades*, *Tartarus* and *Gehenna*, in the New, and rendered *hell* in our common English Version of the Bible, are for substance the same. He refers to the same texts of Scripture, quotes some of the same writers, appeals to some of the same facts given in my book, and our ideas and language are similar. And he accords with my views, given to the words rendered *eternal*, *forever*, and *forever and ever*, in our Common Version. Mr. Clapp does not detail all the proofs I give in my book, nor could this be expected in a short sermon. But he states *briefly* what can be proved from the Bible.

He informs us, that his doubts about the common opinions about *hell*, began in the year 1824, some years after my book was published, and for ten years continued his investigations. It is a curious *coincidence*, that two men should examine the same subject, unknown to each other, and so far apart, should so much agree in their investigations about *hell* as mentioned in the Bible. And it is rather *strange*, that I should not know Mr. Clapp, at New Orleans, had investigated this subject, until I read it in his sermon in the year 1848. Twenty or more years, was too long to conceal such important information from mankind."

The simple fact is, that Mr. Clapp has been indebted to Mr. Balfour for all he says on the subject of hell; but has not had the honesty to give Mr. Balfour the credit. The ground assumed by Mr. Balfour, and quoted by Mr. Clapp in his sermon, is this, that "Sheol," rendered hell in the Old Testament of the common translation, does not mean a place of punishment; that "Hades" corresponds in the New Testament to "Sheol" in the Old; that as "Sheol" does not originally mean a place of punishment, "Hades" does not; and that, therefore, neither in the New Testament nor the Old, does the term hell designate a place of punishment. Suppose we reverse the argument. The Jews believed in a place of endless punishment. That faith was as common as their faith in the existence of God. Jesus Christ found this the general belief among them. "Hades" was the state of the dead, but to the lost was a place of endless silence. Jesus gave some plain instructions on this subject, in Luke, xvi. Two men died in one city, the one very rich, the other very poor. The rich man went to hell, the state of the dead, as all allow. The Jews believed it; and Balfour admits, that Hades could not be entered till the man was dead; it was his abode *after death*. Mr. Clapp quotes the same from Balfour. Into the place of departed spirits this rich sinner enters. But he does not find it, as the doctors taught, — a world of silence, but of torment and flame, — of torment admitting no relief, — of torment which timely repentance in his lifetime would have averted. Such was Christ's teaching in respect to Hades. He did more. He asserted that "Moses and the prophets" had taught the reality of future suffering, and the way to escape, so clearly, that any one who would resist their teaching would reject the message of one who should arise from the dead to warn them of that "place of torment." If Hades and Sheol mean the same thing, then

what Jesus taught in the New Testament had been previously taught in the Old by "Moses and the prophets."

Mr. Balfour, and Mr. Clapp in quoting him, commit the same error in regard to Gehenna. They attempt to shew what the inspired writers in the New Testament mean by "hell-fire" and the "damnation of hell," by attempting to shew what the word Gehenna was derived from some hundreds of years before the time of Christ. We have to do with its meaning as Christ used it, and as it was understood in his day. Did Jesus mean to teach that after God had destroyed the body he was able to destroy the soul in the valley of Hinnom, on the south side of Jerusalem? Did he mean to teach his apostles, that, if they were not faithful to death, he would cast them into hell-fire at the destruction of Jerusalem, when he knew that but one of them would be alive at that event, and he alive only by the express word of Christ? Did the apostles in their teachings and warnings to Gentile Christians threaten them with danger from the sacking of a city more than a thousand miles from them, whose loss or preservation would affect them no more than the fall of Canton would affect us? No man, with whom it is worth while to reason, believes any such thing. The inspired writers used these expressions in the sense in which all used and understood them in their time, and not in their original or primitive signification.

It is not enough to know what a word may have meant in one age of the world, or what it sprang from. Words are arbitrary signs. We are concerned to know in what sense a word was understood at the particular *time* when it was used. Who rejects the Bible doctrine of heaven, because the word "heaven" originally meant the atmosphere, and nothing more? Who, if pronounced in public to be a "knave" would accept the apology, that in King James's time, the word meant no more than a servant; or that still earlier, it meant only a boy or young man? What farmer would be known as a "villian," because the term originally denoted a villager? As Mr. Clapp refers often to Dr. Campbell to sustain him in his etymology, we commend to his attention the following quotations. "Etymology is but a dangerous guide; and though always entitled to some attention, is never, unless in the total failure of all other resources, to be entirely rested in. From her tribunal there lies always an appeal

to *use* in cases wherein use can be discovered, whose decision is final, according to the observation of Horace." "Etymology seems to be a favorite with many modern interpreters, and the source of a great proportion of their criticisms. And indeed, it must be owned that, of all the possible ways of *becoming a critic in a dead or a foreign language, etymology is the easiest. A scanty knowledge of the elements, with the aid of a good lexicon and a plausible fluency of expression, will be sufficient.*" *

Mr. Clapp reproduces the arguments and language of Mr. Balfour in respect to the duration of future punishment, arguing that "everlasting" does not mean everlasting, and that "eternal" does not mean eternal. The argument bears just as strongly against the existence of God, and the duration of future happiness. Jesus used no stronger words, and no other words, to set forth the eternity of God, than he did to set forth the eternity of punishment. Both stand or fall together. No respectable critic has held any other view than this, that the word rendered "everlasting" signifies the longest period during which the object to which it is applied can exist. If it be God, it means strict eternity; if it be the soul, it means as long as the soul shall exist.

The result of all such criticism as that offered by Mr. Clapp, is to prove the sacred writers either incompetent or dishonest. Jesus Christ, when he came to the earth, found among the people to whom he was sent, the very doctrine Mr. Clapp attempts to prove to be dishonorable to God and baneful to man. The Saviour knew how prevalent it was among his hearers. He did not refute it, — he did not correct their notions on hell. He confirmed and strengthened them, and added to the terrors of their most appalling views of future punishment. He was, if Mr. Clapp may be believed, either an incompetent or a dishonest witness to the truths of religion.

The eternity of future punishment, for Mr. Clapp does not profess to deny future retribution, rests on no single name, adjective, phrase, chapter, or book, in the Bible. The proof runs through the entire revelation. The truth is asserted on almost every page; and as often as future retribution is presented, the duration attends it. The penalty of sin is said to be the "second

* Campbell's "Four Gospels," etc. Vol. I. P. 175. Boston. 1824.

death." The loss of the soul is final, and is to be in hell. The rejection of Christ is to be followed with "eternal damnation." It is described as "everlasting shame," "death without mercy," and "everlasting destruction." The characters excluded from mercy, are excluded for ever: "I *never* knew you," — "shall *never* see life," — "shall *never* enter the kingdom of God," — "*perdition* of ungodly men," — the just and unjust at the resurrection of the great day to be so still,— no future probation, no mediator, no relief from the world of torments. The common every day teaching of Christ, as recorded by the Evangelists, is to the same purpose: "Shall be in danger of eternal damnation," — "of hell fire which shall never be quenched," — "Ye cannot escape the damnation of hell," — "shall never be forgiven," — "depart ye cursed into everlasting fire." If Jesus, all this while, was a Universalist, then he was all that his enemies asserted of him; and illustrates all we have ever said of the moral character of that system of lies.

Like most men who stand in the place of Mr. Clapp, and proclaim such sentiments, he seems to feel the force of the moral objections to his views. He takes special pains to magnify the moral power of his own preaching. He says: "I can only say, that the laws of retribution advocated in this Church are more strict and efficient than those maintained by any other pulpit of this city. If all *believed really what* we teach about punishment, then all would be Christians, — then all the loathsome forms of moral evil would flee away from the sight and hearing of a world's redeemed, emancipated, and rejoicing millions."

We have here the old story, "Universalism is a moral doctrine. It is a blessed faith, if men *can be made to live it out.*" This is the theory. Its practice is seen in the life of the ungodly and impious crew who shout its praise, in its irreligious influence, in its power to break up devout habits though strengthened by years, and in its ability to strengthen the hands of the vile and infamous by promising them life without repentance or virtue.

To strengthen the hands of the wicked, has been the business of false teachers in all ages. This work makes the heart of the righteous sad. As God is true, hell is no fable. No terms can be employed to express its terrors, so terrific as those by which God reveals it to men. He tells us, that "it is a fearful thing to fall into his hands." He tells us, that he is "a consuming

fire." He admonishes us to repent in our "lifetime," if we would escape the "place of torment." He warns us of that "death without mercy," of that blackness of darkness, of that unquenchable fire, of that undying worm, of that death in sin, death in hell, death without mitigation, to which the ungodly are exposed. He tells us of a hell where the collected guilt of the universe dwells. Though men try to disbelieve and hate it, still it is in the Bible, and the sinner knows it. Soon it will be near. He is a foe to his race, who seeks to hide it; an enemy to souls, who teaches them to despise it; and he who denies it, "maketh God a liar," and Jesus Christ "a deceiver of the people." Of such a doctrine it may be truly said: "Its name is BLASPHEMY."

TRANSLATORS OF THE ENGLISH BIBLE.

HAVING given rather full accounts of Bishop Ravis and Archbishop Abbot, we shall be more brief upon the six other members of the fourth company of the Translators, who were occupied chiefly with the Gospels, the Acts, and the Revelation.

RICHARD EEDES.

Dr. Eedes became a student of Christ's Church in 1571. He subsequently took his two degrees in arts, and two more in divinity. In 1578 he became a preacher, and arose to considerable eminence. In 1584, he was made prebend of Salisbury; and two years later, became canon of Christ's Church and chaplain to Queen Elizabeth. In 1596, he was dean of Worcester, which was the highest ecclesiastical preferment he attained. He was chaplain to James I. as he had been to the famous Queen Elizabeth; and was much admired at court, as an accomplished pulpit orator. In his younger days he was given, like some other fashionable clergymen, to writing poetry and plays; but in riper years he became, as the historian of Oxford says, "a pious and grave divine, an ornament to his profession, and grace to the pulpit." He published several discourses at different times. Dr. Eedes died at Worcester, November 19, 1604, soon after his

appointment to be one of the Bible-translators, and before the work was well begun. But let him not be deprived of his just commendation, as one who was worthy of being joined with that ablest band of scholars and divines, which was ever united in a single literary undertaking.

Giles Tomson.

This good man was a native of "famous London town." In 1571, he entered University College, Oxford; and in 1580, was elected Fellow of All Souls' College. A few years later, in 1586, he was out in a shower of appointments, "with his dish right side up." He was, at that lucky season, made divinity lecturer in Magdalen College; chaplain to Queen Elizabeth, as was his friend, Dr. Eedes; prebendary of Repington; canon of Hereford; and rector of Pembridge in Herefordshire. Being a most eminent preacher, Dr. Tomson, in 1602, was appointed Dean of Windsor; and in virtue of that office, he was Registrar of the most noble Order of the Garter.

In his part of the translation of the Bible, Dr. Tomson took a great deal of pains; and never was learned labor better bestowed, than in the effort to roll the stone from the mouth of the well of salvation, that whosoever will may come, and take of the water of life freely.

Dean Tomson was consecrated bishop of Gloucester, June 9th, 1611; and a year after, in June 14th, 1612, he died, aged fifty-nine. Thus is man like the flower, whose full bloom is the signal for decay to begin. It is singular that bishop Tomson never visited Gloucester, after his election to that see.

Mr. Savile.

The only person bearing this name on the University records, at this time, is Henry Savile; a very renowned scholar, and who is probably the person indicated in the list of Translators as "Mr. Savile," being perhaps too well known to need any more distinct designation. Of Henry Savile an extended account might be given; but as there is no certain proof, though his position and reputation make it altogether probable that he was the person thus indicated, we shall speak of him but briefly.

He was born at Bradley, in Yorkshire, in 1549. He graduated at Brazen Noze College, Oxford; and afterwards became Fellow of Merton College. In his twenty-ninth year, he travelled on the continent, to perfect himself in literature; and, on his return, became tutor in Greek and mathematics to Queen Elizabeth. In 1686, he was made Warden of Merton College, which office he held with great credit for six and thirty years. In 1596, he was also made Provost of Eton. Toward the end of 1604, having declined all offers of promotion, whether civil or ecclesiastical, he was knighted by the king. In 1619, having lost his only son, he devoted his wealth to the promotion of learning. He founded and liberally endowed a professorship of geometry, and another of astronomy, at Oxford; besides which he made other valuable benefactions in land, money, and books, to that seat of learning. Sir Henry Savile died at Eton College, in 1622. He was one of the most profound and elegant scholars of the age, and published, at an expense to himself of eight thousand pounds, the first edition of the collected works of Chrysostom in Greek; "in which language," says honest old Izaak Walton, "he was a most judicious critic." He is styled, "that magazine of learning, whose memory shall be honorable amongst the learned and the righteous forever."

John Peryn.

Dr. John Peryn was of St. John's College, Oxford, where he was elected Fellow in 1575. He was the King's Professor of Greek in the University; and afterwards canon of Christ's Church. He was made Doctor in Divinity in 1596. When placed in the commission to translate the Bible, he was vicar of Watling in Sussex. His death took place May 9th, 1615. These scanty items, which are all we have recovered of him, may serve to shew, by the offices he filled, that he was qualified to take part with his learned and reverend brethren in the great trust of rendering the Word of God into the English tongue.

Ralph Ravens.

This must have been the vicar of Eyston Magna, who was created Doctor of Divinity in 1595. He died in 1616.

JOHN HARMAR.

A native of Newbury, in Berkshire. He was chosen Fellow of New College in 1574. He was appointed the King's Professor of Greek in 1585, being, at the time, in holy orders. He was head-master of Winchester School for nine years, and Warden of Winchester College for seventeen years. He became Doctor in Divinity in 1605. Dr. Harmar obtained all his preferment through the patronage of the potent earl of Leicester. He accompanied that nobleman to Paris where he held several debates with the popish Doctors of the Sorbonne. He published several learned works, and stood high in that crowd of tall scholars, the literary giants of that day. As crabbed Anthony Wood, the cynical annalist of Oxford, says of him, he was "a most noted Latinist, Grecian, and Divine." Of him too it may be said, that he was a fitting compeer with the worthies who have given the Scriptures in English to untold millions, past, present, and to come.

WELD'S ENGLISH GRAMMAR VINDICATED.*

THE writer of a review, made in the true spirit of a just and generous criticism, is a benefactor to the author, and to the public. He often enables the author to modify his work, and extend its usefulness. Without either claiming or disclaiming very decidedly such a spirit for the author of a "Review of Weld's English Grammar," published in the CHRISTIAN OBSERVATORY for July, we propose to make a few remarks on the same, and on the book reviewed.

The avowed purpose of the reviewer is to make "a simple statement of the *demerits* of the work." The Grammar is arraigned, tried, and condemned capitally, on six different counts.

* The Review of Mr. Weld's Grammar, which appeared in our last number, was furnished by a gentleman entirely disinterested, and fully competent for his self-imposed task. This reply is from the pen of a gentleman of the highest qualifications in regard to the matters in dispute. We leave our readers, with both sides of the question before them, to their own opinions thereon.

1. *Numerous repetitions.* 2. *Inaccurate statements.* 3. *Loose definitions.* 4. *Barbarous phraseology.* 5. *Important omissions.* 6. *Faulty arrangement.* These he claims to set forth as the characteristics of the book. If he has not done it, we are ready to testify that the failure is through no fault of the reviewer. He never ventures, except by mistake, across the line which separates merits from demerits. Such a plan, however, makes the review necessarily a one-sided affair; whereas, most things which have one side, have two sides. This book is an exception, unless the reviewer has some how or other overlooked the second side. His eye seems a microscope of high power, but with a narrow field of view,— too narrow to take in the general plan of the work, or to perceive the correspondence between the plan and its execution. It can see very small things, and magnify them into very large things. It can detect the small dust on the surface of a gem, while it overlooks the inherent qualities of the gem itself. When we come to look at these "demerits," perhaps some of them can spare the prefix, and be transferred to the side of merits. In a land of enemies, the reviewer, by all gentle appliances, has won over to his side as many as he could.

The first count the culprit is charged with, is *numerous repetitions.* It is important to remark, that this grammar was made, neither for adults, nor for ready-made grammarians, but for young learners. The author manifestly kept this object in view. In estimating the character of the work, it is essential to do the same. A learner commences the study of English Grammar. His attention is first directed to the noun. Numerous illustrations and exercises are given. Then comes the verb illustrated in the same manner, so far as the present purpose requires. Out of these two essential elements of a sentence, a sentence is formed,— the simplest possible; as, *man walks.* Here is a subject and predicate, both simple. Around each of these may be clustered a great variety of modifying words, adjuncts, clauses, and dependent sentences, till the original simple sentence becomes compound and complicated. As the author of the Grammar progresses in his work, all these modifications are introduced one by one, and they are illustrated in the order of their introduction. They are made familiar by a great variety of practical exercises, more or less of which may be used, according to the age and capacity of the pupil, and the judgment of the teacher. These

exercises may not be interesting to one who has already learned; but many trials have shown that they are so to the learner, and give ample exercise to his various faculties.

Such a plan brings the subject previously treated of under constant review; and accounts for the repetitions, on which the reviewer lays so much stress. Take the noun, the instance set forth so fully in the review: "Every *name* is a noun." After some simple illustrations, it is said again, "The *name* of every person, object, or thing which can be thought of, or spoken of, is a noun." Subsequently, "A noun is the *name* by which every person or thing is called." And again, "The *names* of all persons, places, qualities and substances are nouns." Whoever will look at these in their connexion in the book, will see at once the reason for them. The definition is made up of the elements, which enter into the thing defined. These elements are first exhibited; then, a definition deduced from them. It is presented under various aspects, with a view, no doubt, of making sure to the learner, not the mere words of a definition, but the idea they express. Every discriminating teacher well knows the vast difference between a flippant rehearsal of a definition, and the inwrought possession of the idea, which the words convey. In the examples given, the definition is one, though the form is varied; just as an "excuse" may be "one" and "good," while the mode of communicating it may be varied indefinitely. Multitudes of experienced teachers differ widely from the reviewer, and consider this characteristic of the work as being a merit, instead of a "demerit."

This is the proper connexion in which to notice the sixth alleged characteristic, *faulty arrangement*. The smaller matters mentioned were corrected long before the review appeared. The arrangement of the work corresponds with the plan of the author, as already mentioned. If the plan is wrong, the arrangement is wrong; but we claim for the plan, that it is the natural method, and therefore logical, and vastly superior to the arbitrary arrangement of the old grammars.

We come next to *inaccuracies*, another of the "demerits." Here one verb in the wrong number is pointed out, as a glaring inconsistency, also a difference of opinion between the author and his reviewer about nouns denoting *time*, *distance*, etc. Then several literal errors, which every body must know are typo-

graphical. Nearly one fourth of the whole review is devoted to alleged inaccuracies in orthography, although thirty thousand copies of the Grammar, have since been sold, in which the reviewer acknowledges they do not exist. Why so much labor should be bestowed on what is, at present, a nonentity, must be left to conjecture. Could it be because entities of the right sort were scarce? Or was it for some other reason?

Under the next class of "demerits" which "characterize" the work, the author may find one or two useful suggestions, for which he will no doubt cheerfully acknowledge his obligation to the writer of the review.

Next, "*barbarous phrases*" are said to "characterize" the work. Failing to find any in the *author's* text, the reviewer finds three in examples quoted for exercises. In one of them the article, *the*, is wanting before *Tippecanoe*. The other two have found a place in the works of reputable writers, and are examples of a construction which belongs to the language. Pray tell us what it is to "characterize" a work? It would seem that the reviewer can hardly agree with our standard lexicographers.

The only remaining class of "characteristic *demerits*" spoken of, is "*omissions*." An elementary grammar must omit many things, and treat others briefly. There is occasion here for sound judgment, and for some difference of opinion. On "minor matters," we presume the author and the reviewer would agree. On "the more important subjects," perhaps not.

We have followed the reviewer very briefly through the six classes of "demerits" which characterize the work. He says "there will still be much left." We concur in this most fully. The aggregate of all the letters, words, and sentences, those corrected and those not corrected, repetitions and all, which are summoned to sustain the six charges, would scarcely cover half a page of the Grammar.

We regret that this labor of love came too late to answer its most important purpose, as so large a part of the faults had been already corrected. There is some consolation however in "good intended," although the good we would, we do not. The delay is moreover pardonable. The book in the possession of the reviewer, was laid away among the trash for more than a year, as not worthy of notice; till the Boston School Committee made such an egregious blunder, as to think it the best grammar for

the Boston Grammar Schools. "The course of the Boston School Committee in adopting this book," says the reviewer, "was the occasion of our undertaking it," [the review.] He hunts up the book to see if his first impression is correct, and on examination, finds it more than confirmed. That this heresy spread no further, he undertakes to set forth the "demerits" of Weld's English Grammar, for the public benefit, and especially for the enlightenment of the Boston School Committee. We verily congratulate the poor innocents who compose this Committee, that such a kind-hearted champion among critics has come to aid their impotency, and illuminate their darkness.

It may be well enough for him and others to know by what "possible management or influence the book obtained their approbation." We have ascertained from reliable sources. It was on this wise. Several months ago, a mutual friend handed a copy of the Grammar to a well known gentleman and scholar in this city; with a simple request, that he would examine it, and suggest amendments for a future edition. This gentleman happened to be on the school committee; a fact, not known to the giver, at the time of giving the book. After this gentleman had critically examined it, he caused other members of the Committee to be furnished with copies for examination. It is an unquestionable truth, that the first suggestion of introducing this book originated with the Committee. The movement of the Book Committee in recommending it was first learned by the author when published through the newspapers. It was entirely a spontaneous movement.

This was the beginning, middle, and end, of all the management. One of the publishers once inquired of the writer of this article, whether it would be proper to do anything to favor its introduction. The reply was: "Keep away, and leave the book to stand or fall by its own merits." He acted accordingly. The result was, that after much deliberation, and opposing influence from without, Weld's English Grammar was adopted by a *unanimous* vote of the Committee.

Some imperfections are incident to most things. It is easier to detect them, than to prevent them. The best writers have failed to make their language so perfect, that criticism could not reach it. Witness the strictures of Blair and Cobbett, on Addison, Johnson, Watts, and others. Yet some imperfect things

answer very good and very important purposes. The sun has answered the purposes of a sun tolerably well, even since its dark spots were discovered. Weld's Grammar, with all its imperfections, will still, we think, do some good. It has met the approbation of thousands of committee-men and teachers, and the wants of many thousands of pupils. We learned not long since from a reliable source, that, since the stereotyped edition was completed last October, thirty thousand had been printed and sold; and that the sales were limited to this number, from the inability of the publishers to prepare more for the market. We trust that this demand will lead both the author and the publishers to feel, that an obligation rests on them to improve the work from time to time, so far as it is capable of amendment.

NEANDER AND STRAUSS.

The American student will not remain long at Berlin, without seeking an introduction to Neander. Near the head of Charlotte Street, on the left, you find the entrance to his house; and if the hour of your call be the hour for reception of company, you find a ready access to his study. Out of the half-dozen or dozen in the room, you are at a loss to whom to make your address, till one of the number, in an old German *Schlafrock*, presents himself. You take him for the professor's servant, and immediately begin to speculate upon the physical extremities to which the working classes in Prussia must be reduced. You hand your letter. The waiting-man reads it, — probably this is the way in Germany; — he then extends his hand, and gives you a welcome in English! You find you have made a slight mistake. This man in untidy dress, half-combed, black hair, with a sprinkling of gray ones, — for he now lacks but one year of sixty, — is the veritable professor himself. If you measure a little over five feet, you are in stature just upon a level with him. His Jewish physiognomy excites no surprise, for he is by birth of the stock of Israel; and yet, despite of heavy eyebrows, timid eyes, and a sallow complexion, a decidedly benevolent expression lights up his countenance. One little peculiarity you will

be likely to remember, and that is the grasp, or rather absence of a grasp, of his hand. His arm you fancy to be an elongated, flaccid piece of cartilage. He seems to have no bones, no muscles. It is not strange then that he should have no manners. By this is not meant that he is unmannerly; but a negation of all manners, good, bad, and indifferent, is intended.

Neander shows more cordiality than could be expected from a recluse scholar, a student of antiquity; still he might like you full as well if you were done up in vellum, and labelled St. Chrysostom, or St. Bernard. Warm sympathies he has with the present, with living men, men who can converse, as well as with those who have written; but he looks at them far less in their personal and local, than in their philosophical, relations. No one can find fault with him for this, but it is connected with peculiarities of abstraction, which are strikingly singular. It is a current saying in Berlin, that, to this day, the professor cannot find his way alone to the University, although the distance from his house does not exceed the fourth of a mile. He never goes out, except accompanied by a sister, or some other guide. He is short-sighted, to be sure; but it is owing more to habits of severe and constant study, that he is so little observant of "the things that are seen." Indeed the sentence in the fac-simile under his engraved likeness is appropriate to his physical, as well as his spiritual, being: — "Now we see through a glass darkly."

In the lecture room, he always commences by taking up an old pen or quill, deposited expressly for the purpose upon the desk before him. This he twirls, twists, and snaps incessantly, till the lecture is finished. To this habit he is a perfect bond-servant. Having only a brief before him, he would not be able to proceed at all, without this monitor.

Opening any one of the many books upon his study table or study floor, you need not be surprised if *louis d'or* slip out, the half-yearly fee of some student who has a receipt for this payment, of which the professor has no recollection, and very little care. He really is not competent to take care of money or of himself. Either is liable, at any time, to be lost between the lids of a folio.

But this man, whose "bodily presence is weak and speech contemptible," is confessedly at the head of ecclesiastical historians, whether living or dead. No one has ever united to a minute and

comprehensive acquaintance with patristic learning, so much of noble philosophy and spiritual Christianity. His last work, which appeared in 1837, is "The Life of Jesus Christ, in its Historical Connection and Historical Development." It has already passed through four editions. The last appeared in 1845, from which an excellent translation has recently been made by Messrs. M'Clintock and Blumenthal, professors in Dickenson College, N. J. It is this work which occasions our present article. Its form and bearing cannot be perfectly intelligible to any who are unacquainted with the circumstances.

We must therefore leave Neander and Berlin for a time, and transport ourselves to Tübingen. In order fully to appreciate the historical and polemic position of the work before us, it would be necessary to take a survey of the origin and progress of Rationalism in Germany, from the period of Semler to the present Infidelity. This, whether philosophical or exegetical, as seen respectively in the "Wolfenbüttel Fragments" of Lessing, and the Commentaries of Paulus and his disciples, should come under review. But our space, if any space would, will not admit of that. It is, however, necessary to go back to the year 1835, and to the University just named. Then and there was matured a work which produced the deepest sensation throughout the literary world of Germany. It was the "Life of Jesus" by David Frederick Strauss. This man, having finished his preliminary studies elsewhere, proceeded to Berlin, in order to acquaint himself with the reigning philosophy of that capital. Hegel had just died, but his pupil Schleiermacher was in the prime of strength, laboring to harmonize Christianity and Pantheism. Strauss became his pupil. If any one is at a loss to know what the result of such an effort on the part of Schleiermacher, or rather of Hegel's philosophy in general, may be, he will find it thus summed up by Eschenmayer: "It is nothing else than a system of logic which strives to find expression in Christian truths. Hegel has a God without holiness, a Christ without spontaneous love, a Holy Ghost without a sanctifying power, a gospel without faith, a fall without sin, a sinful nature without demerit, an atonement without the forgiveness of sin, a death without an oblation, a community without divine worship, a freedom without imputation, justice without judgment, grace without redemption, religious doctrines without revelation, this world without the next, an immortality without

individual existence, a Christian religion without Christianity, — in a word, a religion without religion."

Of this system, Strauss became a disciple; and not only so, he avows himself an advocate of its extreme pantheistic views. With regard to immortality, miracles and morality, he believes as every consistent pantheist must believe. As for the first, he maintains, that "a life beyond the grave is the last enemy which speculative criticism has to oppose, and if possible, to vanquish." In respect to miracles, he maintains, that "there is no right conception of what history is, apart from a conviction that the chain of endless causation can never be broken, and that a miracle is an impossibility." How flexible his system of morals must be, we gather, in part, from the manner in which he attempts to harmonize a disbelief in the historical credibility of the New Testament with the propriety of holding an office as a Christian teacher. One sentence will furnish a clew: "Wherefore it is discourteous to impute a lie to a minister, who preaches on the resurrection of Christ, and who while he does not think this a reality as an individual sensible fact, yet holds for true the spectacle of the living process of the spirit which lies therein!"

In his opinions he has shown a fickleness, answering to the elasticity of his conscience. In the third volume of his "Controversial Writings," he appears as a convert to animal magnetism; and, in evident conflict with his previously published theory, thinks that the miracles of the New Testament may be accounted for from that quarter, and may hence have an historical reality. In the third edition of his Life of Jesus, he says: "I am not indeed, convinced that John's gospel is authentic; but I am equally no longer convinced that it is not so." But in the fourth edition, he revokes the whole, and says: "In reviewing the volumes for a new edition, I found changes at which I was myself astonished, and by which I had clearly done myself injustice. In all these places the former matter has been restored; and my duty in this new edition has chiefly consisted in this, — namely, in whetting out of my good sword the notches which I myself, rather than my assailants, had hacked on its edge." At present, he does not concern himself so intimately as in former years, with the theological world. He has devoted himself to natural science, and perhaps to music; for he some time since married a public singer, and commenced the composition of an

opera. Recently, owing to a family discord, the ex-professor and the "sängerinn" are reported to have parted company.

The prime lie of Strauss, as of every pantheist, or infidel, in respect to the Scriptures, is the assumed impossibility of miracles. A firm conviction of such impossibility he lays down, in the Introduction to the Life of Jesus, as indispensably pre-requisite, on the part of one who would examine the gospels impartially! The distinctive form which the infidelity of the work assumes is the mythical theory. And what is a *myth?* Bretschneider replies: "With Strauss it denotes a process rather than an idea. It means the way or manner in which unreal elements were thrown around the slender form of reality, in the rise and progress of Christianity."

This theory is not original with him. For substance, it may be found in Porphyry and Celsus, in Spinoza and Woolston. The merit of Strauss, — and a "bad eminence" it is, — consists in defining clearly what he understands by myth; distinguishing it from fable, falsehood, and everything else, and applying the theory rigorously to the whole evangelical history.

It would seem, however, that this choir-leader of the more recent infidelity has performed an important service to the truth. He has dealt heavy blows at the old Rationalism. With that he is nearly as much dissatisfied, as with the orthodox system. He not only admits, but proves, that the writers of the gospels actually believed miracles to have been wrought by Christ, and intended to be so understood. His great labor is, while destroying their credibility, to shew how they came by the impression.

The appearance of this work in Germany, as every one knows, produced a general sensation. In the course of three years three editions were called for, and the fourth not long after. Ten years since it was translated into French, as also into Dutch; although, in Holland, not allowed to appear.

But other circumstances contributed more than the contents of the book to its notoriety. Soon after its publication, the author was removed from his office at the University. After much controversy respecting him at Zurich, Switzerland, he was at length, in 1839, invited to the chair of dogmatic theology and ecclesiastical history in the University of that place. A commotion arose at once. The obnoxious professor was compelled to retire. This, however, did not prevent a revolution; for the outraged

people of the Canton rushed into Zurich, and overthrew the government. It could not be otherwise than that a work which raised such a storm should attract general attention, whatever the merits or demerits, the abilities or weakness of the author.

In Prussia, the minister of public instruction consulted Neander with regard to suppressing the book in question. He very suitably dissuaded from such an unwise interference of secular power, and addressed himself, in common with many others, to the task of bringing the book to the only bar at which it is properly answerable. The result we have before us in the "Life of Jesus Christ." To say that, in the main, this work answers the end contemplated by the author, that it augments his previous reputation for comprehensiveness of views, and depth of investigation, is only saying that which must impress every reader. Neander, in all his writings is earnest, and often discovers unction. He always aims to edify the church. In this last production of his, there is very little of the polemic. Indeed the reader who is unacquainted with the circumstances of its origin, would not mistrust that it was occasioned by the celebrated work of Strauss. In point of style he is inferior to the quondam pantheist of Tübingen. Strauss, for a German, is unusually clear. You know, generally what he means, as well as he does himself; which can be said of very few of our Teutonic cousins, particularly in the departments of metaphysics and theology. Neander, in all his works inclines to diffuseness. Perspicuity does not characterize any of them. One prominent defect of his, is an aversion to positive dogmatic statements. Creeds he looks upon as shackles, and eschews them more than heresy itself. He has cultivated, to an unusual degree, a benevolent kind of eclecticism, which does far greater credit to his heart than his head. He is too anxious to find something good in every system and every work of man's, and hence often goes much farther than Paul would venture, in apologizing for heresiarchs. Martin Luther would lay aside his gloves altogether in dealing with him. That stalworth impersonation of old Saxon roughness and straightforward good sense, would have very little patience with Neander in his tender and patronizing treatment of the "haters of God."

The translation of his Life of Christ, which we have referred to, is published by the Harpers of New York. As is true of nearly every book issued by that firm, this will have a wide circu-

lation. A popular work, in the common acceptation of that phrase, it will not be. The polemical and local circumstances, which, to say the least, have contributed to its reputation in Germany, do not exist here. Many perhaps, allured by its title and the author's reputation, and seeking edification, will purchase the work, read a few sentences, glance at a few more, and then lay it aside. All who have read the Life of Christ as written by Jeremy Taylor, by Fleetwood, and by other English authors, and who expect to find mere biography with homiletical paragraphs interspersed, will be disappointed. They will find a thorough, scholar-like, as well as religious, survey of the leading acts and instructions of our Lord. All who can appreciate such a performance, and have time carefully to peruse the work, will find it a valuable aid to the study of the evangelical history.

But the sounder part of our community will read this "Life of Jesus Christ," with full as much grief as satisfaction. Neander had his forebodings that such would be the case. "I am, notwithstanding, still afraid that some readers, unacquainted with the progress of the German mind, which has developed new intellectual necessities even for those who seek the truth believingly, may take offence at some of the sentiments of this book. Especially will this be likely to happen with those who have not been accustomed to distinguish what is divine from what is human in the gospel record." This anxiety of his, which is quite apparent in the Author's "Address to my Christian Brethren in America," is the most reasonable disquiet that can be imagined. Unintentionally, it is a far higher compliment than any of those which he *designs* to pay. Not only will the anticipated offence be taken by "some minds unacquainted with the progress of the German mind," but also by "some minds" not thus unacquainted. We profess to be among the number who are so far in the rear of German advance, as not to be "accustomed," or at any time able, "to distinguish what is divine from what is human in the gospel record." We have never met with a pair of transcendental wings which could bear us to the *standpunkt* where one may distinguish the component elements of the atmosphere of the solar rays. In spite of all modern developments, we confess that to this present hour we have experienced no "intellectual necessities" which compel us to take up any theory safer or better than this, that "all Scripture is given by inspiration of

God." We must admit a somewhat stubborn determination to regard, not only the gospel record, but the whole Bible, as a "sure word of prophecy," whereunto we suppose that we "do well to take heed, as unto a light that shineth in a dark place." In our way of looking at things, we take it, that "holy men of God spake as they were moved by the Holy Ghost."

Neander, however, by his "free development," has come to a different position. "But of this I am certain, that the fall of the old form of the doctrine of inspiration, and indeed, of many other doctrinal prejudices, will not only not involve the fall of the essence of the Gospel, but will cause it no detriment whatever. Nay, I believe that it will be more clearly and accurately understood; that men will be better prepared to fight with and to conquer that inrushing infidelity against which the weapons of the old dogmatism must be powerless in *any* land." Now this is the queerest system of tactics we have ever heard propounded, — surrender the citidel to save the town. What would the good people of the Netherlands say to Hoch-Deutch counsellors who should recommend them to give up their "prejudices" in favor of their embankments; and very confidently affirm that the fall of the "old form" of their dykes would enable them all the better to resist the "inrushing" of the North Sea?

We have yet to learn that the most satisfactory way of obtaining from a witness the truth, the whole truth, and nothing but the truth, is to waive the obligations of an oath or solemn affirmation, bid him say what he pleases, and then set the jury to distinguish what is true from what is false in the testimony. But the Germans cannot away with anything infallible and fixed, anything which may not be subjected to the crucible of their "higher criticisms," and which will not part with some portion of its bulk in the process. Accordingly Neander will have it that "whatever in this book [the New Testament] rests upon that *one foundation* than which none other can be laid, will bear all the fires of time; but the wood, hay and stubble which find place in all works of men, will be burned up." It is with no small interest that we watch the ordeal to which our German friends subject the lively oracles. The fire being kindled, by a pretty general consent, Moses and the prophets are cast into the flames. As for Matthew, only a few hesitate about the same destination for him. Mark and Luke certainly were not among the twelve; let

Nebuchadnezzar's servants take them! Luther himself pronounced the epistle of James "an epistle of straw;" and ere this holocaust to infidelity ceases, not a witness for Jehovah or for Jesus remains.

Some of the more compassionate of these *ober-consistorial-rathe* are content with the martyrdom of one or two merely. We may any day see a learned Doctor of Theology, taking the sacred volume in hand, proceed, in the utmost *sang-froid*, to burn out with his rush-light, a certain number of leaves; or to apply the flame vertically, or perhaps char the beginning or ending of a book or two; or, it may be, only smoke and deface a single page. "Let the wood, hay and stubble which find place in all works of men, be burned up," is the common maxim.

The Word of the Lord has been tried. Centuries of searching process has it passed through. Yet in view of all the scrutiny of avowed enemies, and the concessions of timorous friends, we regard it with more and more of confidence, from beginning to end, as gold,— pure gold, which no fire can tarnish or destroy.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

THE MOBS OF PARIS.— The present half-formed government of France has barely survived another of those tempests, which burst forth with such startling violence in that political climate. The tale of carnage and ferocity, in which even boys and men appear like fiends of darkness, recalls the horrors of 1793. By those horrors, such ardent lovers of liberty as Burke and Coleridge, were made to detest the very name of France. Coleridge's antipathy went to the most absurd extremes. He once said: "Your Frenchmen are like grains of gunpowder; take them singly, and they are smutty and contemptible; but mass them together, and they are terrible indeed!" Protesting against this wholesale condemnation of the Gallic race, it is impossible for us not to feel the truth of the remark, so far as it applies to the excited masses whose "barricades" have become such slaughter-pens.— But let not the Christian look too despondingly on the outrages which have taken place, and may be again repeated. "The Lord reigns, and the devil is trying to!" And Satan's failures help on the right and the good. Many remarkable effects followed the old French revolution; such as the abatement of the undue influence of rank and title, the removal of a vast amount of religious bigotry, and a wide diffusion of healthful sentiment in regard to popular rights. And these present convulsions will be overruled to the greater eventual improvement and happiness of

human society. They who dread the violence of the revolutionary spirit, usually dwell intently upon the tragical incidents which have marked its course; forgetting that the incidental injuries are for the most part transient, while the beneficial consequences are perpetual. Says Macaulay, speaking of the revolution which brought Charles I. to the scaffold: "Many evils, no doubt, were produced by the civil war. They were the price of our liberty. Has the acquisition been worth the sacrifice? It is the nature of the devil of tyranny to tear and rend the body which he leaves. Are the miseries of continued possession less horrible than the struggles of the tremendous exorcism?—We deplore the outrages which accompany revolutions. But the more violent the outrages, the more assured we feel that a *revolution was necessary.* The violence of these outrages will always be proportioned to the oppression and degradation under which they have been accustomed to live." Macaulay illustrates this point by a fabling tale from Ariosto, of a fairy condemned to assume periodically the loathsome form of a serpent; and who avenged herself of such as then sought to injure her, while she rewarded, in her state of beauty and power, all such as afforded her pity and protection. "Such a spirit is Liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But wo to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory."—In the present dark and disastrous hour, we have need of all the encouragement we can obtain to keep up our hopes for France, and to enable us to pray in faith for the social and religious regeneration of Europe and the world. Perhaps we cannot better comfort ourselves, aside from the precious and assuring promises of the Word of God, than with the following sage and inspiriting reflections of the great modern essayist we have been quoting. Let us trust that his words may prove as true of this present agitation, as they are of the preceding strifes and conflicts of freedom.

"There is only one cure for the evils which newly acquired freedom produces — and that cure is *freedom!* When a prisoner leaves his cell, he cannot bear the light of day: — he is unable to discriminate colors, or recognize faces. But the remedy is not to remand him into his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinions subsides. Hostile theories correct each other. The scattered elements of truth cease to conflict, and begin to coalesce. And at length a system of justice and order is educed out of the chaos. Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever."

PRINCIPLES OF ZOOLOGY.— Professor Agassiz and Dr. A. A. Gould have prepared this book, which is published by Gould, Kendall & Lincoln. These names are full security that it is, in all respects, what it ought to be. It is wonderful that a book so overflowing with very hard names should be so lucid and intelligible. Whoso would know what sort of live creatures have inhabited this globe before us, as well as what kinds are now joint-tenants with us here, let him consult this volume. If it does not "open a new world" to him, it may open several old worlds, though none so comfortable to live in as this we now have. Let us, then, be more content with it as it is; for though it is rather a hard sort of a world in the main, it has yet "some pretty good pickings." As good, old patriarchal Mr. Hallock, of Canton, Conn., used to say: "It is a very good world for the purpose for which it was made; though it is a miserable portion for the soul." We observe with pleasure, that the volume before us, designed to be a text-book for our higher seminaries, contains nothing which can grate upon the feelings of the lovers of revelation.

REV. LEVI NELSON'S LETTER.— We have here a large pamphlet addressed to the Theological Professors at New Haven. It is a tough question, in solving which many an unhappy metaphysician has cracked the skin of his brain, How can the existence of moral evil in the creation be reconciled with the absolute perfection of the Creator? The New Haven divines have undertaken to vindicate the character of God by means of a hypothesis. "And what sort of a thing is that?" quoth he that sitteth in the seat of the unlearned. A hypothesis is a *supposition* — a something *placed under* what is not understood, in order to account for its being as it is. And the New Haven supposition is, that God is not to be blamed for the existence of sin, because he may not have been able to prevent it. They do not directly assert that this supposition is true. But they try to prove that it may be true, and their whole system of moral theology is framed so as to match with it. Mr Nelson is quite indignant that they should rest the honor of God entirely on a mere supposition. He evidently thinks that this hypothetical way of speaking is rather hypocritical, and he denounces it with caustic severity. We are inclined to the belief, that the gentlemen to whom this vivacious epistle is addressed, will not compliment it with a formal reply, but will leave "more expressive silence to speak its praise."

PROCEEDINGS OF THE ANTI-SABBATH CONVENTION.— A copious report of the sinful fooleries of this assemblage, which took place in the month of March, has been issued by authority. No one was then allowed to speak, unless to say "Amen" to Garrison's resolutions; but it was loudly promised, that other conventions should be speedily called in abundance, wherein the friends of the Sabbath should be allowed to have freedom of discussion. We were quite certain, at the time, that these promises were insincere; and, accordingly, there has been no such meeting since. As to the fidelity of this printed Report, we have only to say, that it carefully dresses up the ludicrous

proceedings of that noisy, crazy, and cankered crew, in a garb of decency and order. The debates of Friday forenoon, on their own gag-law, are disposed of in five lines; though they occupied several hours, and, more than any other part of the proceedings, illustrated the domineering impudence of the leaders, and the pliancy of their slender tail of followers. To make up for this omission, there is an appendix of sixteen pages, filled with most biting and sarcastic accounts of the transactions from the "religious press." The anti-Sabbath men are evidently thankful to be noticed in this way, rather than not at all. They are now sunken so far below contempt, as to exult in it as their highest attainable distinction. They are like the returned traveller, who boasted of having once pressed so near the carriage door of Louis XIV., that the "grand monarque" actually conversed with him. His envying hearers begged to know what his majesty said; and the traveller, with a little bashful reluctance, replied: "He told me that if I did not get out of the way, I should be kicked out!" Such are the compliments, which intoxicate the vanity of the expiring band of infidel reformers.

PETER SCHLEMIHL IN AMERICA.—This is a marvellous book. We strongly recommend it to all those serious people, who nevertheless take enjoyment in exercising the gift of laughter, when they can indulge it with a good conscience. We think favorably of that sort of exercise, at right times and places, and at the expense of lawful sufferers. We can almost accord with the remarks of Dryden: "After all, it is a good thing to laugh at any rate; and if a straw can tickle a man, it is an instrument of happiness." But Peter Schlemihl is no straw. It contains something for every body. Of course, no one reader will be equally entertained or edified with every chapter in this large volume; but he must be a queer one himself, if he is not hugely pleased with the greater part of it. The author pours forth an astonishing profusion of knowledge and wit on all subjects. When he touches upon law, you are sure he must have spent his days at the lawyer's desk. If he takes up the subjects of disease and medicine, it seems as if he must have passed his whole life in looking at people's tongues, and feeling their pulses. But when he comes to treat of theological matters, you are confident that his whole strength must have been given to the ancient fathers and the modern divines. His satire is dealt with terrible, and yet diverting severity, not only on the follies of fashionable life, which he thoroughly understands, — but on Puseyism, Parkerism, old-fashioned Unitarianism, Fourierism, Popery, Swedenborgianism, Transcendentalism, Communityism, and Scepticism. The reader, for a long time, will suppose that he is perusing a string of satires; though, at last, the book turns out to be a sort of novel. The plot, however, is nothing; the author using the course of imaginary events merely as a chain, to whose links he appends his lively discussions. These discussions occupy at least nine tenths of the pages. His sentiments do not appear to be strictly Calvinistic, though very decidedly evangelical. In three or four instances, fashionable expletives of a profane character occur in the dialogues. For this unnecessary fidelity to actual manners, let the writer be sternly

condemned. It is also singular, that his favorite Christians, even the best of them, are represented as attending the ball-room, and partaking in its levities, though with no very apparent relish. Abating these unaccountable incongruities, the writer seems to be a man of sound religious principles, who writes from the resistless impulses of a full mind and a fertile wit.

THE CHURCH IN EARNEST.— Gould, Kendall & Lincoln, who have done so much to multiply good books among us, have given us another volume from the pen of John Angel James. It is a vigorous effort by one who had striven to do his part towards raising an "earnest ministry." He would rouse up the Church also to that earnestness whose spring of action is deep conviction of gospel-truth, and the fruit of whose action is that Christian diligence and activity in all duty, which is the highest triumph and noblest commendation of religion. Give us an earnest Church with an earnest ministry, and we shall see the kingdom of heaven at hand.

OLD TIMES. — The following advertisements are copied from the Boston News-Letter, and are matters of curiosity and interest. The first is taken from the Boston News-Letter, of May 25th, 1719.

"A likely Negro Boy about Fifteen years old, speaks good English, to be sold by Mr. Samuel Sewall, Merchant, Inquire at his Warehouse, No 24, on the Long Wharf."

The other is from the same paper, for June 1st, 1719.

"Two Negro Girls and a Negro Woman to be sold, Inquire at Mr. Faneuil's Warehouse in King Street, Boston.

The first of these noted merchants was nearly related to the family of a very excellent gentleman, whom the Liberty Party delight to honor, and have for years endeavored to place, as an anti-slavery candidate, in the gubernatorial chair of Massachusetts. The other, Mr. Faneuil, of King Street, now State Street, has immortalized his name by the munificence which has forever inscribed it on the "cradle of liberty." Those were "times of ignorance which God winked at;" but the true light has since shone so long and so brightly, that it seems almost incredible that the dark night of slavery once lowered over the passionately free city of Boston. According to the Roman poet, "Times change, and we change with them." Let us not be discouraged about the South. A hundred years hence, and such advertisements of the present day may seem as strange in Richmond, Charleston, and New Orleans, as the old scraps of antiquity now quoted appear to us. So mote it be.

A VATICINATION. — In the year 1840, a highly popular minister of Maine spent an evening at Washington, in social converse with the venerable John Quincy Adams. The conversation turned on France. The hoary sage expressed his firm conviction, that Louis Philippe would not be able to form a dynasty, and that no son of his would ever sit upon his throne. Mr. Adams thought, that Louis Philippe might possibly occupy his precarious seat during his lifetime; but that it was very doubtful. These predictions were not

uttered in view of any facts which had recently transpired; but were grounded on the philosophy of succession as developed in the history of France and of Europe. The clear-headed "sage of Quincy" had studied these matters, till he became a political seer whose foresight of public events exceeded the famous prophecies of Merlin and the Sybil.

> "For old experience doth attain
> To something like prophetic strain."

While the prophet lay in the capitol, sinking into his last peaceful sleep, the fugitive king was flying with his family to spend in exile the poor remains of life.

MONTHLY RECORD.

Rev. Dr. Bushnell at Cambridge. — The appointment of this gentleman to deliver the annual sermon, before the graduating class of the Unitarian divinity students at Cambridge, occasioned some surprise. On the Sabbath evening, July the 9th, in the Unitarian meeting-house, the discourse was delivered. It occupied two hours, and it was on that most important subject, which is the central truth, the heart, the most vital part of Christianity, — the doctrine of Atonement. To handle such a subject, before such an audience, and on such an occasion, was a matter which might well occasion a deep and trembling sense of responsibility to God. It was no time for the watchman's trumpet to give an uncertain sound. How far Dr. Bushnell cleared himself in this matter, we can tell better when the discourse shall be published. The reports are so incoherent and unintelligible, that we must wait for "the documents."

The General Association of Massachusetts. — The recent meeting of this body, at Chelsea, was chiefly remarkable for its unanimous action on the bearing of the common school system, as at present conducted, on the religious interests of the young. A highly respectable committee has been appointed to investigate the whole subject, and to report next year. By the statistical returns, it appears that there has been a small increase of churches, pastors and communicants. The churches reported are 442; pastors, 365; stated supplies, 50; communicants, 66,144; additions, 2,922; net increase, 659.

Park Street Church. — This important church is again without a pastor. Rev. Mr. Aiken, who has served for eleven years with great fidelity and industry, was dismissed by Council on the 11th of July. His resignation was made necessary by the state of his health. It is matter of universal regret, that one so esteemed and beloved should be removed from this field of labor. Wherever he may go, he will be followed by the warmest regards of all his brethren in this region.

Unitarianism in Boston. — In our January number, we described the feeble condition of most of the Unitarian churches in this city. For meddling with such facts, we were very severely handled, and the attempt was made to shew that some of these societies were quite prosperous. Among these, was the Second Church, in Hanover Street. That ancient church was rebuilt, two or three years since, on an elegant and costly plan. The effort was too great for the congregation. The pastor, Rev. Mr. Robbins, an amiable man, has resigned. It is understood that he will preach in some hall, to as many of his followers as he can gather around him. That splendid edifice is to be sold, by a vote of the Society. The steeple is one of the tallest in Boston, and while it was yet unfinished, some huge fowl, in passing over, alighted on it. The pastor, who seems to have taken it for a bird of *pray*, in his dedication sermon, "accepted the omen;" and alluded to the strange bird as "the bird of Jove!" This is not a subject to be *jovial* upon; but it seems probable that the old king of heathen gods is about to send some of his wild fowl, to make that property their *prey*. Others of the new meeting-houses of which there has been so much boast, are in a very precarious plight. The other Unitarian church in Hanover Street, has dismissed one of its pastors; while the other has relinquished both his salary and the charge of the pulpit. It appears by a recently published statement, that the income of that church will only allow of the employment of "supplies" from Sabbath to Sabbath.

ORDINATIONS.

June 8. Mr. T. A. Weed, Mexicoville, N. Y.
" 21. Mr. Joseph Garland, Monument, Sandwich, Ms.
" " Mr. Joseph Avery, Exeter Society, Lebanon, Conn.
" 28. Mr. Enoch Caswell, Salisbury, N. H.
July 13. Mr. James H. Means, Dorchester, Ms.

INSTALLATIONS.

June 9. Rev. John P. Foster, Sweden, Me.
" 15. Rev. J. J. Dana, South Adams, Ms.
" " Rev. Thomas Jones, Grand Rapids, Mich.
" 21. Rev. John D. Smith, West Charlemont, Ms.
" 28. Rev. Ebenezer Newhall, Willsboro', N. J.
July 6. Rev. James P. Terry, South Weymouth, Ms.

DEATH OF MINISTER.

Feb. 15. Rev. Nathaniel Stone, Naples, Me. æ 76.

CHURCHES ORGANIZED.

June 14. Fourth Orthodox Congregational Church, Worcester, Ms.
July 11. Melrose Church, Malden.

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NULLIFICATION OF THE DIVINE LAW.

ALL who believe in a Supreme Being, and receive the Bible as their great statute-book, hold that the law of God is paramount, and is the foundation of all just legislation. But there is danger, sometimes, that the very strength and long standing of our convictions may lead to a practical forgetfulness of their truth. The fact that a man is so very sure of being on the right road, may make him inattentive to the turnings, and he may consequently be far out of the correct path before he is aware. How else can we account for the fact that so many, professedly regardful of the supreme claims of the divine law, do yet virtually reject them? And when this comes to pass, every righteous man must readily adopt the language of the Psalmist: "It is time for thee, Lord, to work, for they have made void thy law." It may not, therefore, be unseasonable to point out a few ways, in which men, who are not by any means vicious, and do not mean to be considered infidel, do virtually deny the claims, or in the words of inspiration, "make void" the divine law.

In the first place, we are emphatically a money-getting people. Every inducement is held out to the young and ambitious to accumulate riches. And such is the natural love of money, that, under such circumstances, there is great danger, that many will serve Mammon instead of God. For, according to our "Great Teacher," both cannot be served at the same time; and all who obey the law of Mammon must nullify the law of God.

Such also is the influence of wealth, that we are prone to regard it with a kind of reverence, and many, who are not eager

to procure it for themselves, bow down and worship it where it is possessed by others. Let it be far from us to lend any countenance to that envious and malicious feeling too often manifested by the poor against the rich. As there is no merit in poverty, so there is no sin in wealth. No man is *necessarily* any the worse for his wealth. On the other hand, in consideration of his greater facilities for usefulness, he may be a better man, if he make his wealth subservient to the divine purposes, and he is doubly guilty if he do not. Nevertheless, it must be admitted that Mammon is the god of this world; and multitudes apparently fear his influence more than they fear Jehovah. So that, set a dozen rich men against a dozen professed, and it may be even real, Christians, on some question where the considerations of wealth and of religious principle come directly in conflict, and who will venture to say, that the men of religious profession will not yield, and allow the men of wealth to carry their point? How is it in relation to the struggle between temperance and intemperance? Does not the moral sense of New England yield to the interests of wealth? And is not this to make void the law, both human and divine?

Again; it is as far from our disposition as our aim to disparage learning, or to undervalue intellectual power, natural or acquired. Mind is godlike. God himself, is infinitely the greatest exhibition of it. He is the author of all science, physical, mental, or moral. No created being understands so well as God the principles of geology, for he has actually laid the foundations of the earth; or of natural philosophy, for he enacts and applies the laws of nature; or of astronomy, for he sends the planets, and suns, and systems of worlds on their periodical rounds through infinite space. He is the source of all mind. All that mortals can intellectually attain, they must derive from God. Wherever we see the manifestations of mind, we cannot help being impressed with them. Its properties are vastly superior to those of matter. The power of man is emphatically mental, and it is most proper to bestow upon mind all the reverence it merits. Nevertheless, uncommon strength of mind is not religion. The most brilliant intellectual acquisitions are not a substitute for moral excellence. But it would seem, if we consider the reverence which is paid to mere human exhibitions of intellect, that multitudes are swayed by the charm of distinguished talents more than by the plain teachings of their own consciences.

Nor are the illiterate masses alone controlled in this way. For it does seem that the more some men cultivate their own powers of mind, the more disposed are they to give undue prominence to the claims of mere intellectual power and culture in their teachers and models. Thus too many, both learned and unlearned, the former from intellectual sympathy, and the latter from a servile fear of acting according to their own consciences, allow themselves to be governed by the opinions of gifted minds, without duly considering whether those opinions are agreeable, or not, to the requirements of the divine law. However unconscious they may be of the fact, is it not plain that all such persons neutralize the law of God? Does not he who commits his conscience to the keeping of any mortal, exalt the claims of a finite mind above the demands of the great Legislator of the world?

Again; the doctrine of absolute human perfection is generally discarded. The most devout Christian has too often given sad evidence of being sanctified but in part. While, perhaps, it is not difficult to decide, in most cases, what is the governing purpose and motive of a man, it is not a little surprising to notice what wicked things some truly amiable and upright men will allow themselves to do. Still there are many cases, in which nothing wrong can be seen in the conduct of a man, who may be a warm personal friend. Now, it is exceedingly difficult for us to admit that such an one can do an essential wrong. We are reluctant to own a blemish in what we admire, and when one is pointed out, we would even persuade ourselves, if possible, that it is, after all, a virtue, rather than a fault. We are exceedingly prone to imagine that what he has done is not in itself an evil, because he is in himself so good. We stretch the character of the actor over the act itself. And thus we slide into the sad mistake of supposing that the personal excellence of the doer of a wicked action is sufficient apology for our excusing it, if not for doing the same. In this way the standard of action is found in human character, instead of in the law of God.

Thus multitudes once thought, that there could be no sin in the use and sale of intoxicating drinks, because good men every where countenanced their use and sale. So multitudes yet try to persuade themselves that our system of American slavery cannot be essentially wrong, because so many men of confessedly amiable, not to say Christian, character, practice this species of robbery.

But do not all who pay such an undue regard to personal character alone, nullify the law of God?

Another important topic demands profound consideration; and fear of the charge of Jacobinism or insubordination ought not to deter us from it. We are not about to "speak evil of dignities," and "the powers ordained of God." It is one thing, however, for God to *ordain* a power, and quite another for that power when ordained, to usurp prerogatives not its own, or to exercise its proper functions in a manner wholly at variance with the will of its Creator. There is, unquestionably, such a thing as human authority. But, like all things human, it is derivative and subordinate to a higher power. It is absolute in no proper sense, except as it involves the absolute obligation to execute the will of God. There is such a thing as parental authority. It is the security of domestic peace and happiness. There is such a thing as civil authority, whether vested in a monarchical or republican form of government. There is a proper ecclesiastical authority, whether vested in a bishop, a presbytery, an advisory council, or a Congregational church. But no such authority ought to allowed to countervail or supersede the claims of the divine law.

As an abstract principle, all this is readily granted. But, then, it is asked, and sometimes with a supercilious air, "Who is to be the judge, whether the powers that be, do, or do not, make a proper use of their prerogatives"? In answer to such a question, may it not be proper to ask another? "Who is to render an account of your sins in the day of final judgment?" Is your parent? Is your priest, your bishop, your council? Is it your government, be it monarchical or republican? Rather, is not Paul correct when he says: "So then every one of us shall give an account of *himself* to God"? Great, then, as the individual responsibility is, why should we hesitate to declare that every one must be *his own* judge as to the proper exercise of human authority over him; and as to his own duty in regard to complying with its requisitions, or submitting to the penalty of a refusal! This is not rebellion. For if one chooses to receive the penalty of a law rather than comply with its unrighteous demands, while he most signally sustains the law as such, and shows his conscientious regard for "the powers that be," he just as signally repudiates their mal-administration. And if he is not mistaken, he saves his soul from the severer penalty of transgressing the law of God.

To produce insubordination and anarchy, it is only necessary to cut loose from the divine law. Let the idea prevail, that the law of God is not supreme, and the continued control of men will no longer be within the power of any human government. God will not suffer the glory of his authority to be assumed by another. If a government wishes to turn its bayonets and the muzzles of its guns back upon itself, let it become unmindful of inalienable human rights, and of the conscientious scruples of those who fear God rather than man. Nor let any imagine that they can escape the most unhappy consequences, who resist the claims of God under cover of human law, and the pretence of regard to the requirements of the constituted authorities. On the other hand, is not he the true friend and supporter of "the powers that be," who, by his conscientious willingness to suffer and die, if need be, in obedience to the law of God, directs their attention, in the most forcible manner, to a proper recognition of his supreme authority over nations, as well as over individuals? Could Daniel have done so much in any other way, to sustain the authority of Darius as he did by refusing to comply with his unrighteous decree, and then submitting to the penalty? Could that king again so easily carry into execution such a cruel law? So far from it, after that, he actually decreed; "That in every dominion of his kingdom men should tremble and fear before the God of Daniel." Such a recognition of the divine claims, cannot fail to secure the divine favor and support.

While, therefore, we would strenuously maintain the proper province of human authority in government, parental, civil, and ecclesiastical, we would carefully guard against that extreme reverence for it which virtually renders it supreme, and renders null and void the divine law. The whole system of the Romish church is one of authority. The power, that belongs to God alone is impiously assumed by that great ecclesiastical hierarchy. And millions know of no better reason for their belief or conduct, than that the pope or the church has so defined or prescribed their duty. But we discard the principle. Let us take care, then, how we practically recognize the same in our own government. For it is not necessarily confined to ecclesiastical power, nor are the superstitious devotees of the pope its only vassals. It is exhibited too often in the exercise of civil authority. And here it is not confined to monarchies or despotisms. It may be just as

apparent in a republic and the purest democracy. We must take care no more to concede supreme power to the highest legislature and executive of the United States, than to the pope of Rome. Not that we would destroy the constitution, but fulfil. The authority of our own government is derived. Neither is it derived simply from the people. If all the inhabitants of the land were to assemble in mass at the Capitol, we would no more concede to them absolute power than to their representatives. We would not acknowledge their supreme authority over the conscience, any more than the supreme authority of the pope.

In the best and the most legitimate form of democracy, the power cannot come *from* the people. It can, at most, come only *through* the people. It comes from Him, who is possessed of "all power in heaven and on earth." For God says: "By me kings reign, and princes decree justice." "There is no power but of God." Democracy is only the popular use of the power which God has lent to the people for their self-preservation. What then, means the too frequent republican servility to republican despotism? Take, for illustration, our inglorious war with Mexico. Probably a majority of this nation was really opposed to it; at any rate, multitudes were. They have openly avowed their conscientious conviction that, on the part of the United States, it was a war not to be justified by the laws of God or man. And yet they voted it, they voted supplies, they went to fight its battles. And what is their apology? Simply that the executive, servants whom the people have invested with temporary and subordinate power, have bidden, or rather, *invited* them so to do. They say they must obey the commands of government, be they right or wrong; even when those commands are merely invitations. Could the pope or Metternich ask for greater servility? If we must go for country, right or wrong, what room is left for the exercise of individual responsibility? And, as the government of the United States will not stand at the judgment-seat of Christ, who will answer for all this sin? How is it possible thus to cast the blame of our personal agency in this matter, on the government? Let us not imagine that we can thus invalidate the law of God. It is complete atheism. It so merges individual accountability in the government, a thing which can have no future existence, that the very idea of accountability to God is denied. It practically discards the government of a

Supreme Being, and refuses to have him reign over us. Of course, it reduces his law to a dead letter. And it paves the way for the destruction of all proper human authority, and all safe government.

One consideration more deserves attention. Our belief and our conduct are controlled very much by our natural affections. Hence we are so prompt to say: "My son never tells a lie! I know him too well to believe that he would ever lie or steal! He is so amiable and correct!" How common is such language in the mouth of many parents, and similar feelings and opinions prevail with regard to those sustaining other endearing relations in life. "*My* father, or *my* brother; *my* mother, or *my* sister, cannot be implicated in crime." And why not? Why is it that those whom we thus love may not be guilty, as well as others? Simply because we do not *wish* to have it so. The thought of it is too much to endure. It is too revolting to parental, filial or fraternal affection. Therefore, we fondly strive to persuade ourselves, that the facts cannot be prejudicial to the character of those whom we love; and their conduct must not be viewed in a criminal light. In this way, many, rather than admit the best evidence of the sinfulness and guilt of their friends, seek to divest their conduct of its culpable character, by lowering the standard of right, and relaxing the rigid claims of the divine law. In their estimation, one or the other, the character of friends or the law of God, must come down. And they hesitate not to bring down the law of God. Their selfish feelings presume to overrule the demands of God.

It can hardly be questioned that here we find the secret source of the errors of Universalism. For who can willingly think of a parent, a child, or other dear friend, as exposed to the dreadful and eternal penalty of the law of God? Natural feeling must, as it does, revolt at it. The most exalted "love to that benevolent justice which inflicts the penalty, by no means implies love to pain and misery." He is a brute, who can take pleasure at the sight of suffering. His humanity has been torn from him. No characteristic of the human heart is more amiable than natural affection. But as it does not necessarily imply love to God, he who possesses it in a high degree may be a sinner still. Justice demands that the guilty should suffer. And conscience, a fixed moral element in man, asserts the claims of justice. Now,

then, for the contest between conscience and natural affection; not for each other's destruction, but for their right relative position. And, such is human depravity, that natural affection too often stifles the voice of conscience. No sooner is the voice of conscience hushed, than the demands of justice are lowered. Then men deny the claims of the divine law, "and make it of none effect." They may not be prepared to reject the Scriptures entirely; so, through the influence of natural affection predominating over conscience, they persuade themselves that an eternal retribution for sin cannot be revealed in the Bible. Instead of making natural affection accommodate itself to the divine law, they make the divine law succumb to natural affection.

But is it innocent, is it safe, thus to nullify the law? Will God relax his claims upon his accountable creatures out of regard to their natural affection, while they disregard the higher appeals of conscience? And is it the purest sort of love for friends which impels to such a denial of the divine claims? Is it not the most sad perversion of that most amiable trait of human nature? Is it not rather the legitimate office of natural affection to find in the perfection and strictness of the divine law a full proof of the danger, temporal and eternal, of those whom we love, and a most powerful incentive to use those means, which have the promise of repentance, forgiveness and a complete restoration of the sinner to the favor of an offended God?

The truth is that *my* child and *your* child, by nature, are just as wicked as other children; and quite as liable, probably, under similar circumstances, to fall into vice, and to suffer the temporal and eternal penalty of transgression. And the only way to prevent the awful result, is, not impiously to attempt the nullification of the law, but faithfully to maintain its strictness, press its claims in earnest, and beseech our loved ones, for Christ's sake, to become reconciled to God. So far as we make void the law, we take away the great incentive to repentance and reformation. For, "the law is our school-master to bring us to Christ." We are so depraved, that we need the pressure of the law in all its rigor to convince us of our guilt, and to make us feel the necessity of our great atoning sacrifice. Only such pressure can constrain us to repair to the cross for the salvation of ourselves, our children, our country, our fallen world. For, "Christ came not to destroy the law or the prophets, but to fulfil."

TIMES OF REFRESHING.

THERE is a spiritual sweetness in these words, which wins upon the heart's most sacred affections. Especially in this time of dreary waiting for the day of the Spirit, is such a sentence precious to the soul. We cannot help being exceeding glad, that the Holy Ghost has made this fragrant cluster to grow upon the vine of revelation. Its being placed there fixes its heavenly character. We are refreshed by just looking on it. We lose our painful sense of the parched wastes in the Church of Christ, while we are gazing on the heavenly beauty of "Times of refreshing." What a shining jewel! What a twin-star, in the firmament of the believer's hopes, those two words compose! You may see in them the law and the gospel; the law, exhausting and withering by its fiery demands; the gospel, watering and refreshing with the dews of love. The words may instruct us in several respects.

The special work of the Spirit of God in the Churches, occurs in distinct, and specific *times*, or seasons.

They are distinct, having a beginning, a middle, an end. No state of religious feeling can properly be called a continuous perpetual revival. The term is a relative one. It compares one time with another. A revival of any thing; implies its prior depression. The true idea, then, of this heavenly work is, not a given state of religious feeling from year to year; but comparative revivings, or occasional elevations of feeling above the common line. It is inconsistent with the habits of our nature, and beyond the power of human endurance, long at a time, to maintain the extraordinary animation of feeling, manifested in religious awakenings. Human nature is in a broken state. It can do nothing perfectly. Even its best attainments of character, though effected by the Holy Ghost, disclose the disordered and broken state of its powers. As the face of the earth seems broken by the rod of the Creator's wrath, into precipice and chasm, and is disfigured by tiresome plain, and darksome valley, so man's spiritual aspects, are roughened and deranged. And as the finger of creative mercy has woven over all the ruggedness of the sin-smitten earth the beauteous web of vegetation, so divine grace has clothed the distorted surface of man's nature with the celestial verdure of redemptive love. Religion, it is true, grows

among some rude crags, and in some unsightly crevices; but, nevertheless, it grows on; and upon it, even there, the dew of refreshing comes down. After all that has been said against "revivals of religion," it is plain, that it is God's plan to increase the numbers and graces of his church, in accordance with this scripture, — "*times* of refreshing." It is his way. Who impugns it?

But all this consists with an habitual piety in the higher altitudes of feeling, with a religious fervor burning and shining steadily. The high table-lands of the Andes, are as level and as smooth as the African plains; but, owing to their relative altitude, their climate and aspects are vastly diverse. So the habitual emotions of a Whitefield, or a Howard may have been as even and unvarying as ours, though a hundredfold loftier in their range. The argument is not, that there is no pure and intense religious feeling but in these times of reviving; but that every stage of feeling, and every pitch of character, will have its occasional elevations and depressions. Our Lord himself had his seasons of higher enjoyment and of deeper sorrow, than was usual with him.* So of Peter and Paul, and of all "holy men of old." Although such every-day piety as was theirs would be revival emotion to us, yet their "times of refreshing" carried them above that, as much as that would raise us from our common level.

These times are *divinely appointed* seasons. It is best, that such times should occur. They are, like everything else which is fixed by eternal wisdom and mercy, infinitely good. If God devised them, they are like all else he has devised, the best possible device. They are "from the Lord;" and who is ready to rise up and charge God foolishly, by accusing him of choosing ways and means of governing and blessing his church, which are not the best ways? We are sorry to remember that some do that. We can recollect great outcries, in words of exceeding bitterness, against revivals, excitements, and "fanatical orthodoxy," as some have named these precious refreshings. Perhaps some of our readers may remember of hearing, possibly of saying, some such things. But such murmurings, like those of the Hebrews at Moses and Aaron, "are not against us, but against

* See Luke x. 21. John xii. 27, 28.

the Lord." They really impeach Jehovah. They actually accuse the Almighty of not knowing and doing what is best, with the gifts of his grace to men. We do not say, that they arrogantly ask, "Who is the Lord, that we should serve him?" But do they not arrogantly ask, "What are the Lord's reviving seasons, that we should show any respect to them?" And we could point to works which agree thereto.

These times of refreshing from the presence of the Lord are *displays of sovereign grace.* They are displays, or bright and glorious manifestations, of divine power and of infinite love. They are sovereign, because their coming is fixed in the deep counsels of eternity; because they are so high above, though working through, the powers of men; and mainly because their operations are so discriminative of persons, making some subjects of eternal love, and passing by others having equal, or even greater, probable ground of expectation that they would have been subjects of the work.

Is there any thing in the whole scheme of God's work among men, which so sets forth his discriminating sovereignty, as does a revival of religion? That sublime and awful doctrine never so stands forth in unveiled glory, as in those dread times of God's special presence. We are confident that one revival of true religion does more to impress this great distinctive doctrine of much abused Calvinism on the public mind, than all the preaching of it aside from such times. Men see and feel that humbling truth, "one *is* taken, and another left;" and this done with such evident sovereignty, that conviction is resistless.

But we hasten to the parting thoughts suggested by these blessed words, — "times of refreshing." Let him who has been long waiting and looking for some renewing and reviving power to descend upon and around him, now hear them gladly; for in heaven that plan is framed which these inspired words describe. In Jesus Christ's plan of making ready his church for eternal glory, he has put "times of refreshing," with all their glorious promise and prospect. These are *day-star* words, to chase away the darksome night.

We cannot take our leave of this sentence, without noticing the rebuke it sends unto all schemes of rearing, training, or nurturing men into heirs of grace, without the intervention of sovereign, special grace. Now all such plans are false, or else

the Scripture is false. If men can be saved without such acts on God's part, then these acts are vain, useless, yea officious. Of what use are "times of refreshing from the presence of the Lord," if out of a parent's heart can flow into the child's sin-sick soul the healing waters of life? In other words, of what use is the work of the Holy Ghost, if we can do it all, and avoid all the imagined evils of its operations?

Our beautiful Scripture grows dim before such murky theories. Its radiance decays in the light of these strange fires. The fine gold turns to brass, when put in company with these self-redemptive plans. No, we will not hide its glorious beauty in such "filthy rags" of human "righteousness." We love the heavenly splendor of these words, more than the startling light of any philosophic fire-ball, though it combine in wondrous skill, all the rays of the "divinely arched bow." Let us cleave to God's *promises*, rather than to man's *philosophizing*.

TRUTH ABOVE ALL THINGS.

When the love of truth rises to the height of a sacred passion, absorbing the whole mind and the whole life, it produces the noblest manifestation of human nature. Such passion was common among the scholars and divines of old time; and it impelled them to amass those vast hoards of learning, which, by contrast, give to modern scholarship such a poor and beggarly aspect. That was the age of faith, of certainty of conviction, and of the "full assurance of the understanding." The strong and decided views then held, may have had, through the weakness of our nature, some leaning toward bigotry and intolerance; but it also stimulated the soul to a high and generous enthusiasm in the pursuit of truth, because it felt that truth is as certain and attainable, as it is beautiful and precious.

But in these times, a critical and sceptical philosophy is "all the rage," and is alone accounted genteel and liberal. We now have no such motive to emulate the ancient industry which fondly heaped its piles of erudition, and doated over them with a sort of divine avarice. We cannot now pick up a gem, without feeling

somewhat ashamed to be seen putting it into the pocket; and we are tempted to cast it aside, as being probably a pebble, or perhaps a counterfeit. The fairest jewels of science are held with a nerveless grasp, because their genuineness and worth are secretly doubted. We feel that what is ever so fully proved, must not be more than half credited. Hence the activity of the mind is thrown almost wholly into the vortex of material interests, and the means of money-making. Hard dollars are "fixed facts," and "no mistake." They are undeniable realities, and can be counted, bagged, and hugged, with most sensible satisfaction.

Meanwhile, our men of science, and our most popular writers, comfort themselves in their cold and cheerless speculations, with the vague and fruitless freedom they enjoy. If they have no fixed principles, nothing settled beyond doubt or dispute, they are at least not hemmed in by the metes and bounds of established and incontrovertible truths. They are not restricted by certainties in any direction. Hence, if they have not the satisfaction of knowing anything with positive certainty, they console themselves by boasting of a "liberality" which regards one opinion as being no better than another, and a "comprehensiveness" which amalgamates all facts and sentiments into indifference and neutralism. They seem to feel, that man is under a fatal necessity of being deluded by more or less of error; and that, as he cannot surely discern between his delusions and his realities, he must hold all his opinions lightly, and look on all the opinions of everybody else with a cool and easy candor. These dubious minds are incapable of warmly admiring anything except their soulless philosophy, so well described by Dr. Dwight, "as a doubtful solution of doubtful doubts." They glory in the tolerant spirit which leads them to see only good in the worst of men, and only truth in the worst of systems. And yet this tolerant spirit, so much vaunted, is little better than a wretched lack of interest in what is true, or not true. "In fact," says Coleridge, "and a melancholy fact it is, — toleration then first becomes practicable, when indifference has deprived it of all merit."

Such a scheme can only bring forward a set of tasteless macaroni, devoid of character, having no strong convictions, and without bold and vigorous sentiments. Such men, tame and insipid, can inspire no interest, and can awaken no generous emotion. A singular genius of our times, has said, that "he

dearly loved a hearty good hater." And provided such a man shall hate only what is really hateful, he will indeed surround himself with enthusiastic friends, and perhaps with violent enemies. And there is something in a "hearty good" believer, all soul and sincerity, which commands respect and sympathy. To him, the truth is so plain, that he cannot understand why others do not also see it. Even if he shew some bigotry withal, we could easily bear with it, as the luxuriant overgrowth of a lusty faith, brimful of vital power. We naturally like decided characters. From mysterious and equivocating men we shrink instinctively. When it is said of a man, that "you know not where to find him, or what to make of him," you extinguish every sentiment of friendship or affection toward him. Christianity disowns the ever-questioning, suspecting, and non-believing mind. The highest idea of the gospel is that faith which can uproot mountains, and cast them into the sea. To a believing spirit, whatsoever truth is revealed through the infallible Word of God, is as distinct and sensible as reality can be. It clings to revealed truth as tenaciously as to life itself. Zeal for truth is its ruling passion.

Truth may be sought either as an end, or as a means; and, in either respect, it richly repays the seeker.

If sought as an end, for its own sake, for what it is, truth is a rich reward to its happy finder. It is like the precious metals, which, aside from their worth as the representatives of value and as the means of procuring all that money can buy, have also a beauty and important uses of their own. It is an imperishable treasure. It cannot grow old, wear out, or waste away. "The very shreds and filings of truth are venerable." It cannot be lost or stolen from the mind where it is lodged. Even if it could be put to no practical use whatever, it would still be inestimable as an object of profitable and ennobling contemplation. The mind is wealthier in itself, and has inward enjoyments of the purest and most exalted kind, while it possesses such jewels for its private meditation. No man has lived in vain, who has borne testimony to the truth. Were he to die before it had brought forth in him any other fruit than the "fruit of the lips," in its disclosure, he would still leave a legacy which shall number him with the benefactors of the world. It was well said by John Davenport: "Though the witnesses die, their testimony lives; this shall be, when they are not."

But though the truth is so precious on its own account, and as an ultimate good in which the soul may rest with exalted satisfaction, it is still more precious as the means and instrument of every other good.

It lies at the foundation of all the practical benefits which human art and skill have derived from the material resources of nature. Truth is the staff of office which, in the hand of man, gives him the dominion over this lower world, and enables him to control its mighty elements, even as the magician's wand was thought to control the most potent demons, and to exact from them tasks of superhuman strength. Science is the perception of truth; and useful science is the perception of those truths which may be applied to the advantage of mankind. In this sense, knowledge is power.

Truth elevates the mind, and frees it from the thraldom of error. "If the truth shall make you free, then are ye free indeed." It not only imparts strength, but awakens a disposition to employ that strength for high and generous purposes. As the means of mental cultivation and enlargement, it is indispensable, and its worth cannot be sufficiently appreciated. In the verse of Cowper, it is justly said:

> "All truth is precious, if not all divine;
> And what dilates the powers, must needs refine."

So close is the connection between truth and moral excellence, that it is difficult to separate them even in discourse. "In general, and in sum," says Lord Bacon, "certain it is, that truth and goodness differ but as the seal and the print; for truth prints goodness." And bishop Warburton has acutely and elegantly observed, "Truth and virtue are twin-born sisters; and, with only a name of distinction, participate of one common nature; truth being speculative virtue, and virtue only practical truth." To expect that goodness will flourish where truth is unknown, is as useless as to expect the sun to warm us when it has ceased to give its light.

But it is chiefly as the medium of moral influence, that the truth is to be prized. In the work of the "new creation," it is the rod of God's power. It is the word which speaks into being the new nature of the renovated soul. It is the sceptre of grace whose happy touch imparts life and loveliness. It is the sword of

the Spirit, which subdues the enmity of the sinful mind, and conquers all its affections, and leads them off in willing captivity, and guards their free and joyous services. "Sanctify them through thy truth!"

This powerful agent enables man to work, in some small, and yet admirable, degree, even as God works. It enables man to exert a moral influence over his fellow-men, and to do them good by the employment of moral means. It is in this, that man most obviously approaches to the dominion of that God, who governs his intelligent creatures, not by brute force or physical constraint, but by the sweet and strong supremacy of truth, applied, indeed, as he only can apply it. As Verulamius hath it in his stately diction: "The just and lawful sovereignty over man's understanding by force of truth rightly interpreted, approacheth the nearest to the similitude of the divine rule." Can the Most High hold up motives before the mind, and through them excite the will and the affections into action? So too can man, in very inferior, but yet very wonderful, measure. The author at his desk, the orator in the forum, and the preacher from the pulpit, are exerting an influence which approximates, however distantly, to the sovereignty of God, as the Governor of angels and of men. Not that any countenance is to be given to the sentiment, that "mere moral suasion," either human or divine, is sufficient of itself to change the whole heart; but it is the fact, that, whatever the efficient cause of such change may be, divine truth is the instrument invariably employed.

Since the truth is so precious, both for its own sake, and for the advantages it confers, we may well cherish it with all the warmth of the soul, and devote ourselves to its acquisition and its spread with all the fervor of a consuming passion. A finished Christian character will exhibit a sort of triune affection,— love to God, love to man, and love to the truth as the only means of reconciling and uniting man with God. Indifference to the sacred claims of truth is treason against God, and a crime against humanity; and must utterly discredit any profession of religion. He that is born of God, has been "begotten again by the word of truth," that incorruptible seed which generated the life of God in the soul. As it was worthily expressed by the arch-puritan, Cartwright: "The compass of our love towards God must be meted by the thread of our affection towards his truth."

To no worthier object can the young aspirant after the highest good devote his days. However impassioned his pursuit, it will always merit incomparably more of his zeal and reverence than he can ever render. For, as Cudworth exclaims, in one of his grandest rhapsodies: "Truth is greater and stronger than all things; all the earth calleth upon truth, and the heaven blesseth it; all evil works shake and tremble at it. The truth endureth; it is always strong; it liveth and conquereth forevermore. It is the strength, power, and majesty of all ages."

THE TURNING POINT.

SUCH a point there is in all moral transitions from error to truth, or from truth to error. There is a step somewhere in the process, which is decisive. It is not the first, or the last, nor is it midway; but generally much nearer the beginning than the end. This is especially true when truth is abandoned, and error embraced. Few linger long in the neighborhood of "Doubting Castle," but most men make haste to escape its dark dungeon.

The beacon, therefore, should be placed at the very entrance to the dangerous way. For he who takes the first step in it, if he turn not hastily back, will find a thousand influences strengthening upon his heart, to draw him onward to the dreadful end. So Bunyan's Pilgrims, taught by bitter experience, erected a pillar where they had left the king's highway for the stile leading over "By-Path Meadow," and engraved upon the pillar this sentence: "Over this stile is the way to Doubting Castle, which is kept by giant Despair, who despiseth the king of the celestial country, and seeks to destroy the holy pilgrims." Then, grateful for their own deliverance, and in the hope that others following would read and avoid the danger, they went on singing:

> "Out of the way we went, and then we found
> What 't was to tread upon forbidden ground;
> And let them that come after have a care
> Lest they, for trespassing, his prisoners are
> Whose castle 's Doubting, and whose name 's Despair."

But if the entrance be passed, then at the *turning point*, where the decisive step is about to be taken, the last effort is to be made to reclaim the wanderer. Hence the importance to himself, and to those who would arrest his downward steps, of knowing where it is that saving influences may and must, if availing, make their last stand against the destroyer. It may be difficult in many cases to fix with certainty upon this point. But long and careful observation of the successive steps in the downward course of error has deepened the conviction, that, while it may be before, it is rarely after, the indulgence of doubts or disbelief as to the plenary inspiration of the Bible. More frequently than elsewhere, the "turning point," is reached, when *certain portions of the word of God are cast away as uninspired.*

This is not the first false step. Error begins, like plague-spots, only with some slight discoloration of the part affected. Some favorite notion, so long cherished that nothing is certain of its origin, except that it is not from the Bible, gets possession of the mind. Then this dogma of reason is brought to the Word of God, rather to test, than to be tested. There is conflict. If the one is true, the other must be false. This issue, however, is avoided for a time, by efforts to bend, or fritter away by false explanations, not the favorite notion, but the Word of God. But the effort fails to satisfy the more honest convictions even of him who makes it. One expedient remains. It is the last and desperate. A violent hand is laid upon the Word of God. The obstinate portions, still refusing their sanction to error, are torn out, and cast aside as uninspired. But the sceptic, thus far gone, does not stop. He has pursued the penumbra-shades of unbelief, and approaches its central darkness. He has started a process with the Word of God, which may leave nothing infallible to his mind hereafter, but his own folly.

He is out upon a dark ocean, from whose sky the polar star is blotted, and over which only meteors float. And here in many a man's moral history, is the decisive and dreadful step, often very thoughtlessly taken, by which is fixed his ever changing, yet changelessly downward, course.

And here our thoughts revert to an instance illustrative of these views. An Orthodox minister well known and esteemed in New England, while spending a few days with the writer, alluded in conversation to Bush's then new work on the Resur-

rection. Some surprise, but no suspicion, was awakened by his expression of sympathy with many of the views it presented. Subsequently, and incidentally, the fact was disclosed, that he had for a considerable time been in free correspondence with Bush, Parker, and other like unstable men. Yet so strong was the confidence in his soundness, and so very cautious and gradual was the development of the hidden poison, that it was still wholly unsuspected. At intervals, the conversation was continued, still keeping the same direction. He spoke of the wars of the Israelites while getting possession of the promised land, and of the command to Abraham to take his son to Mount Moriah, "and offer him there for a burnt offering." This he did, not at first suggesting any doubts as to the inspiration of the passages to which he referred. It seemed only for the purpose of honest inquiry, how they could be reconciled with the notion, to which his mind evidently clung, as the unsubmissive mother does to her infant when God calls for it, that the taking of man's life by man is always and necessarily wrong.

At this point in the development, the vital question was reached: Is the whole Bible, or are only parts of it, inspired? As the discussion became earnest and solemn, the need of some common ground, upon which to stand while continuing it, was mutually felt. This was proposed: "Some things it may be proper for men to do, if God expressly commands, while the same would not be proper without such command." This, after some hesitancy, was conceded, and the discussion went on. But the concession was fatal to the objector's line of argument. He saw it and paused. "I must take back what I have conceded," said he, "or yield my objections."

For a time not a word was spoken. The struggle in his bosom was visible in every feature. To those present it was a moment of awful suspense, as when a friend stands balancing for an instant upon the brink of a precipice, and you lean away in breathless agony. But the silence was broken: "I must take it back!" was the hurried utterance of our friend, and it filled every heart present with sadness. Nor could he be persuaded to take any common ground a second time. The die was cast. He would admit no principle, however obviously correct in itself, if it conflicted with his disbelief in the inspiration of certain portions of God's Word.

A false, yet favorite, notion led to this disbelief; and here seemed the turning point in his moral history, as, we doubt not, it is in that of thousands. For all at once his opposition to certain Bible truths became more open and bitter. Soon his previous connexions were severed. He went over to the ranks of error, preached it for a brief season, and then dropped suddenly into the grave; leaving us solemn admonition, mingled with our remembrances of his warm friendship and numerous excellencies.

From this development of one of the most fatal influences which ever touch the heart, we have often turned since, with the earnest prayer trembling upon our lips, that another like it, we may never witness. And every remembrance of it since has strengthened the conviction, that the human mind is fitted, not to originate divine truth, but to be taught of God. As childhood is safe only under the guidance of parental wisdom, so the loftiest intellect needs a higher wisdom than its own. By God's Word its reasonings are to be tried, not his word by its reasonings. What folly, what strange inversion, when the infant sits in judgment upon parental instructions; and when we who are "of yesterday and know nothing," set ourselves to separate the revealings of Infinite wisdom, retaining or rejecting, as our sovereign littleness and ignorance may dictate.

Another conviction strengthened in us is, that when our confidence in the Word of God is impaired, however slightly, we are left in uncertainty and peril. It must be perfect and entire, else it has no element of safety. If one portion is cast away, the whole revelation may soon be doubted or discarded. Cut a single strand of the rope which raises the collier from his dark mine, and the rest may soon part, and leave him to be dashed in pieces below. Break a single link in the connected revealings of God, and you leave them a heap of fragments, to be picked away by every pilfering hand. The process once started in a sceptical mind, can thenceforward be traced, only as the spiral currents of the whirlwind, by the desolations they leave behind.

Hence the necessity of keeping the heart with all diligence to its confidence and steadfastness in the truth, that "all scripture is given by inspiration of God." For the truthfulness of Bunyan, when describing the "hill called Error," as very steep and slippery, on the farthest side, appears in the rapid descent of those

who have ventured upon it. They soon learn to handle the Word of God as if it were a fable; and "rush in where angels fear to tread," till, at last, they see no guiding light in revelation. Their flight then is as when the owlet,

> "Sailing on obscene wings athwart the noon,
> Drops his blue-fringed lids and holds them close,
> And hooting at the glorious sun in heaven
> Cries out, 'Where is it?'"

THE OPPONENTS OF THE DEATH PENALTY.

A FEW years since, a general onslaught was made upon that punishment which the world has hitherto affixed to the crime of murder. The honest friends of the death-penalty were represented as behind the age, opposed to reform, cruel, blood-thirsty, and destitute of the least measure of humanity, or of the milk of human kindness. And to crown all, in the place of arguments, insulting petitions were sent up to legislatures, that orthodox ministers might be appointed hangmen. The welkin rung in horror of the bloody creed of evangelical Christians. Meanwhile nearly all the mercy, and pity, and humanity, and religion of the country was claimed as the monopoly of people of "rose-water" principles.

Time has rolled on, and it seems proper to inquire, what disclosures it has made, respecting our tender-hearted and sentimental friends. Why are they not as noisy as heretofore? Where are they, and what have they been doing? We must not forget that the Mexican war has begun and ended in these years. And as our friends must needs be on the popular side of things, they have been a good deal occupied in that way.

Mr. Dallas, the president of the American Anti-hanging Society, has been so entirely engrossed with this patriotic and glorious war, that he has had no time for the subject. Mr. Cushing and Mr. Wright have been "revelling in the halls of the Montezumas." Robert Rantoul Jr., must prepare a speech to be said before the Boston people on the presentation of a sword to General Cushing. Mr. O'Sullivan, the late editor of the

Democratic Review, has found quite enough to do to defend the war against the "Blue-lights and Mexicans" of the North. After the most careful estimate we could make, we are of the opinion that a great majority of those who were so lately proclaiming the *sacred inviolability of human life*, and the barbarism of orthodox clergymen, and who were seeking to save the life of murderers, have either been in Mexico, incidentally shooting defenceless women and children, or have been the open defenders of that bloody war. We have not been able to hear of one who has gone from New England to fight the battles of "slavery propagandism," who was not opposed to the death-penalty. On authority as reliable as is at our command, we suppose this to be true at least of the *officers* from Massachusetts and Connecticut. And one of these officers, the unconquerable Col. Isaac Hull Wright, used to be a most ultra and rabid itinerant lecturer; assuming that government, in no case, has the right to touch human life. But as soon as the blast of the Southern horn was heard in the North, this man, like the buzzard, which, with voracious appetite, scents the carrion afar, was on his way to the scene of slaughter. * Beautiful consistency! Precious jewel! Wrong for government to take the life of a murderer by due process of law, but right to blow out the brains and spill the blood of innocent babes upon the code of the Goths and Vandals! O, brazenfaced impudence! If those in this ridiculous position before an intelligent community, had not long ceased to be susceptible of shame or blushes, or a perception of incongruities, they would, like the hunted ostriches, stick their heads in the first hiding place they could find. One may think that government, in extreme cases, is allowed to take human life, — what it cannot give; and at the same time he may strongly oppose the Mexican war; or he may favor both, or oppose both; but to teach that the former is wrong, and the latter right, what shall it be called?

We ought in justice to except a few, who have maintained one harmonious course of opinion and conduct. The number is not

* It has been publicly and repeatedly stated, and, we are sorry to say, it has never, so far as we know, been contradicted, that a discharged Texian ranger was shot in the public square of Monterey, while making a tipsy disturbance, by order of this *temperate* officer, and quondam lecturer on the inviolability of human life, and on the wickedness of the penalty of death! That he ever killed any one in open battle, we never heard.

large. And while we think them wrong, and deprecate their sentiments and influence, we can, so far, respect and honor them. They are the honest men of their class. They are persons in whom humane and generous feelings predominate. They have opposed the death-penalty much, the war more. And they have scorned to have fellowship with hypocrites. They are, by no means, to be included in what has been said. But there is a large class of those who, in principle, oppose the death-penalty, and war, and defence, and government, who still fraternize with the Mexican-war men. They belong to, and meet in, the same society; and shake hands as good brother reformers upon the same platform. Horace Greely, and John G. Whittier, and Charles C. Burleigh, and William Lloyd Garrison, by their *public acts*, acknowledge those whose garments have their brother's blood upon them, to be good and consistent opponents of capital punishment. We have kept an eye upon the proceedings of the society for the abolition of the penalty of death, and have never observed a single rebuke of a single war-man among its members. George M. Dallas, is still president of the society, and Robert Rantoul Jr., is still a leading member, and his name is still enrolled with those of Garrison and other kindred spirits. We have even heard ministers denounced alike by the same tongues, for believing it right to hang murderers, and wrong to kill Mexicans. Such ministers have been held up to popular execration by many, and the same, newspapers for *both* offences! Michigan, the northern right arm of the war, is the only state in the Union which has abolished the death-penalty. It is announced also that a leading editor of a water-gruel paper in Massachusetts, is boasting of having just been to Washington; and of having, to his unspeakable joy and encouragement, learned that the right honorable mobocratic senator Foote, who last winter proposed in the capitol, on condition of catching him in Mississippi, to assist in gracing some tree of that state with the senator from New Hampshire suspended by the neck, is a staunch believer in, and defender of, the doctrine of the divine inviolability of human life! Aside from the fashionable puffing of the Pope, as the great reformer and model man of the age, what can be more contemptible in the eyes of honest men, than such glaring hypocrisy.

The warriors are returning from Mexico, and their friends are cheering and toasting them, and making speeches over them and

their deeds. And, in time, the currents of the war and anti-law and anti-right passions will resume their wonted channels, and another assault will be made upon the laws of God and man. "Down with the gallows, or let ministers be hangmen!" And those who have just returned with the spoils of this war, with those who have joined in exulting shouts over its triumphs, will be heard again anathematizing the clergy as those who delight in blood. In fact, the Hon. Robert Rantoul Jr., like an "adulterous woman," who "eateth and wipeth her mouth, and saith I have done no wickedness," was only last spring at his old trick and trade,—laboring, in concert with his beloved brother Garrison, to keep the neck of assassins out of the halter, in formal speeches before a committee of the General Court of Massachusetts.

This inconsistency is neither new nor strange. Never in the history of the race did men snuff blood with such horrid zest and relish, as during the reign of terror in the French Revolution. And who were those men? The preachers of the sacred inviolability of human life, all of them. Their opinions and spirit before they got a taste of blood, were very much like the notions and impulses of the persons now under consideration. Robespierre was a man of striking similitude to Garrison, and the compeers of each have a fearful resemblance. The late desperate insurgents of Paris are of the same stamp as to sentiments and temperament. In social reform and anti-hanging, they are of the exact type and school of the editor of the New York Tribune.

These things are natural, and such as are to be expected. Our ultra-reformers have no well grounded principles. They are always in extremes, as their propelling power is impulse, and not reason. They blend right and wrong, good and evil, heaven and hell. They have no ideas of pure justice, but little moral sense, and make but few moral distinctions. They are led on by a sickly sentimentalism; and, if we may judge from affinities, a hearty sympathy not only with criminals, but with crime. They see no difference, as they tell us, between a legal and just execution, and private murder and aggressive war. They have an affinity with all kinds of wrong and crime. Their taste is vitiated. Hence they love to read of "crimes and casualties," and murders, and criminal trials, and executions. They delight, as their prints show, in pictures of the gallows and the dead. If the effusions of their poets are any indication, they have a fond-

ness for war-songs, and the description of armies, and battles, and carnage, and the dark deeds of private criminals. And as another evidence of their diseased moral feelings, there are no readers of sharper appetite for the French novels, and all that is loathsome to persons of a good healthy conscience. To them the shedding of the blood of man, — the image of God, if only illegally done, is a small offence. To them, the murderer is a hero. We never read a more devout effusion of hero-worship, than a letter of Lydia Maria Child from the prison of John C. Colt, the debauchee, and the murderer of Adams, in New York. And therefore the sound of the drum excites such persons. The sight of blood is too much for them. And when civil or foreign war comes, they dash instinctively into the deathful strife.

We honestly believe that these men, not less than their principles, are dangerous. Should Heaven, in judgment, leave us to the scourge of domestic hostility, and they get a sight and scent of blood, the world would see another "reign of terror." They evidently, as their looks, and conversation, and meetings, and speeches, and writings, shew, have the spirit and root of the matter in them. The words which flow from their mouths and pens, are dagger-like. They distil, when heated, not only the essence, but the oil of fight. There are none in the land so much to be dreaded. In an excitement and melee like the one supposed, there are no men in America we should more dislike to meet in the dark, than our sentimentalists and non-resistants.

We still believe there is a serious difference between good and evil, obedience and transgression, good men and bad men; that God's punishments and laws are not abolished, and that the just punishments and good laws of those who bear the sword as the ministers of God should not be repealed. We think the powers that be, are ordained of God, and that they should not bear the sword in vain, but for good, — for the punishment of evil-doers and the praise of them that do well. In this world of sin, we distinguish between a government and a compact, defence and retaliation, a just and legal execution and a malicious private murder, protection and aggression, our revolution and the Mexican war. On these points the minds of our friends of the "Rousseau sentimentalism," appear to be in a vacuum. And we, as heretofore, shall hold on our even and consistent way, defending the right and opposing all extremes.

TRANSLATORS OF THE ENGLISH BIBLE.

THE fifth company of King James's Translators was composed of seven divines, who held their meetings at Westminster. Their special portion of the work was the whole of the epistles of the New Testament.

WILLIAM BARLOW.

The president of this fifth company was Dr. Barlow, at the time of his appointment, Dean of Chester. He belonged to the ancient and respected family of the Barlows of Barlow in Lancashire. He was bred a student of Trinity Hall, in the university of Cambridge. He graduated in 1584, became Master of Arts in 1587, and was admitted to a fellowship in Trinity Hall in 1590. Seven years later, Archbishop Whitgift made him sinecure rector of Orpington in Kent. He was one of the numerous ecclesiastics of that day, who were courtiers by profession, and studied with success the dark science of preferment. When Robert Devereux, earl of Essex, was beheaded, in the year 1600, Dr. Barlow preached on the occasion at Paul's Cross, in London. He was now a "rising man." In 1601, the Prebend of Chiswick was conferred upon him, and he held it till he was made bishop of Lincoln. In the year 1603, he became, at the same time, Prebendary of Westminster and Dean of Chester. This prebendship he held in "commendam" to the day of his death. Not long after the accession of James I. to the English throne, the famous Conference was held at Hampton Court. The king summoned four Puritan divines, whom he constituted representatives of their brethren. To confront them, he summoned a large number of bishops and cathedral clergymen, whom he led to the charge himself. At the different sessions of this Conference, the Puritans were required to state what changes their party desired in the doctrine, discipline, and worship of the established church of England. As soon as they specified anything, they were brow-beaten and hectored in the most abusive manner by the monarch and his priestly minions. In his time, when comparing his reign with the preceding glorious reign, it was usual to distinguish him by the title of Queen James, and his illustrious

predecessor as King Elizabeth. When his learned preceptor, Buchanan, was asked how he came to make such a pedant of his royal pupil, the old disciplinarian was cruel enough to reply, that it was the best he could make of him. This prince, who fancied himself to be, even as his flatterers swore, an incomparable adept in the sciences of theology and "king-craft," as he termed it, was quite in his element during the discussions at Hampton Court. He trampled with such fury on the claims of Puritanism, that his prelates, lordly and cringing by turns, were in raptures; and went down on their knees, and blessed God extemporaneously, for such a king as had not been seen since Christ's day! Surely they were thrown off their guard, by their exultation, when they set such an impressive example of "praying without book."

This matter is mentioned, because the only professed account of the Conference is given by the Dean of Chester, who was present among the sycophantic court-clergy. It is not strange that the Puritans should make but a poor figure in his report of the transactions. Gagged by royal insolence, and choked by priestly abuse, it could hardly have been otherwise. Indeed, they were only summoned, that, under the pretence of hearing their grievances, the king might have an opportunity to declare the hostile policy he had determined to pursue. Dr. Barlow's account of the transaction is evidently drawn up in a very unfriendly disposition toward the Puritan complainants, and labors to make their grievances appear as weak and witless as possible. Had the pencil been held by a Puritan hand, no doubt the sketch would have been altogether different. The spirit of the king and his courtly prelates, deans, and chaplains, may be inferred from the mirth, which, Dr. Barlow says, was excited by a definition of a Puritan, quoted from one Butler, a Cambridge man: "A Puritan is a Protestant frayed out of his wits!" The plan of the king and his mitred counsellors was, the substitution of an English popery in the place of Romish popery. Their notions were well expressed, some years afterward, in a sermon at St. Mary's, Cambridge: "As, at the Olympic games, he was counted the conqueror who could drive his chariot-wheels nearest the mark, yet not so as to hinder his running, or to stick thereon; so he who, in his sermons, can preach *near* popery, and yet *not quite* popery, there is your man!"

Almost the only request which was vouchsafed to the Puritans at this Conference, was one which was well worth all the rest. The king granted Dr. Reynolds's motion for a new translation of the Bible, to be prepared by the ablest divines in his realm. Dr. Barlow was one of the number appointed to this work, in which, being a thorough-bred scholar, he did excellent service. Among his associates, were two of the Puritan divines at Hampton Court, Dr. Reynolds and Dr. Chaderton, whose lives we have already sketched.

In the course of this work, in 1605, being, at the time, in addition to his other benefices, rector of one of the London parishes, St. Dunstan's in the East, Dr. Barlow was made bishop of Rochester. Not long after, he was promoted to the wealthier see of Lincoln, in which he sat with all dignity till his death. He died at a time when he had some hopes of getting the bishopric of London. His decease took place in his episcopal palace at Buckden, where he was buried, in 1613. He published several books and pamphlets, which prove him worthy of a place among the learned men of that erudite generation of divines.

John Spencer.

This very learned man was a student of Corpus Christi College, Oxford, where he graduated in 1577. The next year, he was elected Greek lecturer for that College, being then but *nineteen* years of age. His election was strenuously, but vainly, opposed by Dr. Reynolds, probably because of young Spencer's opposition to Puritanism. In the following year, 1579, he was chosen Fellow of the same college.

He was the fellow-student and intimate friend of the renowned Richard Hooker, the author of the famous work, "The Laws of Ecclesiastical Polity." This work, in the preparation of which, Dr. Spencer was constantly consulted, and was even said to have "had a special hand" as in part its author, is to this day the "great gun" of controversy on the part of the Episcopalian sect. Its argument, however, is very easily disposed of by a staunch Congregationalist. It is thus described by Dr. James Bennett: "The architecture of the fabric resembles Dagon's temple; it rests mainly upon two grand pillars, which, so long as they continue sound, will support all its weight. The first is, "that

the church of Christ, like all other societies, has power to make laws for its well-being;" and the second, that "where the sacred Scriptures are silent, human authority may interpose." But if some Samson can be found to shake these pillars from their base, the whole edifice, with the lords of the Philistines in their seats, and the multitude with which it is crowded, will be involved in one common ruin. Grant Mr. Hooker these two principles, and his arguments cannot be confuted. But if a Puritan can show that the church of Christ is different from all civil societies, because Christ had framed a constitution for it, and that where the Scriptures are silent, and neither enjoin nor forbid, no human association has a right to interpose its authority, but should leave the matter indifferent; in such a case, Hooker's system would not be more stable than that of the Eastern philosopher, who rested the earth on the back of an elephant, who stood upon a huge tortoise, which stood upon nothing."

After the death of Hooker in 1600, his papers were committed to Dr. Spencer, the associate and assistant of his studies, to superintend their publication. But being then much engrossed in the translation of the Bible, that other duty was executed under his supervision by an enthusiastic student and admirer of Hooker.

When he became Master of Arts, in 1580, John Spencer entered into orders, and became a popular preacher. He was eventually one of king James's chaplains. His wife was a pupil of Hooker's, as well as her brothers, George and William Cranmer, who became diplomatic characters, and warm patrons of their celebrated teacher. Mrs. Spencer was a great-neice of Thomas Cranmer, the martyred archbishop of Canterbury, whom queen Mary burnt at the stake for his protestantism.

In 1589, Dr. Spencer was made vicar of Alveley, in Essex; which he resigned, in 1592, for the vicarage of Broxborn. In 1599, he was vicar of St. Sepulchre's, beyond Newgate, London. He was made President of Corpus Christi College, on the death of Dr. Reynolds, in 1607. Dr. Spencer was appointed to a prebendal stall in St. Paul's, London, in 1612. His death took place on the third day of April, 1614, when he was fifty-five years of age. Of his eminent scholarship there can be no question. He was a valuable helper in the great work of preparing our common English version. We have but one publication

from his pen, a sermon printed after his decease, of which Keble, who is professor of poetry at Oxford, says, that it is "full of eloquence and striking thoughts."

Roger Fenton.

This clergyman was a native of Lancashire. He was Fellow of Pembroke Hall, in Cambridge University. For many years he was rector of St. Stephens, Walbrook, London. In 1609, he was also made Penitentiary of St. Paul's, and Prebendary of St. Pancras's. He died in 1615, aged fifty years. He was buried under the communion-table of his own church, St. Stephen's, where there is a monument erected to his memory by his parishioners, with an inscription expressing their affection toward him as a pastor eminent for his piety and learning.

His principal publication is described as a "solid treatise" against usury. His most intimate friend was Dr. Nicholas Felton, another London minister. The following singular incident is related of them, by good old Thomas Fuller. "Once my own father gave Dr. Fenton a visit, who excused himself from entertaining him any longer. 'Mr. Fuller,' said he, 'hear how the passing bell tolls, at this very instant, for my dear friend, Dr. Felton, now a dying. I must to my study, it being mutually agreed upon betwixt us in our healths, that the survivor of us should preach the other's funeral sermon.' But see a strange change! God, 'to whom belong the issues from death,' was pleased, with the patriarch Jacob blessing his grand children, 'wittingly to guide his hands across,' reaching out death to the living, and life to the dying. So that Dr. Felton recovered, and not only performed that last office to his friend, Dr. Fenton, but also survived him more than ten years, and died bishop of Ely."

Dr. Ralph Hutchinson was President of St. John's College, Cambridge, on which office he entered in 1590.

William Dakins was a Fellow of Trinity College, Cambridge: while of Mr. Rabbet and Mr. Sanderson, we can only record the bare names. Their share in the Bible-translation is their only memorial. Such work is the noblest monument. It is imperishable. "The word of the Lord abideth forever."

CONDITION OF GERMANY.*

In consequence of the late revolutions, the question as to the complete separation of church and state, has become quite pressing. Professor Edel made an address in the Chamber of Deputies at Munich, which was received with the utmost applause. Among other things, he said: "The world-wide error of a state-church has sustained itself for many long centuries, has written many a bloody page in the world's history, has slowly given way before the advance of tolerance, and here also, in the progress of events, has it continued, till a total separation is secured. Various grim goblins have guarded the old treasure. Among these goblins, are the distinctions between the freedom of conscience and the freedom of religion, between the granting of private civil rights and political rights; and also the distinctions which have been made in regard to the rights of family-worship, of private devotional meetings, and of public worship with corporate privileges. It is time that these errors were thoroughly exploded, and that tolerance with all its consequences should triumph in this century."

Among the defenders of separation, we find the well known church-historian, Guericke, a rigid Lutheran. In the Magdeburg Journal of April 13th, he has issued an appeal, from which we extract the following: "The revolution is now a matter of fact, and it becomes us as Christians and theologians, to act as the emergency requires. The state has virtually ceased to be a professedly Christian state. Hence there is nothing more to be said of the principle of a state-church. The temporal interests of most of the ecclesiastics, still prompt them to kick against these pricks; but the final, and perhaps speedy, separation of church and state is the inevitable, and every way the most salutary, result of the revolution. The state-church was the carcase, about which the eagles gathered together."

The Roman Catholic Pius-Society of Mentz has sent in an address to the German National Assembly at Frankfort, in which they ask for an entire removal of all the laws which restrict the church, in order that there may be a guarantee of their rights,

* We have translated and condensed this article from an editorial in the Deutsche Kirchenfreund for last August.

and a full equality among the different Confessions, or denominations. "We are very far," says their address, "from desiring the smallest advantage for one Confession more than for the others. We wish rather, and most explicitly demand, that all the Confessions, without distinction, shall partake of equal liberty and independence, and also that the confessors of the same shall enjoy the benefit of equal civil and political laws."

If these principles shall be carried into effect, forthwith an incredible confusion, and division of the state-churches into many sects, must unavoidably ensue. But of what use is a unity, which can only be held together by external force? If sectarism, which in Germany has long existed in theory, belongs to the development of Protestantism, then let the external state of affairs correspond to the internal, and let the disease come to a crisis. So only can it at last be radically cured. The church will lose external means and powers, many preachers will be left without support, and many benevolent societies will become bankrupt. Tholuck even apprehends the overthrow of the Universities. But thus will the church learn to confide exclusively in the Lord, as in the ages before Constantine. She will develop her own inherent vitality, and gain a rich equivalent for what she may lose at the outset. It is to be hoped that the pious liberality of Germany will not be put to shame by that of America.

They are, at present, greatly troubled in our old home-land; and we feel the deepest sympathy with their sorrows and struggles. The first effect of a revolution is always a more or less anarchical state of things, an unfettering of the wild caprice of the people, and of all those persons who are fallen out with God and the world, and who have nothing to lose but a life which is become to them a burden and a loathing. The poor envy the rich, and take bitter revenge on capitalists and manufacturers. The laborers demand unreasonable increase of their wages, and spend them in excesses. The Berlin gymnasium-scholars claim to choose their own teachers, to promote, and to punish them. The princes are humbled into puppets, the mechanical servants of his majesty, king Mob. In general, the might of authority and law is broken, or badly crippled. The party which is in favor of a constitutional monarchy has, in the parliament at Frankfort, a manifest preponderance over the republicans. But it has not yet taken any decisive steps. Jacob Grimm, that genuine German

soul, has lately been mourning over the wretched German radicalism. Instead of the proverb:

> First to do, and after think, —
> Brings a man to ruin's brink!

they may rather say:

> Long bethought, and badly done, —
> That's the round the Germans run!

A rumor is abroad, that Frederick William IV. is thinking seriously of relinquishing the government to his brother, the Prince of Prussia, who is stiffly aristocratic, wholly given to the military, and excessively unpopular. This would only increase the confusion. The new minister for ecclesiastical affairs, who, however, has already resigned, Count Schwerin, son-in-law of Schleiermacher, has summoned a general synod of the United Church. It appears quite probable, that that church, so far as it is the creature of the state, will fall to ruins; and a new fabric will be commenced from the theology and religious life of the community. Not only the Evangelical Church-Journal, but the believers everywhere mourn and lament over these circumstances. Read, for example, the following from a private letter which we have just received from the editor of the "Christenboten:" "The last year's dearth, and the construction of railroads, have taken almost all the hard money out of the country; and whoever has any left, keeps it back in expectation of being soon compelled to flight. Rents, taxes, and debts have almost ceased to be paid; and if things go on thus, we anticipate a speedy dissolution of all social relations. You in America cannot conceive of the distressing state of things, which is prevailing in Europe. Even where every thing is as yet quiet, there is to be expected for Germany a temporary prevalence, not merely of Rationalism, but of Straussian infidelity, or something worse, in an anti-christian despotism which will drive all the faithful out of the country. In that case, America will at once receive a class of immigrants very different from those of late years, who were mainly political malcontents, and such as through their unbelief were disaffected towards the church. There may yet be an emigration like that from England, in the times of the persecution of the Puritans, and the lack of *preachers* among you may soon be remedied."

Only a few, regarding these discouragements as merely a transition-state of things, rise above them to the contemplation of a new creation which is to come forth from the ruins. One such hopeful voice meets us, in a letter from a former fellow-student at Tübingen: "The Western Hemisphere," writes he, "rises daily in the eyes of all well informed persons, not on account of what it has done, but on account of what has happened, and what is expected, in Europe. And yet to the historical student there is scarce any thing more cheering, than the aspect of this storm-swept Europe, from whose ferment strong minds will emerge with the capacity to form new social organizations. The brazen idol of the state, by which absolutism would give itself visibility among us, (which is even according to Hegel, the realized will of God himself!) is to me a thousandfold more hateful than an ecclesiastically sanctioned infallibility; and Christianity has quite as much occasion to congratulate herself upon the fall of the royal diadem, as upon the sinking of the triple crown. And yet the tumbling idol may crush thousands in its fall."

It is extremely gratifying, that there are already in different places, in consequence of the public distresses, manifest tokens of a newly awakened religious life. From South Germany we learn, that of late the houses of worship are much more fully attended, and that anxious inquiries for the way of salvation are every where excited. A similar report comes to us from Elberfeld.

DEVELOPMENT OF UNITARIANISM IN NEW ENGLAND.

As early as the close of the revolutionary war, and perhaps earlier, a species of Unitarianism had gained footing in Boston and the vicinity. It was closely concealed, indeed, and measures were taken to continue the concealment, at least till a disclosure could be safely made; but still it was here. The leaven was working in secret, and gradually diffusing itself among an unsuspecting and confiding people. But after all that could be done to cover it up, indications of its existence must occasionally appear. We proceed to give a brief account of some of these earlier indications.

The first to be noticed was the settlement of the late Dr. Freeman, as minister of King's Chapel, Boston. King's Chapel was formerly the principal Episcopal church in the city, and the most considerable establishment of the kind, perhaps, in New England. It was here, before the Revolution, that the provincial governors usually attended public worship. Dr. Freeman was employed as a reader in this church, in 1782. Although he was without doubt, a Unitarian, he continued for three years to use the liturgy of the Church of England, and thus to engage and lead in Trinitarian worship. But in the year 1785, the minds of the people being in a measure prepared for it, he attempted a change; and with no small uneasiness and opposition from various quarters, and the loss of a number of his hearers, he succeeded, at length, in accomplishing his purpose. The plan of Dr. Clark's altered liturgy was adopted, and the worship became such as a high Arian might consistently offer. Dr. Freeman allows, in a letter to Mr. Lindsey, a leading Unitarian minister of England, that his new liturgy was not such as he should himself prefer; but insists that it was all which the people could be persuaded to adopt. "Perhaps, at some future day," he adds, "when their minds become more enlightened, they may consent to a further alteration."

A difficulty still remained, since Dr. Freeman had not yet received ordination, and it was doubtful whether Episcopal ordination could be obtained for him. As this, however, was a point on which some of his hearers laid much stress, it was determined to make the attempt; and accordingly application was made for ordination, first to bishop Seabury of Connecticut, and afterwards to Dr. Provost, bishop of New York.

It is not easy to reconcile these repeated applications of Dr. Freeman to obtain Episcopal ordination, with that honesty and openness of character for which, in the estimation of many, he was distinguished. He must have known that the church necessarily required, in all candidates for ordination, a profession of attachment to its doctrines, discipline, and worship; and he could hardly have presented and repeated his request, without making up his mind, in case it were granted, to comply with established rules. He must, moreover, have been acquainted with the ordination service of the church, and knew that, in receiving ordination, he must *seem*, at least, to approve of this service, and unite in

it. At the same time he knew that, Unitarian as he was, he could not make a show of uniting in this solemn service, without the most palpable insincerity. And yet he did repeatedly apply for Episcopal ordination, and would have received it at the hands of the American bishops, if it could have been obtained. He confesses, in one of his letters, that he "should have *acted wrong*," in receiving ordination in this way, and says: "I shudder when I reflect to what moral danger I exposed myself, in soliciting ordination of the American bishops." But is there no sin in *seeking* and *attempting* to do a wrong action, even though the dark design be defeated?

It is an honor to the bishops of that day, that they refused to ordain the heretical reader at King's Chapel. He was ordained, therefore, if ordained it could be called, by the wardens of his church, November 18th, 1787. The senior warden "laid one hand upon him, and with the other delivered him the Bible, enjoining him to make that sacred book the rule of his faith and conduct."

Dr. Freeman was instrumental in spreading Unitarianism, not so much by his own preaching or publications, as by circulating the writings of others. He early opened a correspondence with Mr. Lindsey of London, received copies of his and of Dr. Priestley's theological works, and procured for them all the attention and circulation in his power. A set of these works was presented to the library of Harvard College, for which, as "a very acceptable present," Mr. Lindsey received "the thanks of the President and Fellows." "Though," says Dr. Freeman to Mr. Lindsey, "it is a standing article in most of our social libraries, that nothing of a controversial nature shall be purchased, yet any book which is presented is freely accepted. I have found means, therefore, of introducing into them some of the Unitarian tracts with which you have kindly furnished me. There are few persons who have not read them with avidity."

The course of Unitarianism was considerably promoted, in and around Boston, by the visit of a Mr. Hazlitt, an English Unitarian minister, in 1785. "I bless the day," says Dr. Freeman, "when that honest man first landed in this country." And well he might; for it was Mr. Hazlitt who persuaded his people to consent to the alteration of the liturgy. It was he, also, who convinced them, that ordination by their own hands was equally *valid, as* though it had been conferred by the bishop.

Mr. Hazlitt was received with much favor by some of the Congregational ministers of Boston; as Doctors Chauncy, Lothrop, and Eliot, and Messrs. Everett and Clark. He preached for several of the ministers in the neighborhood, and extended his labors as far as Hallowell, in Maine. "Before he came to Boston," says Dr. Freeman, "the Trinitarian doxology (or benediction) was almost universally used. He prevailed upon several respectable ministers to omit it. Since his departure, the number of those who repeat only scriptural doxologies has greatly increased, so that there are now many churches, in which the worship is strictly Unitarian."

By personal efforts, and the circulation of books and tracts, two or three small Unitarian societies were established, in different parts of the country, previous to the year 1800; but they died almost as soon as they began to live. The doctrine, though secretly spreading, was unpopular; very few dared to preach it openly; and for many years, the society at King's chapel was the only avowed Unitarian congregation of any note in New England.

The first American Unitarian author was the Rev. Hosea Ballou. He published his treatise on the Atonement in 1803, which is said, on good authority, to have been "the first American work in which the doctrine of Unitarianism was ever advanced and defended."* Whether Mr. Ballou or Dr. Freeman is entitled to be called *the father* of American Unitarianism, or whether they ought in equity to divide the honor between them, we pretend not to decide.

"Et fors æquatis cepissent præmia rostris."

Dr. Freeman was, probably, the first open preacher of the doctrine; and Mr. Ballou was the first who inculcated and defended it from the press. These leaders in the cause labored in different connections, and with various success. Dr. Freeman had the advantage in point of early education; and Mr. Ballou in native ingenuity and tact. The followers of Dr. Freeman were the most select; those of Mr. Ballou the most numerous.

The next individual who avowed and inculcated Unitarian doctrines, both from the pulpit and the press, was Rev. John Sherman, pastor of the First Church in Mansfield, Connecticut.

* See London Monthly Repository for March, 1817.

This aspiring, visionary, and changeable young man was induced to become a Materialist and Unitarian, by reading the works of Priestley and Lindsey. He disclosed his sentiments to his people in 1804, and was dismissed, by a mutual council, in October, 1805. The same year he published a work, entitled "One God in one person only, and Jesus Christ a being distinct from God," which, in the language of the Boston Monthly Anthology, was "one of the first acts of direct hostility against the Orthodox, which has ever been committed on these Western shores." On leaving Mansfield, Mr. Sherman was settled for a few years in the western part of the state of New York. He afterwards relinquished the ministry, went into other employments, forfeited his moral and religious character, and has been many years dead.

The case of Mr. Sherman was followed by another of like character in Connecticut. In the year 1810, Rev. Abiel Abbot, pastor of the First Church in Coventry, was suspected by his people of denying the doctrine of the Trinity; and, on inquiring, their suspicions were confirmed. He was accordingly dismissed by the Consociation of Tolland County, in April, 1811. In June of the same year, he was re-dismissed by a council of his own selection. This council was "imported" from the easterly part of Massachusetts, and consisted entirely of men belonging to what was then called the "liberal party." Their proceedings, in interfering with and censuring the ecclesiastical regulations of a sister state, and in affecting to overrule an authorized decision of Consociation, called forth a merited rebuke from the General Association of Connecticut, at their meeting in June, 1812.

Nearly at the same time with the proceedings in Coventry, a more important development of Unitarianism began to be made in another quarter. In 1810, Messrs. Noah and Thomas Worcester, brothers, and both settled ministers at that time in New Hampshire, commenced their publications against the doctrine of the Trinity. The principal of these publications was entitled "Bible News of the Father, Son, and Holy Spirit, in a series of letters." This "Bible News," was but a revival of the old Semi-arian hypothesis of the fourth and fifth centuries. The discussions in support of it, however, were ingeniously conducted, and for a time made a very considerable impression. Many were led to review the grounds of their belief in the doctrine of the Trinity, and the faith of several was shaken.

Up to this period, 1810, Unitarianism was scarcely admitted to have an existence in the Congregational churches of Boston and the vicinity. The Boston clergy complained that they were "*slanderously reported*" to be Unitarians. Their friends insisted that "they did not differ materially from their clerical brethren throughout the country;" and the fact that, when abroad, they were sometimes not invited to preach, was attributed to the false charges of Unitarianism under which they suffered. But the time had now come, when the existence and prevalence of the heresy in Boston could not be much longer concealed. The truth had been leaking out, in conversation, in letters, and in periodical publications, for several years, and the traces of it were becoming continually more and more visible. The pulpit was, indeed, masked and silent. We do not now recollect a sermon from a Congregational minister in Boston or the vicinity, which directly contravened the doctrine of the Trinity, previous to the to the year 1815. The opposition to evangelical religion was carried on, for the most part, in secret; and proselytes were made rather by suppressing truth, than by explicitly proposing and defending error.

But in the spring of 1815, the cloak of concealment was suddenly torn away, and so far as the existence of Unitarianism was concerned, an unequivocal disclosure was made. The temporizing policy of Unitarians in this country had long been disapproved by their brethren in England, who took effectual means, at last, to expose and correct it. Mr. Belsham, in his Memoirs of Lindsey, published in 1812, devoted a whole chapter to giving an account of American Unitarianism. He published extracts of letters and other documents, which put the matter beyond all dispute. His work soon found its way across the water, and though studiously kept out of circulation for about two years, it fell, at length, into the hands of those who were disposed to make the proper use of it. The chapter on American Unitarianism was extracted and published in a pamphlet by itself. A spirited review of this pamphlet, from the pen of the late Jeremiah Evarts, was given in the Panoplist for June, 1815. This introduced the controversy between Doctors Worcester and Channing, and constrained Unitarians to take an *open stand before the public;* — a thing they were very unwilling to do, and from the consequences of doing it they have never recovered.

When the disclosures and discussions here referred to had passed over, and time had been given for those individuals who had exchanged the religion of their fathers for another gospel to declare themselves, it was found, as was expected, that a very considerable impression had been made. A pretty large number of ministers and churches, situated mostly in the eastern part of Massachusetts, were disposed to range themselves on the side of Unitarianism.

It was by various means that this error made such progress, while as yet it was not professed, and the very existence of it was often denied. Opposition had long been made to creeds and confessions of faith, and to the examination of candidates for the gospel ministry. This opposition was continued and increased, till these impediments in the way of propagating error were, in many places, entirely removed.

Indifference to religious truth had, also, for years been much inculcated. No doctrine had been so earnestly insisted on as this, that one doctrine is about as good as another. No matter what a man believes. Sincerity and honesty are enough. It was this which gave to Unitarians of that day the appellation of the *liberal* party. They were those who professed to care nothing about doctrines; who were willing to tolerate the errors of others, provided others would tolerate theirs; and who honored this blind indifference respecting truth and error with the name charity.

Many striking examples might be presented, of the feeling which prevailed formerly among Unitarians, in regard to this point. The two following may be taken as specimens. The first is from a sermon preached by Rev. Samuel Cary, on the day of his ordination as assistant minister to Dr. Freeman, in Boston, in the year 1809. Addressing his future charge, Mr. Cary says: "You will expect from me no detail of my speculative opinions. They are really of TOO LITTLE CONSEQUENCE to be brought forward at a period so interesting as the present. You know that I am a Christian. I have preached to you, and shall continue to preach, Jesus Christ and his gospel." The religious sentiments of a minister "of *too little consequence*" to his people, to be so much as named at his ordination! "I shall continue to preach Jesus Christ and his gospel." And what is this gospel? Of what does it consist? But these are points which must not be touched. They are not of sufficient importance!

The next extract shall be from a sermon by Rev. Dr. Porter of Roxbury, preached before the Convention of Congregational Ministers, in 1810. "What are we to think of the doctrines of original sin and total depravity; of imputation of sin and righteousness; of a trinity in unity; of the mere humanity, the superangelical nature, or absolute deity of Christ; of particular and general redemption; of unconditional decrees, and personal election and reprobation; of moral inability, and the total passiveness of man in regeneration; of the special and irresistible operation of the Holy Spirit; of perseverance, or the impossibility of the believer's total apostasy; and, to mention no more, the absolute eternity of the torments to which the wicked will be sentenced at the last day? My individual belief in respect to the truth or error of these points can be of but *little importance*, and my subject no way requires that it should be given. *Neque teneo, neque refello.* I believe that an innumerable company of Christians, who never heard of these articles, have fallen asleep in Jesus; and that innumerable of the same description are following after." "An innumerable company of Christians," then, "have fallen asleep in Jesus," and "innumerable of the same description are following after," "who never heard" either of "the mere humanity, the superangelical nature, or the absolute Deity of Christ;" and "who never heard" of "redemption," whether general or particular! It would be interesting to know what views this twice "innumerable company of Christians" entertain of Christ, and redemption; or whether they had any views at all. It would be curious to know, too, where this "innumerable company" of good Christians lived, or is now living, and by what appellation it is called.

Indifference to religious doctrine was absolutely necessary to be inculcated, in order to the spread of Unitarianism. For had the churches retained the same love of truth, and the same abiding sense of its value, which were felt in the days of our Pilgrim fathers, the error could scarcely have entered here; or if it had entered, it must have been immediately detected and suppressed. But when the impression was made all around, that religious truth was of very little consequence; that one doctrine was as good and as safe as another; the door was thrown open to every loose opinion, and the most dangerous errors might be successfully propagated.

The way being thus prepared for the secret spread of Unitarianism, it was promoted by various means, as circumstances would allow. It was promoted extensively by conversation, and a cautious personal intercourse. The writings of English Unitarians were procured, and industriously circulated. Many of these were republished in Boston; a work for which no one would be held responsible, but in which many persons were more or less engaged. Periodical publications, too, were instituted, having the promotion of Unitarianism as a leading, though of course not an avowed, object. The Anthology, which was commenced in 1803, and continued till 1811, labored assiduously in this business, especially during the latter part of its course. Yet its conductors had the effrontery to declare, in their concluding address: "We have never lent ourselves to the service of *any party*, political or theological." The General Repository, commenced in 1812, was more open and violent than the Anthology. The Christian Disciple originated in 1813; and though at first but moderately Unitarian, it accomplished something. The Christian Monitor also, which commenced in 1806, and consisted of a series of religious tracts, issued quarterly by the "Society for promoting Christian Knowledge, Piety, and Charity," became, before it closed, very decided in its predilections for what was called the liberal theology. These different periodicals, though published and patronized by leading Unitarians, were not allowed to be urged as proof against them. It was customary to pass them off, as though they had been the productions of nobody, and nobody was responsible for them.

As Unitarianism advanced, the old collections of hymns, with the doxologies, were in many places laid aside, and others of a more liberal cast were substituted. Different collections, one for the First Church in Boston, and another for the church in Brattle Square, were published in 1808. These were so modified, of course, as to leave most of the great doctrines of the gospel entirely out of view. Yet, when referred to in the Panoplist as evidence that these churches had departed from the faith, the charge was repelled with apparent indignation.

It is obvious that when Unitarianism had once gained the ascendency in Boston, and in Harvard College, the influence exerted upon the surrounding country must have been immense. The College was continually pouring forth its streams, its ministers, its lawyers, its literary and professional men, its various publica-

tions; while the city was a centre of attraction and influence, not only to Massachusetts, but to all New England. Here counsellors, senators, and representatives from different parts of the commonwealth were accustomed to reside, more or less, every year. Here, too, merchants and men of property and leisure frequently visited, and returned with an abundance of Boston notions and fashions, on the subject of religion, as well as everything else.

Add to all this, that Unitarianism, as a system, is very agreeable to the natural, unhumbled heart. It is specially adapted to the tastes and inclinations of the gay, thoughtless, and fashionable world, denying them no liberties or gratifications which come anywhere within the bounds of decency; while it quiets their consciences with the name and forms of religion, and allays their fears by promising them happiness beyond the grave. With all this variety of adaptation and influence, it will not be thought strange that a considerable number of individuals and of churches were secretly, and almost imperceptibly, corrupted.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

THE MASSACHUSETTS CONVENTION. — The account of the proceedings of this body in our last number, has given terrible offence to the "Christian Register," or rather to the unhappy wight who does the registration thereof. We fear, that if the OBSERVATORY were to defend the truth in a manner agreeable to the feelings of that ungentle man, it would do but little damage to Satan's kingdom. It may be known when a raw spot is touched, by the manner in which "the galled jade winces." And the contortions of the editor of the Register, under the exposure we have made of the sectarian tactics of the leaders of his party, shew that we have found one part of his conscience not quite so callous and cauterized as the rest. This is encouraging. It is far more hopeful to see him angered by the truth, than to see him bear its inflictions with all the apathy of death. The case being desperate, called for almost desperate remedies. The gripings of his conscience shew that our medicine, though bitter, has reached the seat of the disease, and will either "kill or cure." — The editor of the Register displays his critical acumen, in regard to our article on the sect-craft of Unitarianism, exposing their modes of "despoiling" the orthodox of funds, churches, and endowed institutions. He says: "We are convinced from internal evidence, that this article was never written by the editor. Its style is more orotund

and less asthmatic than his." We are not disposed to gratify his curiosity in regard to the authorship of articles published under our responsibility. But we could say, *without the slightest vanity*, that the editor of the OBSERVATORY has written an article exactly as orotund as that! — Nothing can be more ghastly than the Register's spasmodic attempts to laugh off the disastrous effect of Rev. Dr. Parkman's assertions, that the Unitarians of Boston forty years ago studiously concealed and denied their real sentiments. The Register makes for them such a lame and impotent defence as to assert that they only did this to avoid the "nickname" — Unitarian! — That cunning editor, seizing a remark of ours relative to a certain feature of the Unitarian policy which has been long pursued, applies it by name to three gentleman of the highest standing in the orthodox community. We utterly disclaim any such *personal* application of our remark. — The effect of the furious assaults made upon us by the enemies of the great truths which we maintain, leads us to fancy that we are made of the same clay whereof the walls of the castle of Jotopata were built; of which it is said by Josephus, who was governor at that time, that the more it was belabored by the Roman battering-rams, the more solid and firm it grew!

AMERICAN TRACT SOCIETY'S ILLUSTRATIONS. — The immense popularity of the numerous publications of this society has induced its managers to secure the services of a most accomplished engraver in wood, whose exquisite skill has, of late, greatly beautified such treatises as called for its exercise. They contrast to admiration with the sad dabs of printer's ink, which used to disfigure the pages they were meant to adorn. The "Illustrated Family Christian Almanac," profusely graced with these beautiful designs, is a perfect beauty; and, what is not apt to be the case with beauties, is as wise and good as it is surpassing fair. The operations of this institution seem to be stimulating persons to become readers, that they may have the benefit of its books. To meet the wants of these, it has issued a "Pictorial Tract Primer," abundantly replenished with the finest attractions of paper, type, and engravings; and in which the very alphabet is made evangelical. Still it sticks with us somewhat to find the name of the patriarch Noah made to jingle in an unlucky couplet with the word *bore*. This reminds us too much of the doggerel rule:

> "One line for sense, and one for rhyme,
> Are quite sufficient at one time."

VERICOUR'S MODERN FRENCH LITERATURE. — The lovers of sound and useful information ought at sometime to hold a meeting, and pass a vote of thanks to Gould, Kendall, and Lincoln, for their numerous and valuable additions to the stock of matter for the reading public. Were it not for them, and a few other conscientious publishers, we should be in danger of being drowned out by the billows of literary trash and drift-stuff which are coming in like a flood. This book, issued by them, is written with the pen-feathers of that "rare bird," a right down sensible Frenchman. In him are blended a Saxon solidity with a Gallic vivacity. His book gives a clear and

lively account of modern French literature, of its changes, of the moral and political influences it has exerted, and of all the prominent writers who have had a share in producing it. Its condensed pages afford an immense fund of valuable instruction as to opinions and public events in that singular country. The American editor, Mr. Chase, shews himself to be a ripe and tasteful scholar, and his numerous notes go far toward making us feel acquainted with the opinions and characters of the many literary Frenchmen, who have lately, and so suddenly, taken a conspicuous part in political affairs.

MORAL DANGERS OF THE CITY. — The Rev. Warren Burton has addressed a circular on this subject "to the clergymen of various denominations throughout New England." This circular is sanctioned by Rev. Dr. Waterbury, of the Bowdoin Street Church, and by several other of the city pastors, each belonging to a different denomination. It relates to the moral dangers which await the young, of both sexes, who come to Boston in search of employment; and it especially points out the snares which are set to entrap their purity, and the facilities and temptations which stimulate their baser propensities. The statistics of vice in this city are most appalling; but, from their nature, cannot be fully spread out before the public. The facts as collected by the city police, and Mr. Burton and others employed by benevolent and reformatory associations, present a frightful and perilous array of pollution. The heart grows faint at the sickening sight, and is ready to sink down in nerveless despair. But such feelings are unmanly and unchristian. The spectacle of moral evil ought only to stir up a zeal and passion to remove it, proportioned to its magnitude. Pastors of churches throughout the country might do much good, by entering into correspondence, as requested, with Mr. Burton and others in the city, relative to the young men and women who go forth from their pastoral care, to meet the temptations, and run the risks of city life. Much good might be done too, if pastors were to make it a special duty, in concurrence with parents and guardians, to give personal warning and instruction to the youth, who are about to leave the security and innocence of home for a life of adventure and most uncertain result.

CHRISTIAN SONGS. — This neat volume is from the pen and pericranium of Rev. James Gisborne Lyons, LL. D. The pieces are pious, but are pervaded by great sameness of sentiment; the moral being generally, that this world is a very dull and dismal place; but that its sorrows and toils will be abundantly compensated by the joys of heaven. As this, like death, is a topic which is always in order, we read the book through at a sitting, without once nodding, though the thermometer was at its drowsiest point. The reason of the very many failures in devotional poetry is, because it is the *highest*, and therefore the most difficult, exercise of the art; and because, at the same time, it is the most important and attractive. These two considerations taken together, explain why the attempts and the failures are so much more numerous in this, than in any other species of poetical composition.

QUESTION-BOOKS. — One evidence of the great extent to which Sabbath School instruction is carried, is the large number of question-books prepared for the use of the classes. Of these, the Massachusetts Sabbath School Society alone has published above thirty. With two or three of these, lately issued, we have been much gratified. One of them, carefully prepared by Rev. Mr. Albro of Cambridge, is on the miracles of Christ. This is a subject of the highest importance, at the present time, when these miracles are denied and made light of by many who give themselves out to be the most rational of Christians; but who, in reality, are the most impudent and hypocritical of all infidels. Mr. Albro's labors will assist the young disciples in attaining to sound and settled views as to the whole subject of miracles, and their decisive bearing on the authority of revealed religion; as well as to the particular instances of miraculous power recorded in the Scriptures. We hope that his endeavors will be greatly blessed. — Another question-book, called "Theology for Sabbath Schools," is republished, with improvements, from a Scotch work. Would that all those flippant and superficial editors who are so fond of representing Massachusetts orthodoxy as constantly departing more and more from the faith of the pilgrim-fathers, might trouble themselves to examine this class-book, which in the most thorough and judicious manner explains, maintains, and inculcates the great doctrines of our faith, such as the Trinity, the special work of the Holy Spirit, election and reprobation, and other kindred tenets. We would also refer these editors to another fact whereof they are "willingly ignorant," to wit: that within a very few years the Massachusetts Society has circulated in the Sabbath Schools of this country above two hundred thousand copies of a book so blessed of God, and so cursed by some men, as the Westminster Assembly's Shorter Catechism.

MONTHLY RECORD.

Andover Seminary. — The resignation of Professor Stuart calls to mind the long course of eminent services rendered by him to the cause of truth, while he has filled his arduous station. The founding of the Andover Seminary was the signal for the flood-tide of heresy in New England to turn to its ebb, and it has been receding ever since. Probably no emergency will ever again arise among us, which will enable any friends of truth to do such good service as was performed by Professors Woods and Stuart in the early days of the Unitarian Controversy. Professor Edwards is appointed in Professor Stuart's place; an appointment which gives universal satisfaction. Rev. Mr. Phelps, who, in consequence of a severe shock to his health, had withdrawn his acceptance of the appointment to the chair of sacred eloquence, has consented to the wish of the trustees, that the matter should remain as it was. We trust that days of increased honor and usefulness are reserved for this valuable institution.

The White Flag. — This is the fancy name of a new paper, whose design is to bring in the millenium on the wheels of twenty-nine kinds of reform, with Universalism for the propelling power. What a scheme! The appearance of such a sheet is some proof that the millenium is a good ways off yet; — at least, it is a sure proof that the devil is not yet bound in the bottomless pit for a thousand years, "that he should deceive the nations no more." However, we must stop. When the great adversary of souls sends us a "flag of truce," we must not fire upon it, till the bearer has had due warning to take himself out of the way.

Cambridge Divinity School. — This seminary has long given great dissatisfaction to the Unitarian Community. Some of the guardians of the College proper are said to wish for the removal of both the Law School and the Divinity School from Cambridge, on the ground that each of these seminaries, though in different ways, tends to the injury of religion, morality, and sound discipline among the undergraduates. — A few weeks since, the management of this school was severely criticized by a Unitarian in the Boston Courier. But since its last anniversary it has been bitterly denounced by the Unitarian paper in New York, more bitterly by the "Christian World," in this city, and most bitterly by the Monthly Religious Magazine, also of Boston. Last of all, the Christian Register, though in more milky and mucilaginous style, joins in the outcry. These all concur in the complaint, that there is an utter want of vitality in the graduates of this school. It is intimated, that no class will be formed for the coming year, and the hope is expressed that this poor lifeless concern may "shut up shop" altogether. It is surprising to observe how much feeling there is among our Unitarian neighbors on the subject; though, as they never were famous for much "vitality," it is natural that they should be distressed to see the little they had, or seemed to have, expiring. By the strictures they make upon the exercises of the last graduating class of half a dozen members, it would seem that Dr. Bushnell's sermon on the subject of the spiritual life, addressed to it on the preceding Sabbath evening, had not infused much of it into them. Perhaps the leaven was not first rate, or perhaps it had not had time to work upon the *six* measures of dry meal, especially as they seem to have been of a nature more lumpish than usual. The Religious Magazine likens them to poor starvelings suckling at the breasts of a dead mother, and calls piteously for a change of nurses. But alas! our Unitarian friends are sadly deluded, if they think that any form of their meagre and vapid theology can nourish the souls of their young divines to spiritual life and vigor. From the time when it was first avowed in this region, it was said that it could not last, for the want of that vital energy which only evangelical truth can impart. In the more distant parts of the country, their frigid and lifeless system used to be called the "Boston religion;" and when a standard was wanted to measure the rigor of an extreme wintry season, it was usual to say: "It is as cold to-day as the Boston religion!" This was thought to be as far below zero as the moral thermometer could indicate. — The Christian Register, though "mumbling the matter

cautiously as a donkey mouths a thistle," allows the fact to leak out, that there is serious disagreement between the friends of the Divinity School and the Corporation of the College. The editor says: "It remains to be seen whether our churches must do their first works again, and found a new theological institution, like Andover, and Princeton, and Lane Seminary. For ourselves, we have not a shadow of doubt that this is the best course to be pursued." For this belief, he assigns several reasons, of which the last is this: "Our influence on other bodies of Christians will be greater; for our apparent reliance on a State institution, which is really not now a support, has with them the weight of substantial considerations to diminish their respect for us." This last assertion is most true; and we rejoice at this first printed proof which our eyes have ever seen, that the Unitarians are to any extent sensible of the just scorn and indignation which men of sense and spirit, among all evangelical denominations, must feel at their course in this matter. We rejoice too in the persuasion that our own warm remonstrances against the scandalous dishonesty of that course have not been without their due effect. It is an utter shame to them, that they should take such advantage of their control of a confessedly "State institution" to secure the training of their ministry at its expense and under its sanction, while the constitution of that State forbids the favoring of one denomination more than another. Such conduct is fatal to their character for moral honesty and integrity.

ORDINATIONS.

July 11. Mr. Franklin W. Olmsted, Bridgeport, Vt.
" 18. Mr. J. Emerson Swallow, Greenport, Long Island, N. Y.
Aug. 3. Mr. John Lawrence, Evangelist, Hooksett, N. H.
" 9. Mr. George W. Bowman, Kennebunk Port, Me.
Aug. 10. Mr. J. M. Steele, South Woburn, Ms.

INSTALLATIONS.

June 29. Rev. Luther Clapp, Wawatosa, Wisconsin.
July 26. Rev. John Smith, Kingston, N. H.
" 27. Rev. Charles Chamberlain, Hatfield, Ms.

DEATH OF MINISTER.

Aug. 1. Rev. Thomas Punderson, Huntington, Conn., æ. 65.

CHURCH ORGANIZED.

Aug. 2. Boothbay Harbor, Me.

THE

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WILLIAM HOOKE.

THE eye of the stranger who traverses the field of graves in the ancient town of Taunton will turn with no little interest toward a simple slab, hardly elevated above the surface of the ground, and bearing the following inscription:

Here rest the remains
of Miss Elizabeth Pool,
a native of Old England,
of good Family, Friends and Prospects,
All which she left, in the Prime of her Life,
to enjoy the Religion of her Conscience
in this distant Wilderness;
A great Proprietor in the Township
of Taunton;
A chief promoter of its Settlement,
and its Incorporation, 1639–40,
about which time she settled near this spot;
And, having employed the opportunity
of her Virgin state,
in Piety, Liberality,
and Sanctity of Manners,
Died, May 21, A. D. 1654, aged LXV.
To whose memory,
this Monument is gratefully erected
by her next of kin,
John Borland Esq.,
A. D. 1771.

The inscription was written, we are told, by the Hon. Robert Treat Paine, one of the Signers of the Declaration of Independence, a citizen of Taunton, who delighted to honor its "virgin

mother." The ladies of Taunton have recently erected a costlier monument to the memory of this remarkable woman, at the entrance of the rural cemetery which graces the town. Miss Pool was a lion-hearted lady of the true Puritan stock. Being of honorable descent, and possessed of ample means, she might have enjoyed a dignified ease at her own quiet fireside in Taunton, Somersetshire, England. But "choosing rather to suffer affliction with the people of God," she became one of the intrepid spirits, who planted themselves for the gospel's sake upon these wild New England shores. She settled first in Dorchester, one of the towns which was early occupied on the border of the Bay. The barbarous tribes still held possession of the interior, and the colonists confined themselves to the sea-shore. The spirit of Elizabeth Pool was more adventurous. It was some time in the year 1637, that this heroic woman, with a few chosen associates, "conceived the bold design of occupying the territory of Cohannet." The nearest settlement was at Plymouth toward the east, at a distance of twenty-six miles; and in the intervening forests the Namasket and the Tetiquet tribes claimed dominion. Massasoit, the great sachem of the wilderness, had undisputed control on the south. On the west, Roger Williams had just commenced a settlement at Providence, but the numerous and mighty Narragansetts roamed free, and to the terror of the whites, and weaker tribes; whilst the Punkapogues and Neponsets lay between Dorchester and Cohannet on the north. Barbarous tribes, bloodthirsty savages, completely surrounded the settlement, and shut it in from the other colonists. "It was the ardent love of religion," remarks the historian of the Plymouth colony, Hon. Francis Baylies, to whom we are indebted for much that is valuable in its ecclesiastical as well as civil history, "it was the ardent love of religion, an enthusiastic desire of planting another church in the American wilderness, which impelled this pious Puritan lady to encounter all the dangers, and all the hardships, of forming a settlement in the midst of the Indians."

One of the companions of Miss Pool in her perilous journey, and an important helper of her great undertaking, was William Hooke. He was to be the pastor of the infant church. Nicholas Street, who had married a sister of Miss Pool, was another member of the settlement, a minister, and to be associated with Mr. Hooke in the care of this small company of disciples. Thomas

Lechford, in a pamphlet entitled "Plain Dealing, or Newes from New England," published in London, 1642, speaking of Taunton, says: "Cohannet, alias, Taunton, is in Plymouth patent. There is a church gathered of late, and some ten or twenty of the church; Master Hooke, Pastor; Master Street, Teacher." A small church, we should suppose at this day, to enjoy the united labors of two eminent divines. If it was small, it was not lacking in intelligence, and in entire consecration to its work.

In 1637, the foundation of a church was laid, which has existed more than two hundred years, an increasing source of good to successive generations. Its foundation was laid not only in faith and prayer, but in good works and practical honesty. Miss Pool purchased her lands by giving a fair equivalent before occupation. Thus she sought to be at peace with her barbarous neighbors, and by an honest, kind, conciliatory treatment of them, hoped to secure their good will toward the church and the gospel.

Of Mr. Hooke, the first pastor of this ancient church, we know less than we could wish. He was a native of Southampton, in the county of Hampshire, England, the son of a gentleman, born some time during the year 1601, and graduated at Oxford in 1620. At the early age of twenty-two, Mr. Hooke proceeded to the degree of Master of Arts in the most ancient and respectable English University, "at which time," remarks Wood, "he was esteemed a close student, and a religious person." He received orders in the Church of England, and became Vicar of Axmouth, in Devonshire, where he remained several years, preaching with such fidelity as to fail to please the throne. His non-conformity subjected him, as well as others, to such persecution as induced him to seek a more propitious clime. He sought New England, whither the eye of the malignant Wood followed him, for he says of him, that "he continued his practices without control for some time."

In what year Hooke reached New England, we do not know; but we first hear of him in the wilderness, lifting up his voice and preaching what some men called heresy, in the "Tetiquet purchase," on the banks of the Nistequahannock, and the Wesquabenauset. He was set apart by such men as Wilson of Boston, and Mather of Dorchester, to the special watch and care of the church in Taunton. That he was a man of no ordinary qualifications for the position of a pastor, is apparent from the testimony

of contemporaries, and the character of the productions which have survived him. Cotton Mather says of him: "He was a learned, holy and humble man." Dr. Trumbull, the historian of Connecticut, also makes mention of him, as a man "of great learning and piety, and possessing excellent pulpit talents." He was especially alive to the interests of the mother country. Although absent from her, he had by no means forgotten her. He deeply sympathised with all the noble spirits who were bravely struggling for its emancipation from the reign of intolerance and iron-handed despotism. His family were remotely related to Cromwell's. His wife, a sister of Edward Whalley, one of the regicide judges, was a near kinswoman of Cromwell. Hooke had always been on terms of intimacy with that extraordinary man, destined to act so conspicuous a part in the revolution which was approaching. He was one of his correspondents. When in 1640, a day of fasting and prayer was appointed in the Plymouth colony, on behalf of the colonists' native land, it is not strange, that Mr. Hooke should enter into the object with a fervid heart, and produce a sermon deemed worthy of the occasion and of the author. It was sent "to a worthy member of the Honorable House of Commons," who caused it to be published "for public good." It was "printed in London, in 1641, by E. G. for John Rothwell and Henry Overton," and is entitled, "New England's Tears for Old England's Fears."

This sermon is of special interest, not only as a sermon of remarkable pathos and power, but as being one of the first printed productions of this country. John Cotton's election sermon, preached in 1634, is the only sermon known to us of a prior date, which was committed to the press. The only copies of the famous Fast-Day Sermon known to exist in this country are in the libraries of Cambridge and Worcester. Mr. Savage in his explorations at the British Museum, found that this sermon constituted the fifth number of the twelfth volume of a collection of some two thousand books and pamphlets, issuing from the press from 1640 to about the time of the Revolution, — the property of George III. — a donation to this magnificent institution. The sermon is loyal, filial, and expressive of the deepest concern for the king, as well as his subjects. It depicts and deprecates the inconceivable horrors of a civil war. But when the war was at an end, and good results were realized in the

vigorous and propitious Protectorate of Cromwell, none was more ready than Mr. Hooke, to laud the Protector, and recognize the wisdom and grace of the Divine Providence. Of the style of the sermon, we may adopt the words of Dr. Bacon, who has extracted from it, and commented upon it, in his history of the New Haven Church, over which Messrs. Hooke and Street were subsequently called to preside. "Its style, while it has some touches of antique phraseology, is far more ornamented, polished, and rhetorical, than the style of any other New England preacher of that day."

It was on the 23d of July, 1640, less than three years after that company of God-fearing persons had planted themselves in Taunton, that agreeably to a recommendation of the authorities of the colony, the members of the several settlements might have been seen forsaking their humble dwellings, and with devout aspect seeking their several houses of prayer. It is not far from ten o'clock in the forenoon. As Mr. Hooke, the pastor of the Taunton flock, is leaving his house, (which stood on the very spot where now stands the venerable house of God, occupied by the Spring Street Church,) he is joined by his associate in the charge of the parish, who afterwards assumed the entire charge, Mr. Nicholas Street. The villagers are forsaking their hamlets, and entering the place of worship. The village sanctuary we will not attempt to describe. But that it had no spire, no tower, no bell, that it was of small dimensions, of an uninviting exterior, of hasty construction, and throughout quite an ordinary affair, is to be inferred from the circumstances of the colony, and the fact that it was hardly three years since the sound of the hammer was first heard in what had been an unbroken wilderness. The villagers came not then to exhibit their fine apparel, to admire the church decorations, to listen to sweet singing, or to sit down beneath the sound of the viol or the organ. They worshipped Him who is a spirit, in spirit and in truth.

Among the worshippers that day might probably have been seen Elizabeth Pool, "a great proprietor in the township;" her brother, William Pool; her sister, Mrs. Street; Mrs. Hooke, a near kinswoman of Cromwell; and Richard Williams, also related to the Protector, whose family name was once Williams, but changed for an estate. This Richard Williams lived nearly a century. He was a rigid Puritan, and a devout man. There

is an interesting fact connected with his old age, which the men of this generation would do well to remember. When blind and deaf from age, he was in the habit of attending public worship, saying, "that although he could neither see nor hear, yet it was consoling to his feelings, to know that he was present, while the people of God were at their worship." This Williams, Mr. Baylies well pronounces "the father, if not the founder, of the town." There may have been present on this occasion the families of Uxley, Wilson, Coy, Hall, Corwirthy, Macy, Harvey, Hoar, Dean, Strong, Andrews, Cooke, Smith, Farwell, Case, Kingsley, Paul, Gilbert, Phillips, Hailstone, Parker, Richmond, Holloway, Randall, Doty, Dunn, Scadding, Bryant, Slocum, Gengille, Rossiter, Hobett, Burt, Crossman, Luther, Drake and Brown, for these were the early settlers of the town.

The preliminary services of the occasion, conducted, we will suppose, by Mr. Street, are ended. The sermon is expected. Every eye is fixed on the preacher. There are no averted faces, no heads half hidden from the preacher's view. He has his flock before him, and proceeds to announce his text, — Job ii. 13. "So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." The doctrine deduced from the text is, "that it is the part of true friends and brethren to sympathize and fellow-feel with their brethren and friends, when the hand of God is upon them." This doctrine is confirmed and illustrated by various scriptural reasons. Having established the doctrine, the preacher proceeds to its use, which is first, general; and secondly, special in its application to the state of the mother country, which is the burden of the discourse. England is threatened with a civil war. The horrors of war are dwelt upon at length, and very vividly depicted. Having dwelt upon the miseries of war in general, the preacher proceeds to remark with much power upon the aggravated nature of *civil* war, or contentions among brethren. In conclusion, that he may excite within his hearers becoming sympathy for England, threatened as she is with such a war, the warm-hearted pastor reminds them of their civil, natural, spiritual, and special relations to that land; of the many mercies they had there enjoyed in former years; and of their share in the sins of that country. His seventh topic is thus expressed:

"Again, let us suppose, that things were even now turned end for end, and that we were this day in distress, and those our brethren in peace. I am confident, that they would condole with us, yea, and pour out many a prayer for us; for they did as much, I know, when this land lay sometimes under death, another time when the Indians rebelled, a third, when the monstrous opinions prevailed. And how have they always listened after our welfare, ebbing and flowing in their affections with us? How do they, (I mean all this while multitudes of well affected persons there,) talk of New England with delight! How much nearer heaven do some of their charities account this land, than any other place they hear of in the world? Such is their good opinion of us! How have some among them desired to die, if they might not be vouchsafed to live in this land? And when sometimes a New England man returns thither, how is he looked upon, looked after, received and entertained, the ground he walks upon beloved for his sake, and the house held the better where he is? How are his words listened to, laid up, and related frequently, when he is gone? neither is any love or kindness held too much for such a man."

The preacher having reminded his hearers, "that of all the Christian people, this day in the world, we in this land, enjoy the greatest measure of peace and tranquillity," closes with the following appeal:

"Let us never go to our secrets, without our censers for Old England, *dear* England, still, in diverse respects, left indeed by us in our persons, but never yet forsaken in our affections. The good God of Heaven have mercy upon it, and upon all his dear people and servants in it, for Christ his sake. Amen!"

Mr. Hooke ultimately returned to his "dear England." Called to New Haven, as the successor of Samuel Eaton, the brother of Theophilus Eaton, the founder and first governor of New Haven, he accepted the call, as near as can be ascertained, in 1644, and was sometime during that year installed teacher of the New Haven Church, Rev. John Davenport being pastor. Cotton Mather gives us the text of his first sermon at New Haven: "Go thou with Phurah, thy servant." Judges vii. 10. He states, that the doctrine of the discourse was: "That in great services a little help is better than none." We may be sure that even Mr. Davenport did not regard the "help" of such a man as Hooke as by any means "little." Dr. Bacon in his "Historical Discourses" makes honorable mention of the associate of Mr. Davenport. He thus alludes to the probable occasion of Mr. Hooke's return to England. "When at last

his friend Cromwell had mounted to all but absolute power over the whole British empire; when his wife's brother, Edward Whalley, was one of the eight military chiefs who ruled the eight districts into which the Protector had divided the realm; when the fear of a Presbyterian hierarchy over the churches of England had been taken away, and Congregational principles seemed likely to triumph; it is not strange, that he felt himself drawn toward his native country."

In 1654, "Mr. Hooke's wife was gone for England, and he knew not how God would dispose of her." In 1656, nineteen years after his ordination at Taunton, and twelve years after his removal to New Haven, we find him following his wife to England. He at once became a member of Cromwell's family, and officiated as domestic chaplain. In this capacity he was associated with the famous John Howe. In the order of procession at the funeral of the Protector, "the chaplains at Whitehall, Mr. White, Mr. Sterry, Mr. Hooke, Mr. Howe, Mr. Lockyer, Mr. Peters," had a place assigned them just after the five "Secretaries of the French and Latin tongues," one of whom was "Mr. John Milton." Hooke honored and loved Cromwell. In a letter addressed to John Winthrop, (afterwards governor of Connecticut,) and preserved in the Collections of the Massachusetts Historical Society, Mr. Hooke remarks:

"The Protector is a godly man, much in prayer, and good discourses, delighting in good men and good ministers, self-denying, and ready to promote any good work for Christ. As touching myself, I am not yet settled, the Protector having engaged me to him, not long after my landing, who hitherto hath well provided for me. His desire is, that a church may be gathered in his family, to which purpose, I have had speech with him several times. Sir, I would not tire you. I have very great need of the help of your prayers. I am still valetudinarious, and should rejoice to do God any acceptable service before my great change cometh. The Father of our Lord Jesus Christ be with you, and all yours, prospering your endeavors to his glory, and the good of many. To his grace I heartily commend you, and rest Yours very much bound to you,

April 13, 1657. WILLIAM HOOKE.

To the much honored, Mr. John Winthrop, at his house in Pequot, in New England."

Mr. Hooke not only officiated as chaplain at the palace of Whitehall, but was also invested with "the mastership of the Hospital called the Savoy, in the city of Westminster." Thus

situated, the sphere of the Taunton and New Haven minister was considerably enlarged. He had indeed been privileged with intelligent and influential auditors in this country; but there, in the metropolis of Great Britain, he might easily imagine himself transferred to a more important and desirable post. How slight, however, is our hold on everything earthly! How uncertain and deceptive are all human calculations! The Protector soon died. A second Charles, far baser than the first, assumes the throne. The Commonwealth is no more. The chaplaincy of Whitehall is at an end. The master of the Savoy is silenced. We should suppose that a relative and confidant of Cromwell, and brother-in-law of Whalley, would be the last of men to find favor with the licentious Charles or his profligate court. He was ejected from the pulpit, and otherwise persecuted. Doubtless he more than once wished himself at home again in this wilder, but freer and happier, Western world. The regicide Whalley found a refuge from the wrath of the king, in the very parish where his brother-in-law had once officiated as teacher. Mr. Hooke, though absent from them, bore his former charge in kind remembrance. In 1671, he addressed them a letter, in which he confirms their title to what was known as the "Hooke lot" in New Haven, and prescribes certain terms in the donation, which, we are sorry to add, on the authority of Dr. Bacon, have not been strictly complied with. That he was mindful of his former flock, appears not only from his liberal gift, but from the declarations of his letter:

"Brethren, I daily have you in remembrance before the Lord, as retaining my old brotherly affection towards you, desiring the return of your prayers and brotherly love for him, in whose heart you have a great interest. The Father of mercy be with you all, dwell in the midst of you, fill you with all joy and peace in believing, and bring you to his everlasting kingdom in glory, through Jesus Christ, in whom I rest."

That the writer was able to find rest and peace in Jesus, in such "troublous times," is a pleasing evidence of his good estate. Mr. Hooke had been made a dispenser of the charities of the New Haven Church among the "poor ministers and ministers' widows" in England. In acknowledging it, he adds: "This fruit of your bounty is very thankfully received and acknowledged by us, and the good Lord make all grace to abound towards you."

The printed productions of Mr. Hooke, in addition to the Fast Day Sermon of 1640, from which we have so largely quoted, amount to half a dozen or more. Copies of only two of them are known to exist in this country.

Mr. Hooke died in or near London, March 21, 1678, aged seventy-seven. Having borne a part in that "slaughter of the witnesses" of which he had publicly treated, he "went," as Mather well remarks, "from the privileges of labors among the saints on earth to those of rewards among the saints in heaven." His body rests "in the sleeping place on the North side of the New Artillery Garden," an honored associate of Puritans and Dissenters, "in the cemetery of Bunhill fields."

THE POWER OF CHRIST'S PREACHING.

When the Great Teacher had ended the Sermon on the Mount, which not inappropriately has been described as the "Ordination Sermon of the disciples," "the people," as Matthew informs us, "were astonished at his doctrine. For he taught them as one having authority, and not as the scribes!" By the term "doctrine," we are doubtless to understand both the matter and the manner of the *teaching* of Him, whom John adored, as the "word of life." It may well be questioned, whether the contrast between the discourses of Jesus and those of all the "blind leaders of the blind" was any more marked and wonderful by the "gracious words which proceeded out of his mouth," than by the distinguishing characteristics of his mere manner or mode of speaking.

Among the fragmentary "thoughts" of Pascal, intended for his great work on the evidences of Christianity, there is an allusion to one characteristic, which in all probability was the preëminent and crowning distinction of the whole. It may be termed *unimpassioned familiarity*. It is that air of ease and calmness, which a speaker exhibits, when he has long been conversant with his subject, and has become completely acquainted with all its bearings and relations. He may be said to look *down* upon his subject; for he has thoroughly mastered it, and

is entirely above it. He utters himself with composure, decision, and dignity, as if conscious of stating facts and delivering sentiments, which no intelligent and honest man will be disposed to contest. Perhaps we see the quality under consideration more strikingly evinced, in the language and intonations of one, who is relating *what he knows to be true*, and what has never been, and is never likely to be, questioned, but what at the same time may be of vast practical importance.

There are truths, which have become as familiar to us as "household words." Whenever these are employed in our conversation, or in our more elevated discourse, they seldom, if ever, give that cast of character to our style, which is invariably produced by what is novel or mysterious. Greatness, novelty, mystery, are all relative. The same object will affect different persons very differently. A man of intelligence, for example, when introduced for the first time into the midst of a manufacturing establishment, may make inquiries and indicate feelings, which afford no small amusement to the youngest or the most illiterate among the operatives. He may soon hear

"The loud laugh which speaks the vacant mind."

Let him converse with them a few minutes, upon things which are not so new to him, and they may be "astonished with a great astonishment." A Rothschild could speak of a loan of twenty millions, with as much coolness and as little of excitement, doubtless, as many others would speak of a loan of twenty mills. A military man, with the heart of Napoleon, might calculate the results of the most sanguinary battle, as if the blood of ten thousand soldiers was of no more account, than a drop of the bucket. But he whom the "magic poetry of war" has never bereft of his reason and humanity, will feel "the hair of his flesh stand up," at the very thought of the spectacle of a battle-field, after the "morrow's sun" has risen upon the scene of horror.

Every one must know, that opportunity, station, employment, habit, experience, research, produce multiform varieties of thought, feeling, words, expressions of countenance, and tones of voice.

Now there is that in revelation, which bows the soul of man: nay more, it prostrates the Christian in the dust. If he who

ministers in holy things, has any suitable conception of his calling, he cannot fail to manifest a consciousness, that, in God and Christ, in creation, providence, and grace, there are heights which he never ascended, depths which he never fathomed, lengths and breadths which he never explored. Profound and extensive as may be his attainments, he will feel, that he is but an infant in the school of Christ, and has learned but a letter or two of the alphabet of celestial wisdom. When the attributes and works of Jehovah, redemption by the blood of Christ, resurrection of the dead, the judgment of the great day, heaven and hell, immortality and eternity, are his themes of argument and appeal, how can he speak without emotion? Is it strange, that he sometimes abounds in epithets and hyperboles? When really elevated by the inspiration of momentous truth, he amplifies and expatiates; adds argument to argument, illustration to illustration, emphasis to emphasis. He would pour out words, until the fountain ceases to flow. He would exhaust intellect, imagination, emotion, utterance, gesture, in the intensity of his effort.

An apostrophe in the "Course of Time" has much of what is so natural to us, when we would give expression to the excitement produced by intense meditation upon a sublime and spirit-stirring object.

> Great Ocean! strongest of creation's sons!
> Unconquerable, unreposed, untired;
> That rolled the wild, profound, eternal bass
> In Nature's anthem, and made music, such
> As pleased the ear of God! original,
> Unmarred, unfaded work of Deity,
> And unburlesqued by mortal's puny skill,
> From age to age enduring and unchanged;
> Majestical, inimitable, vast,
> Loud uttering satire, day and night, on each
> Succeeding race, and little pompous work
> Of man. Unfallen, religious, holy Sea!

If such be the emotion, and the language of emotion, excited by one of the visible works of God, how shall we order our speech, when we come before God himself, and attempt to utter the sentiments of adoration? How shall we address the "King eternal, immortal, and invisible?" How can we ever

grasp the "great idea?" "The thunder of his power, who can understand?" "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

Mark now the preaching of Jesus. He discoursed of God, as his own Father, in the spirit of the most tender filial intimacy. He discoursed of the kingdom and purposes of the Most High, of the world of spirits, of angels, of heaven and hell, and of all the tremendous and amazing truths of the law and the gospel, as if there were nothing in them all, which to him was in the least new, or wonderful, or unintelligible. He was perfectly at ease, perfectly at home, as one brought up in the midst of the scenes of eternity; although "born of a woman," "a man of sorrows, and acquainted with grief."

Whence, then, his knowledge, "seeing he never learned?" Whence his unimpassioned and sublime familiarity with those truths, which overwhelm the mightiest of men, with an amazement which transcends the power of language to express? The disciple who "leaned upon his bosom," has anticipated all such inquiries: — IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

INTRODUCTION OF UNITARIANISM INTO HARVARD COLLEGE.

HARVARD College was instituted with special reference to the exigencies of the church, and for the maintenance and promotion of true religion. Accordingly, the first law in the college code respecting the students, enacted by the Overseers in 1642, was, that "Every one shall consider it the *main end* of his life and studies, to know God and Jesus Christ, which is eternal life." For many years after its establishment, the institution continued to fulfil the object and the wishes of its pious founders. During the first half century, nearly all the ministers who were settled in New England received their education at Harvard College. And until within the last fifty or sixty years, by far the greater part of the clergy of Massachusetts were its graduates.

The college, at different periods of our history, partook deeply of the religious character of the times; or perhaps it were better to say, it *gave* a character to the times. Those who were first educated, in the days of the original settlers, and under the enlightened and fervent ministry of Mr. Shepard, were in general pious and devoted men. There was subsequently a season of declension, in the college, as well as throughout the country. It should be said, however, of Dr. Increase Mather, the sixth, and the most distinguished, of all its presidents, that he labored assiduously and successfully for the promotion of spiritual religion among his pupils. He preached to them statedly every week, advised them as to what books they should read, and cautioned them against such as he considered hurtful. He used frequently to send for them separately into the library, and there pray and converse with them, warning them of the terrible consequences of continued impenitence, and charging them to turn from their sins and live. Nor were his labors without good results. Such labors are never altogether fruitless. They are sure of some reward.

The presidency of Mather terminated near the close of the century. Sixty years later, when Whitefield visited the college, he found it in what he considered a state of lamentable declension. "Tutors neglected to pray with and examine the hearts of their pupils. Discipline was at a low ebb. Bad books had become fashionable among the students." The forms of religion were maintained, but its power was not felt. A revival commenced in college under the preaching of Whitefield, but a controversy soon followed, and but little fruit, it may be feared, was gathered. Still, there was no open defection from the faith of the New England churches, till many years subsequent to the time of Whitefield.

Willard, Leverett, Wadsworth, and Holyoke, who succeeded Mather in the presidential chair in the order here named, were all Calvinists. And so was Dr. Langdon, who succeeded Holyoke in 1774, and resigned in 1780. This is evident from his "Summary of Christian Faith and Practice," which was published in 1768. The younger Wigglesworth was at this time Hollis Professor of Divinity, who, though less explicit on some points than his father, was certainly a Trinitarian and a Calvinist.

Dr. Willard, great grandson of the first President Willard, was the successor of Dr. Langdon. He was inaugurated December 19, 1781, and continued in office till his death, in 1804. He was a literary man, and did not insist on some theological points so fully as most of his predecessors. Still, if he used words and phrases in their customary acceptation, he is to be regarded as a man of evangelical principles. In his farewell sermon to his people in Beverly, he exhorts them to choose a successor "who will preach Jesus Christ and him crucified, as the great foundation of their hopes." In his sermon at the ordination of Mr. M'Keen, he speaks of Christ as having "assumed *our nature*," and "offered himself a *sacrifice and atonement for a guilty world*." He speaks of the church as the "flock of Christ, which he hath purchased with his own blood," and directs his hearers to pray for "pardoning mercy, through the merits of our blessed Redeemer." In his sermon at the funeral of Rev. Mr. Hilliard of Cambridge, he says: "The good minister will direct the views of his hearers to Jesus Christ, whom God hath set forth to be a *propitiation for the sins of a guilty world*, that he might be the great foundation of men's hopes." These extracts are made from the published sermons of President Willard, with a view to exhibit his religious sentiments. If he used these phrases in their customary acceptation,— in other words, if he was *honest*,— he certainly was a man of evangelical principles.

Dr. Tappan was constituted Professor of Divinity at Cambridge in 1792, and continued in office till his death, in 1803. He was an able and excellent man, whose name is still revered, and whose memory is precious. His influence was great, while connected with college, in arresting the progress of infidelity and corruption, which threatened to overspread the land. His religious principles were decidedly of the Calvinistic stamp. "It is well known," says his biographer, "that his views of the most important subjects, such as Christ's character and atonement, God's eternal scheme and all-directing providence, depravity and regeneration, the distinguishing nature of religion, and future retribution, were conformed to the views which the founders of the college and the fathers of New England entertained." *

* See Panoplist, Vol. i. P. 185.

Of the religious character of President Webber, the successor of Willard, we are not particularly informed. He was chiefly distinguished as a mathematician, and probably exerted but little direct influence in forming the religious character of the college. Dr. Ware, in the eulogy pronounced on occasion of his death, in 1810, says: "His views of doctrines were liberal and enlightened." It may be inferred from this, that Dr. Ware considered him a Unitarian; and very likely he was one. At any rate, he exerted no influence to check the progress of Unitarianism, which was insidiously spreading all around him, during the period of his administration.

After the death of Dr. Tappan, the Hollis Professorship of Divinity was vacant for more than a year. The Corporation were divided, and for a time *equally* divided, so that nothing could be done. At length, a change was known to have taken place, so that a majority could be obtained for Dr. Ware; and in the autumn of 1804, the Corporation were called on, in the public papers, to act, and not to wait for greater unanimity. A warm newspaper discussion now commenced, and was continued, (chiefly on one side of the question,) till after the election was made and confirmed.

In opposition to the election of Dr. Ware, it was urged that he was understood to be a Unitarian. But his friends replied, that he had never professed the sentiment imputed to him, and that to mention such a thing was "*a calumny.*" Indeed, the pretence that his religious principles were unsound was ridiculed, as one not entitled to serious consideration. "It is well known," it was said, "that an alarm has been raised. Beware; he is an Arminian! he is an Arian!

'Fœnum habet in cornu; longe fuge.'"

One of the writers in support of Dr. Ware professed to be "solicitous to establish the opinions of our forefathers about essential doctrines," but urged the liberality of the Hollises as a reason for not being strenuous, and cautioned the opponents of Dr. Ware against imputing to him "unpopular or erroneous sentiments." By some it was urged, that the creed of the Professor was of no consequence; that he need not inculcate, or so much as avow, his particular sentiments; that his business

was to open and explain divine subjects, and leave his pupils to form their own opinions. *

In this controversy, the press was quite at the service of the friends of Dr. Ware, while it was with great difficulty that those of a different opinion could procure the insertion of their communications. One writer, in particular, sent an article to the office of the Sentinel, where it was detained some considerable time, then promised an insertion, and then refused. It was afterwards published in the Palladium, though attempts were made to dissuade the conductors of that paper from inserting it. †

The grand objection to the election of Dr. Ware, or rather to the confirmation of his election by the Overseers, was, that the Board had no evidence of his possessing the due qualifications required by the founder of the Professorship. Mr. Hollis, the founder, was an orthodox man, in the then commonly received acceptation of the term. In other words, he was a decided Calvinist. And he had required expressly, "that the man chosen from time to time to be a professor" on his foundation, should be "of *sound or orthodox principles.*" And the corporation of the college had solemnly pledged themselves and their successors, by a written bond, that the orders of Hollis should be fulfilled. But the Overseers had no evidence that Dr. Ware was a man of "sound or orthodox principles," according to the intent of Mr. Hollis; nor could they obtain any satisfaction on this point. "The right to examine him was denied" them. His "particular religious principles, though often asked for, *were not disclosed.*" "It was particularly asked whether he was a believer in that important doctrine, *the Divinity of the Lord Jesus Christ;*" but the reply conveyed no precise or satisfactory answer on that point. ‡ Indeed, so far were the opposers of Dr. Ware's election from being convinced that he was a man "of sound or orthodox principles," according to the intent of Mr. Hollis, that they had the utmost reason to believe, from his silence, and from a variety of other evidence, that this was not the case. It was insisted, therefore, that whatever they might think of him

* See Columbian Sentinel from Nov. 1804 to March 1805; also the Anthology for Feb. 1805.

† See Palladium for Dec. 18, 1804.

‡ See Morse's True Reasons, P. 19.

as a man, and whatever judgment they might, as individuals, form in regard to his principles, they were bound by the orders of Mr. Hollis, and by the solemn pledges which had been given him, and could not vote to confirm the election.

The opposers of Dr. Ware's election were at that time the subjects of much severe reproach. They were attacked, in some of the publications of the day, without decency or mercy, and the most of them have gone down unforgiven to the grave. But we see not how they could have acted otherwise. And the time has come when their once injured names are revered and honored for the stand which they then took, and the firmness which they exhibited.

We have dwelt the longer on the circumstances of Dr. Ware's appointment, as this was, in fact, the triumph of Unitarianism in Harvard College. Unitarian books had been previously circulated, and the minds of many had been deeply poisoned. But now the evil assumed character and prominence, and took possession of a seat from which, of all others, it could be propagated with the greatest facility.

During the presidency of Dr. Webber, the religious concerns of the college were almost entirely under the direction of Dr. Ware; and the opportunity was improved to create and extend an influence in favor of "the new doctrine." Unitarian sentiments were insidiously inculcated; Unitarian ministers and lawyers were raised up and sent forth; Unitarian professors and tutors were appointed; and a system of measures was put in operation to advance the cause of Unitarianism, and give it currency and favor. Still, the name was not avowed, and the existence of the thing, at times, was scarcely admitted.

President Webber died suddenly, July 17, 1810; and on the fourteenth of the following November, President Kirkland was inaugurated. He commenced his administration by attending a ball, on the same evening, "given by the students." Dr. Kirkland had, at this time, made no open profession of Unitarian sentiments; and there is good authority for saying that he owed his elevation to the concealment which he had practised. In a letter from Rev. Francis Parkman, one of the Unitarian ministers of Boston, to a friend in England, dated February 20th, 1812, is the following candid and explicit avowal:

"You say that Dr. Kirkland is a professed Unitarian, and mention him, as if his election to the presidency of Cambridge University were a decisive proof of the prevalency of your sentiments among us. Dr. Kirkland was formerly one of the ministers of Boston, and whatever his particular friends may think of his opinions, *he never preached these sentiments.* Nay, I may venture to say, that had Dr. Kirkland been *an acknowledged defender of Unitarianism, he would not have been elected to that place.* Unitarianism is too unpopular in the country; and his friends, who are at the same time the friends and governors of the University, with all the respect they most justly entertain for his exalted talents and character, and particularly for his candid and liberal mind, would, I believe, have deemed it necessary to sacrifice their private wishes, and consulted the interests of the University in electing a president, whose sentiments were more agreeable to the great body of the Massachusetts clergy, of which, ex-officio, he is generally considered the head, and to the sentiments of the community at large. Had a decided Unitarian been elected, I really believe that the number of the students would have been diminished."

To this statement of the grounds on which President Kirkland came into office, nothing needs to be added. His elevation was clearly an imposition on the public; for, as Dr. Parkman well observes, "Had Dr. Kirkland been an acknowledged defender of Unitarianism, *he would not have been elected to that place.*"

For the promotion of Unitarianism, in college and throughout the country, during the presidency of Dr. Kirkland, all possible means were used. Periodicals were established; books in great numbers and variety were patronized and published; large sums of money were expended; and the work of innovation went on, till the college was completely revolutionized.

With a view to perpetuate Unitarianism in Harvard College, repeated alterations have been attempted in the constitution of the Board of Overseers. This Board consisted originally of the Governor, Lieutenant Governor, Councillors, and Senators of the Commonwealth, together with the ministers of the Congregational churches in Cambridge, Watertown, Charlestown, Boston, Roxbury, and Dorchester. Thus, for substance, the Board was constituted under the Provincial government; and thus it was established, as it should seem beyond the possibility of change, except by the direct act of the sovereign people, in the Constitution of the State. But as a body constituted after this manner was liable to continual changes, and Unitarians might not always be a majority, an alteration was, in due time, proposed and effected.

An act passed the legislature in 1810, in direct violation of the provisions of the Constitution, according to which act the Board was to consist of the President of the Senate, and Speaker of the House of Representatives, and an elective body of fifteen clergymen and fifteen laymen, with power to fill their own vacancies. By this law, Unitarianism was virtually enthroned at Cambridge, and the way prepared for its perpetual dominion.

It was soon found, however, that what the legislature could do, the legislature could undo; as in 1812, the new order of things was totally abolished, and the government of the college placed upon its original, constitutional ground. Only two years after, the law of 1810, with some alterations, was revived. According to this last enactment, which is still in force, the Board consists of the Governor, Lieutenant Governor, the Council, Senate, and Speaker of the House of Representatives, and an elective body of thirty persons, having power to fill their own vacancies.

The circumstances under which this last act was introduced were somewhat extraordinary. The Rev. Dr. Griffin had been for years the pastor of a Congregational church in Boston, and as such, by the express language of the Constitution, a member of the Board of Overseers of Harvard College. No notice, however, was taken of him, nor was he apprized of the time or place of any meetings. At length, he went unasked, and claimed his seat as a member of the Board. His claim was disputed, and the subject referred to a committee, a majority of whom reported in favor of Dr. Griffin. Still, his right was not allowed him; an adjournment was called for to save time; and, in the interval, the law of which we are speaking was urged through the legislature, for the purpose, obviously, of excluding Dr. Griffin, and preventing others of similar sentiments from ever more obtaining seats, in the old, established, constitutional way, as Overseers of Harvard College.

The existing act, although less odious, on account of the alterations, than that of 1810, is equally sectarian in its character and tendency, and equally an infringement of constitutional rights. *It can stand only until some one shall feel interested enough in the matter, to bring it to an impartial test.* There was an attempt made, in the Convention of 1820, to incorporate this act with the Constitution of the State, and thus put it out of the power of any future legislature to repeal or alter it. But this

attempt entirely failed. The article on the subject, prepared and sent out by the Convention, the people, by an overwhelming majority, rejected.

A Society for Theological Education in Cambridge University was formed in the year 1816; from which originated, shortly after, the present Unitarian Divinity School. This School became formally connected with the University, so as to constitute an integral part of it, in 1830. The President of college is now the head of the Theological School. The college Professor of Divinity is constituted an instructor in the Theological School; while the theological Professors are expected to perform religious services in the chapel of the University. In short, the connexion between the school and the University is as intimate and complete as it can be made. It is at this School, that nearly all the Unitarian ministers in the country, for the last thirty years, have received their professional education. It is here they have been trained, to go forth and impugn their Saviour's Divinity and atonement, and the other doctrines of evangelical religion, and to assail, (as they have done in many instances,) the inspiration of the Bible itself.

The effect of the introduction of Unitarianism into Harvard College has been to change, throughout, the character and the intended results of the institution. It was originally devoted "to Christ and the church;" but instead of affording aid to the church, as that term was understood by its pious founders, it has been for many years a principal engine of opposing and corrupting it. It was originally intended to furnish to the people of New England a succession of pious and devoted ministers; but few, comparatively, of our ministers now come from this institution, and those in general who do come are such as our forefathers would not have received. This college was founded and has been liberally patronized by the government of Massachusetts, with the intention that it should be *the college of the State;* but by its departure from the principles of the New England churches, and embracing and inculcating Unitarianism, it has forfeited the confidence of the people at large, ceased to be the favorite child of the State, and become almost entirely the creature of a sect. It was boasted of, years ago, as "the *bulwark* of the Unitarian cause," — "the pure, uncorrupted *fountain head of Unitarianism.*"

TRANSLATORS OF THE ENGLISH BIBLE.

THE sixth and last company of King James's Bible-translators met at Cambridge. To this company was assigned the Apocrypha, which in those times was held in more account than now. Still this portion of the Translators had as much to do as either of the others, with the repeated revisions of the version of the canonical books.

JOHN DUPORT.

The president of this company was Dr. Duport, then Master of Jesus College, and prebendary of Ely. He was the son of Thomas Duport, Esq., and was born at Shepshead in Leicestershire. He was bred at Jesus College, Cambridge, where he was first a Fellow, and then Master, which office he exercised with great reputation for nearly thirty years. He was a liberal benefactor to his college. In 1580, he was chosen proctor to the University; and, in the same year, was made rector of Harleton, in Cambridgeshire. He was afterwards rector of Bosworth and Medbourne, in his native country. In 1583, he was collated to the rectory of Fulham, in Middlesex, which was a sinecure. Such frequent change of parishes, in a clergyman of the English Church, is a sign of great prosperity; as they are always changes from a poorer benefice to a better, and are considered as "preferments." As almost every parish is in the gift of some man of wealth, or high officer in church, state, or university, these frequent removals to more desirable parishes prove that a clergyman has very influential friends, and is in high esteem. Still this does not necessarily follow, inasmuch as a very great part of this business is mere matter of bargain and sale. The person who has the right of presenting a clergyman to be pastor of a vacant church is called the "patron;" and the right itself is called the "advowson." These advowsons are bought, sold, bequeathed or inherited, like any other right or possession. They may be held by heretics and infidels, who are under very little restraint as to their choice of ministers to fill a vacancy when one occurs. If the bishop should refuse to institute the person nominated, it would involve the prelate in great trouble, unless he could make out a very strong case against the

fitness of the rejected clergyman. Meanwhile, the flocks, who may be dearly beloved for their flesh and fleece, have, except in a very few parishes, no voice in the matter. They must take the shepherd who is set over them; and if they dislike his pasture, and get over the fences to feed elsewhere, they must pay tithes and offerings all the same to the convivial rector, the fox-hunting vicar, or the Puseyite parson. It is astonishing that, under such an ecclesiastical administration, the Church of England by law established is not more thoroughly corrupted than it is. And it is astonishing, that such a state of things can be endured, even in the midst of such a century as this, by a nation whose loudest and proudest boast is of its liberty.

While Dr. Duport was thus rapidly rising in the scale of preferment, he retained his college connection. After he was made Master of Jesus College in 1590, he was four times elected vice-chancellor of the University, the highest resident officer. In 1585, he became precentor of St. Paul's, London; and in 1609, was made a prebendary of Ely. He died about Christmas, in 1617, leaving the reputation of having been "a reverend man in his generation."

William Brainthwaite.

Of Dr. Brainthwaite we can only recover, that he was once Fellow of Emanuel College, Cambridge; and that he was Master of Gonvil and Caius College, in the same University, at the time when he was named in the royal commission as one of the Translators. He was a benefactor of both of those colleges; and in 1619, was vice-chancellor of the University. Which few items go to mark him as a learned, reverend, and worshipful divine.

Jeremiah Radcliffe.

Dr. Radcliffe was one of the Senior Fellows of Trinity College, Cambridge. In 1588, he was vicar of Evesham; and two years later, he was rector of Orwell. He was vice-master of his college in 1597. In the year 1600, he was Doctor of Divinity both at Cambridge and Oxford. Thus he too is to be ranked as a scholar and a divine by calling. His death took place in 1612.

Samuel Ward.

This was a man of mark. He was a native of Bishop's Middleham, in the County of Durham. His father was a gentleman of "more ancientry than estate." He studied at Cambridge, where he was at first a scholar of Christ's College, then a Fellow of Emanuel, and afterwards Master of Sidney Sussex College, in the year 1609. He was installed archdeacon of Taunton in 1615. Archdeacons are the bishop's deputies, superintending particular districts in the diocese. At the time Dr. Ward received this dignity, he was prebendary of Bath and Wells. In 1617, he was made prebendary of Ampleford, in the cathedral church of York, which prebendal stall he kept till his death.

King James sent him, in 1618, to the Synod of Dort, in Holland, together with bishops Carleton, Davenant, and Hall; as the four divines most able and meet to represent the Church of England, at that famous council. After a while Dr. Goad was sent, in the place of Dr. Hall, recalled at his own urgent request, on account of sickness. The English delegates were treated with the highest consideration; and having exerted a very happy influence in the Synod, returned to their own country, after six or eight months absence, in great honor. The Synod was held to settle the doctrinal disputes of the established Church of Holland, whose constitution was strictly presbyterian and Calvinistic. Its decrees were strongly opposed to the views of the Arminians, to whose doctrines king James was then very hostile. He soon became more lenient toward them, when convinced by bishop Laud, that the pliancy and laxity of Arminianism made it far more convenient for the purposes of "king-craft" and civil despotism, than the stiff and unyielding temper of Calvinism, whose first principle is obedience to God rather than to man.

Dr. Ward returned to his duties, as head of Sidney College. In 1621, he was vice-chancellor of the University. In the same year, he was made Margaret Professor of Divinity, which office he sustained with great celebrity for more than twenty years. In 1624, he was beneficed as rector of Much-Munden, in Hertfordshire; and also made one of king James's chaplains.

When the Assembly of Divines was convened at Westminster, in 1643, Dr. Ward was summoned as a member, but never

attended. In doctrine, he was a thorough Puritan; but in politics, a staunch royalist. In the times of the civil wars, as Thomas Fuller says, "he turned as a rock riseth with the tide.—In a word, he was accounted a Puritan before these times, and popish in these times; and yet, being always the same, was a true Protestant at all times." When the war broke out, he joined the other heads of colleges at Cambridge, in sending the college plate to aid the tyrannical Charles I., whose odious character has been so admirably exposed by Macaulay. His father, James I., was one of the worst of monarchs; but of him Coleridge frankly says: "James I., in my honest judgment, was an angel, compared with his son and grandsons." Dr. Ward, no doubt, like many other good men who disliked the king's proceedings, was compelled by his conscientious belief in the long established opinion of the "divine right of kings" to uphold his monarch. For sending the college plate to be coined for the king's use, the parliamentary authorities deprived Dr. Ward of his professorship and mastership, and plundered his goods. He was also, with three other heads of colleges involved in the same business, imprisoned in St. John's College for a short time. During his imprisonment, he contracted a disease of which he died in six weeks after his liberation, which was granted him on account of his sickness. He died, at an advanced age, in 1643.

Dr. Ward's character cannot be better described than in the following beautiful passage, from Thomas Fuller's History of the University of Cambridge: "He was a Moses, not only for slowness of speech, but otherwise meekness of nature. Indeed, when, in my private thoughts, I have beheld him and Dr. Collins, (disputable whether more different, or more eminent, in their endowments,) I could not but remember the running of Peter and John to the place where Christ was buried. In which race, John came first, as youngest and swiftest; but Peter first entered the grave. Dr. Collins had much the speed of him in quickness of parts; but let me say, (nor doth the relation of a pupil misguide me,) the other pierced the deeper into under-ground and profound points of divinity. Now as high winds bring some men the sooner into sleep, so, I conceive, the storms and tempests of these distracted times invited this good old man the sooner to his long rest, where we leave him, and quietly draw the curtains about him."

Andrew Downes.

Dr. Downes was Fellow of St. John's College, Cambridge. For full forty years, he was Regius Professor of Greek in that famous University. He is specially named by the renowned John Selden as eminently qualified for his share in this translation of the Bible. Thus it is the happiness of Dr. Downes to be "praised by a praised man;" for no man was ever more extolled for learning and critical scholarship than Selden, who was styled by Ben Jonson, "monarch in letters;" and by Milton, "the chief of learned men" in England; and by foreigners, "the great dictator of learning of the English nation." His decisive testimony to Dr. Downes's ability was given from personal knowledge. Andrew Downes was one of the revising committee of six, composed of the principal members of each company, who met at London to prepare a copy for the press. The venerable professor is spoken of, as "one composed of Greek and industry." He bestowed much labor on Sir Henry Savile's celebrated edition of the works of Chrysostom, and many of the learned notes were appended by him. "His pains were so inlaid" with that monument of erudition, that "both will be preserved together." Dr. Downes died in 1625, at a great age.

John Boys.

This devoted scholar was a native of Nettlestead, in Suffolk, where he was born January 3d, 1560. His father was rector of West Stowe; his mother was a pious woman, and a great reader of the Bible in the older translations. He was carefully taught by his father; and at the age of *five* years, he had read the Bible in Hebrew. By the time he was six years of age, he not only wrote that language intelligibly, but in a fair and elegant character. Some of these remarkable manuscripts have been carefully preserved. This precocious youth, who yet lived to a ripe and hale old age, was admitted to St. John's College, Cambridge, in 1575. He soon distinguished himself by his great skill in Greek, writing letters in that language to the Master and senior Fellows, when he had been but half a year at College. It was common for him to go to the University library at four o'clock in the morning, and stay without intermission till eight in the evening.

When John Boys was elected Fellow of his College, he was laboring under that formidable disease, the small pox; but, with his usual resolution, rather than lose his seniority, he was carried in blankets to be admitted to his office. He first studied medicine; but fancying himself affected with every disease he read of, he quitted the study in disgust, and turned his attention to divinity. He was ordained deacon, June 21st, 1583; and the next day, by a dispensation, he was ordained priest, in the church of England. For ten years, he was Greek lecturer in his college; and during that time he voluntarily lectured, in his own chamber, at four o 'clock in the morning, most of the Fellows being in attendance! It is to be feared, that, at the present day, a teacher and class so zealous could scarcely be found at old Cambridge, new Cambridge, or any where else,—no, not even in laborious Germany!

On the death of his father, Mr. Boys succeeded to the rectory of West Stowe, but soon resigned it. At the age of thirty-six, he married the daughter of Mr. Holt, the rector of Boxworth, near Cambridge, and became successor to his father-in-law, in 1696. He left his domestic affairs to his wife's management, whose want of economy soon reduced him to bankruptcy. He was forced to sell his library, which contained one of the most complete and costly collections of Greek literature, that had ever been made. This loss so disheartened him, as almost to drive the poor man from his native country. He was, however, much attached to his wife, with whom he lived in great happiness and affection for five and forty years.

In the translation of the Bible, he took a double share. After the portion assigned to his company was finished, the other Cambridge company, to whom was assigned from Chronicles to Canticles inclusively, earnestly entreated his assistance, as he was equally distinguished for his knowledge of Greek and Hebrew. They were the more earnest for his aid, because of the death of their president, Professor Livelie, which occurred soon after the work was undertaken. During the four years thus employed, Mr. Boys gave close attendance to the duty, from Monday morning to Saturday night, spending the Sabbaths only at his rectory with his family. For this labor he received no compensation, except the use of his chambers and his board in commons. When the work had been carried through the first stage, he was

one of the six delegates sent, one by each of the companies, to make the final revision of the work at Stationer's Hall, in London. This took nine months, during which each member of this committee received thirty shillings per week from the company of Stationers.

Mr. Boys rendered a vast amount of aid to Sir Henry Savile in his great undertaking, the edition of Chrysostom. Sir Henry speaks of him in the preface, as "the most ingenious and most learned Mr. Boys." For many years of labor bestowed upon this undertaking, he received no compensation, except a single copy of the work. This was probably owing to the sudden demise of Sir Henry Savile, who was intending to make him one of the Fellows of Eton College.

Mr. Boys continued to be quite poor and neglected, till Dr. Lancelot Andrews, then bishop of Ely, and who had also been employed in the Bible-translation, made him a prebendary of the cathedral church of Ely, in 1615. Mr. Boys there spent the last twenty-eight years of his life in studious retirement, providing a curate for Boxworth. He left, at his death as many leaves of manuscript, as he had lived days in his long life; for even in his old age, he spent eight hours in daily study. Among his unpublished writings was a voluminous commentary on the New Testament.

He was of a social and cheerful disposition, and had a great fund of anecdote at command. He kept up a strict parental government. His charity to the poor was only limited by the bottom of his purse. He was "in fastings oft," sometimes twice in the week; and punctual in all religious duties. His preaching was without notes, though not without much prayer and study.

Mr. Boys's manner of living was very peculiar. He was a great pedestrian all his days. He took but two meals, dinner and supper; and never drank between. He took special care of his teeth, and carried them nearly all to the grave. Up to his death, his brow was unwrinkled, his sight clear, his hearing quick, his countenance fresh, and head not bald. He ascribed his health and longevity to the observance of three rules, given him by his college-tutor, Dr. Whitaker: First, always to study standing; secondly, never to study in a draft of air; and thirdly, never to go to bed with his feet cold!

Having survived his wife for two lonesome years, Mr. Boys had himself carried, about five hours before his end, into the room where she died. He there expired, January 14th, 1643, in the eighty-fourth year of his age.

John Ward.

This name closes our list of king James's translators. Dr. Ward was Fellow of King's College, Cambridge. Fuller gives him the strange title of *Regal*, probably denoting some station in the University. All that we can gather of this Dr. Ward is, that he was prebendary of Chichester, and rector of Bishop's Waltham, in Hampshire.

Thus we close the best record, which, with very great care and research, we have been able to make, of this roll of worthies. Their united labors, in producing the common English version of the Bible, have produced a volume which has exerted more and happier influence on the world, than any other which has appeared since the original Scriptures themselves were given to mankind.

REPUTATION FOR TALENT.

If the cataracts of Niagara were surrounded by tame, flat, and unimpressive scenery, they would doubtless seem far more stupendous than they are. But they do not show themselves in a naked and lonely magnificence, enormously disproportioned to everything around them. All the concomitant features of the spectacle are in keeping with the central figures. The tremendous rapids above, the boiling gulf below, the "precipitous, black, jagged rocks" which wall in the mighty wonder, form for this picture of elemental power a frame so vast and grand, that, at first sight, the falls themselves appear much less immense than they do on closer view.

It is very much the same with remarkable manifestations of mental power. If they be irregular, violent, and destructive, they create an undue impression of their magnitude and force: and if they be orderly, calm, and "only very useful indeed,"

they are disregarded as quite insignificant and common-place. This is a vulgar error. Ben Jonson judiciously says: "It is only the disease of the unskilful, to think rude things greater than polished, or scattered more numerous than composed." The admiration paid to eccentric genius, and the disregard of well-regulated talent, are equal proofs of a weak judgment.

Things being as they are, however, it is evident, that talent perverted will attract more admiration in this world, than would the same amount of talent regularly and usefully employed. Let there be two men equal in mental gifts, gains, and activity. And let one of them be under no restraint from conscience as to the use of his powers, while the other is anxious to exercise his influence only aright; and the first man shall be stared at as a prodigy, while the other will be respected as a very worthy and decent character. The man whose talents are unrestricted by the fear of God, will make them formidable by their strange and exciting freaks. The astonishment which he witnesses as the effect of his fantastic performances, stimulates him to yet more capricious antics. And as the wonder of the gaping crowd still rises, his exertions become more spasmodic and convulsive, till he has convinced himself, and half the world beside, that he is the greatest man alive! He grows frantic and delirious, boldly capers on the outmost edge of impiety, wildly dances on the very brink of blasphemy,

> "And plays such tricks before high heaven,
> As make the angels weep."

On the other hand, the man who is fully his equal as to abilities, but who is guided in their application by a conscientious regard to the rules of reason and piety, is respected and commended by all, as a very excellent and valuable, but not specially gifted, person.

These erroneous estimates are to be lamented, both because they tempt the few to make a reckless and corrupting use of their powers, and because they allure the many to follow them in their wild and wilful wanderings. The pernicious influence of an Emerson or a Parker is wrongly ascribed to any wonderful measure of talents that either is supposed to possess. After a very careful reading of most that they have written, we are satisfied that their strength lies not in the power of thinking, but in

the inferior faculty of speaking. They have a great gift in language, and no hesitation or scruple as to its exercise. If Emerson had spent all his days in trying to talk sound sense, he would not have been known to ten men in England. Had Parker never attempted any utterances but those of humble piety, he might never have been heard of beyond the bounds of the neighboring parishes. But let these men, or any other such, blow a blast against the Lord and his Anointed, and it at once arrests attention. A single discordant sound will strike the ear more than a thousand harmonious tones which keep time and tune. If they can but sufficiently shock the feelings of the community, if they can but throw the excitable public into a handsome panic, their reputation is made,— they are great men! They shall have their followers. They shall be deified with all the rites of man-worship. And some timid souls will burn incense to them, as the poor negroes sacrifice to the devil to keep him from hurting them.

The admiration of perverted talent, over-estimated because of its perversion, is one of the greatest moral evils of the day. Multitudes go "wondering after the beast," by reason of his deformities and excesses, who would never look at the creature if he were only to be seen in reasonable shape and useful occupation. Their littleness aspires to attain to the same exaltation in the same cheap way, by casting off the restraints of conscience, and dashing out into all the extravagances of radicalism. In this way they will all feel as if they had become great men together; and mutual admiration will throw the vanity of all into a common stock for universal self-inflation. Every drop of real ability will be swelled into a bubble, to float, to glisten, and to burst. "The triumphing of the wicked is short." Such characters fade so rapidly, that usually they are gone ere we are aware. As it is in the Psalm: "I have seen the wicked in great power, and spreading himself like a green bay-tree: yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." The more furiously these artificial meteors blaze athwart the night, the more darkling is the obscurity to which they are doomed. According to the modern proverb, "they go up like the rocket, and come down like the stick."

To these reckless geniuses all settled principles and established usages are offensive. Constitutions and creeds, whatever is con-

servative in civil society and the church, they seek to overthrow, because order and quiet are not favorable to their ambitious struggles for distinction. In times when great abuses prevail, such men may do some good in removing them; but they will never bring in any thing better than what they have destroyed. They will only introduce a change of abuses. "Let all things be done decently and in order." John Norton, in a terse comment on this text, says: "The case may be so, that though a thing be done that is, for the matter of it, good, there may yet be more hurt in the disorder of it, than there is good in the doing of it." Compare the men we speak of with the Puritans. These, in their day, were wholesale innovators, both in church and commonwealth. They were root-and-branch reformers. Of long-existing institutions, they left scarce one stone upon another. And yet they were as far as possible from being mere destructives, radicals and anarchists; because they had a definite plan, to be substituted in place of what they sought to remove. Their plan was to reduce all things strictly to the rule of the Bible. Their impassioned zeal was for dashing into ruins all antiquated innovations, which had encroached upon and usurped the kingly office of Christ; but it was with a view to restore in full the power of Christ in his earthly kingdom. Hence the angels in heaven are scarcely more conservative than were our godly ancestors, notwithstanding all the overturnings they effected. They were men of fixed principle, of which the Word of God is the sum. Their sentiments are well given in the language of Norton, the admired pastor of the First Church of Boston, in a Sermon printed in 1659: "The rule of doctrine, discipline, and order, is the *centre* of Christianity. Sincere and grave spirits are like grave bodies; they cannot rest out of their centre,— that is, the rule. *Religion admits of no eccentric motions.*" He that really belongs to the true fold, will not willingly forsake "the footsteps of the flock," to stray off in some private path of his own. For a member of the Church, which is Christ's mystical body, to move contrary to the rest of that body, and in opposition to the volitions of the head, spiritually speaking, is a sort of St. Vitus's dance. As Lord Bacon says in his peculiar style: "Let a man look into the errors of Cato the Second, and he will never be one of the antipodes, to tread wholly opposite to the present world." And yet his lordship was no slave to antiquity, tradition, or custom;

but was himself the great reformer of science, *because he reformed according to sound rules.*"

Then let the man of lawless genius do his best to dazzle and bewilder his generation. He shall in no wise lose his reward, so easy to win. Let him verify the remark of Aristotle, that "there never was a great mind, without some mixture of madness." His madness tends to destruction. With all his glare, he will prove but "a wandering star, to whom is reserved the blackness of darkness." Far happier he whose light shines in the calm and even tract of true benevolence; where, like the heavenly bodies, always in motion, he is still careful to keep within his proper sphere. His path shall shine brighter and brighter to the perfect day. He may not be illustrious in our lower skies; but he will shine forth like the sun, in the kingdom of his Father.

POPERY IN MONTREAL.

It was not an idle curiosity that induced the writer to visit Montreal. As the chief seat of Popery in North America, he was desirous to behold it in the place of its power. Owing to the soil on which it stood, taking matters in its own way, having no restriction laid upon it to hinder it from doing its own will, it was felt that here Popery would present its real ability for doing good or evil. And if, in any respect, it differed in the nineteenth century from what it was in the dark ages, such difference should be looked for in that quarter.

The island of Montreal is twenty-eight miles long, by ten miles broad. It is owned by the Jesuits. The Seminary of St. Sulpice, composed of eighteen Jesuits, is the corporation which holds the property. The annual income of this corporation, from real estate alone, is more than one hundred and twenty thousand dollars. It holds the best part of Montreal. Its convents and monasteries are immense.

The traveller is astonished at their size and number. They are in the heart of Montreal, and the basements are used for stores. Nor would we detect in the long line of stone blocks, running from street to street, with low and heavy windows, the

existence of the most celebrated convents in North America. Yet when the stranger enters through the dark stone archway, and finds himself in the centre of a large square, with heavy and frowning dwellings facing each side, beyond which the gables of others, as dark and gloomy, appear, he catches some glimpse of the extent of these institutions. Around these houses the priests are seen, thick as the frogs of Egypt; and, if common fame does them no wrong, like the frogs, they "go up into the houses and bed-chambers."

Out of a population of fifty thousand, more than thirty thousand are Catholics. Of these about eleven thousand are among the most ignorant and stupid worshippers of the Beast that can be found in the world. They are some of the most degraded of men.

The wealth of the church is immense. Besides the income from real estate, her merchandize in souls appears in all her acts. A large and fertile island near Montreal, owned by the Nuns, is farmed under their direction, and is devoted mostly to the unwomanly business of raising horses. The priests are paid for every service; for confessions, baptisms, marriages, the burial of the dead, masses, and prayers for the repose of the soul, after burial. No papist can come into the world, live in it, go out of it, or stay out, without paying a heavy toll to the church.

Perhaps, in no part of the world does Popery wear so bold a front. In no place is it more distinguished for its "signs and lying wonders," its "mystery of iniquity," its "deceivableness of unrighteousness." It is nowhere more open and unblushing in its fraud, or more disgusting, than in Montreal.

It is idle to talk of a modified form of Popery. If infallible, it cannot be modified. It may hide its enormities for a season. It may assume a more liberal aspect for policy's sake. But at heart it must be the same. To-day, wherever it is in full power, it denies the right of private judgment. The Bible is still a prohibited book. When it dares, it burns the sacred volume in this land of freedom, as it burned the earlier English translations in the great square in London. When it can command the civil power, it is aggressive and persecuting as in days of old. And before the fall of the French monarchy, the friends of missions and civilization were alarmed to know that French ships of war were tracking our missionaries round the globe, landing French

priests and French brandy among savage nations just rising from barbarism; and when resisted, bombarding the houses, schools, and seminaries of learning, reared by the piety and sacrifices of the Protestant churches of America.

The papists in Montreal profess to have the power to work miracles, as much as the apostles or Jesus Christ. The writer has in his possession a printed sheet issued by the papal authorities at Montreal, in which this claim is distinctly set forth, and the particular case cited. A female dangerously sick, and given over by her physicians, was cured in a miraculous way by an application to some one of the saints. The testimony of physicians, priests, and other witnesses, is given to sustain this point. The case of the blind man in John ix., is not stated with more minuteness, nor is absolute power claimed more fully by the Son of God. Thus "with all deceivableness of unrighteousness in them that perish," men and women are lured to the shrine, to enrich the saints' toll-takers, and to secure the blessing.

The papists of Montreal are idolaters, open and undisguised. The church of Bon Secours is devoted to the worship of Mary. In a conspicuous place the image of Mary is raised, adorned with gold and flowers. Pilgrimages are made to her shrine, and great indulgence is granted to all who shall worship her. The bishop of Montreal has issued a book in the French language, setting forth the reasons why the image of Mary is presented to the faithful. He says, that the island of Montreal was consecrated to Mary; but her shrine has been neglected. To this neglect he traces all the evils and calamities which have visited the Canadas in the past twenty years; among which calamities he mentions the cholera, the rebellion, and the scantiness of food. To do justice to Mary, and avert her wrath, at great expense, he procured the image. It was landed with grand pomp, carried through the principal streets, and finally enshrined in the church of the Pilgrimage, amid gaudy mock roses and gilding. In the book referred to, the virtues of a pilgrimage are set forth; and a prescribed form of prayers, to be used at her shrine, is printed. Of these prayers, seven are offered to God, six to the Son of God, and forty-six to Mary. A few weeks ago, a steamboat brought a load of infatuated creatures, to Montreal, to intercede with Mary in behalf of their lands. The grasshoppers were troublesome, and they begged Mary to remove them.

In the Bishop's church, a shrine is erected for the worship of dead men's bones, if indeed the bones ever belonged to human creatures, of which there may be some doubt. At present, the "shrine of the Martyr" is perhaps the most popular. One of the early martyrs is here shown in a state of most wonderful preservation. Not only his limbs are preserved from decay, but he possesses a most youthful and luxuriant head of hair. It seems that his throat was cut, as a horrid gash meets your eye, and the stain of blood was preserved with the body. A printed notice hangs in the vestibule of the church, setting forth the merits of this saint, and the value of his altar; and promising forty days indulgence to all who "fall down and worship." If, to the priest who opens to your inspection the sacred box, you express a doubt of the reality of the flesh of the martyr so wonderfully preserved, he will roll up his eyes with holy horror at your impiety. But if you insist upon it, that you know the difference between human flesh and beeswax, he will admit, to be sure, that the *covering* is wax; but then the *bones* are real, and the *hair* so marvellously preserved shows the miracle, else how so glossy and luxuriant? Yet is there a young miss in Montreal, once celebrated for her flowing curls, which have taken their departure, who insists that the nuns, partly by terror, persuasion, and gold, induced her to yield her hair, and that hair now adorns the head of the martyred saint in the Bishop's church. Thus is the papal church true to her ancient fame of carrying on her impious trade, "after the working of Satan, with all power, and signs, and lying wonders."

The cathedral of Notre Dame is the largest church edifice in North America. Its entire length is two hundred and fifty-five feet, its breadth is one hundred and thirty-four feet. It has seven chapels; and any number of confessionals, on which the name of the father confessor is painted on a little tin sign. It has nine aisles; twelve hundred and forty-four pews, will seat ten thousand persons, and is as dirty as any place of worship on the continent. On all sides pictures are hung, before which the idolator kneels and prays. He selects the one which suits him best; sometimes he prays to two or more. But the pictures are worshipped; they are placed there for that purpose. The church intends that the images and pictures should be adored, and grants indulgence to all who worship.

It is regarded as no intrusion to enter the church during the morning service, provided the visitor will keep his hat off. One is struck with the absence of well dressed or respectable looking persons in the church. Men and women on their way to market, servants and housemaids, make up the audience. Blended with apparent reverence, one detects great heartlessness. One man stops short in an agony of devotion to blow his nose, making the arches ring with the echo: another yawns, and can be heard at a distance of several yards. And the writer was struck with one old woman who seemed on the verge of convulsions, who suddenly relieved his fears by coolly taking from her pocket a snuff-box, and regaling herself with a pinch before she returned to her devotions and contortions.

One morning, when in the cathedral, the attention of the writer was attracted by the peevish ringing of a little bell which came from a distant part of the house. In one corner, under the gallery, worship was going on. A priest, with his back to the people, was celebrating mass. His tone was low, and the tongue "an unknown" one. As no one understood what the priest was saying, the people were kept in order by the violent jerking of a small bell, held by a boy in a dress that once was white; both the boy and his dress looked as if a little clean water would be of great service to them. The bell would ring, and up would spring the people to their feet; then again down they would sit. It would ring again, and their heads would drop, and again at its sound all would look up. It seemed like an engineer's bell on board a steamboat giving notice: "Ease her!" "Stop her!" "Go ahead!" Only the priest's bell wanted the commanding sonorous sound of that of the steamboat. It resembled rather the fretful tinkle of the steward's bell, because passengers will not "walk up to the captain's office to settle."

In the church of Notre Dame hangs the large bell recently brought from England and duly "consecrated." On a day appointed, a high day it was with the church, thousands assembled in the great square before the cathedral, to witness the imposing, and to the priests, profitable ceremony. The priests in full dress, with martial music and booming cannon, lent their power to swell the eclat of the day. The godfather gave a name to the bell, and it is presumed, became responsible for its "Christian nurture." Then it was anointed, or daubed with

oil; then sprinkled; then covered with "fine linen, and purple, and silk, and scarlet," and laces of great value, some of which were imported for the occasion, and presented to be afterwards worn by the priests on stated occasions, when the bell had done with them. All this over, and the religious mummery closed, then came the great business of tolling the bell and tolling the people. A rope was fastened to the tongue, and the first stroke was given by the godfather; after which he placed in the toll-dish his valuable offering. The rope was then passed from hand to hand; and each one, as he pulled at the rope, made his contribution. Hours passed before each in the vast multitude had given a pull and paid tribute. The satisfied priests retired, no doubt, exulting with Demetrius in this thought: "Sirs, ye know that by this craft we have our wealth."

On nearly all the catholic churches in Montreal, surmounting the cross, rests a cock burnished and shining. The significancy of such symbols is not perceived, unless it be to hold in perpetual remembrance the fact that the papal church has denied her Master, and, unlike Peter, the repentant apostle, persists in the denial.

You often meet processions of Jesuits in the streets. They seem to be as partial to travelling in bands as that other plague of locusts. They appear in their peculiar uniform. Some of them have just reached the Canadas, having been banished from foreign countries. The common priests are thick as autumnal leaves; they meet you any where. They wear a uniform of black bombazine, single-breasted, with a long trail. But as the trailing of the dress on common occasions is inconvenient, they hitch it up behind. This arrangement gives them a comical appearance, resembling a servant-maid engaged in domestic employ, with her dress tucked up behind.

In all the institutions of the Catholic church the same mystery is affected which has distinguished it from the beginning. High walls enclose the schools, as if the fair and honest training of the young in the path of science could not be done in open day. Heavy gratings, windows ironed with the strength of a jail, keep in these women who *voluntarily* renounce the world, and would on no account return to its duties and its social scenes. The whole system is a dark mystery, aptly called in Revelation "the mystery of iniquity."

It is interesting to remark the growth and power of vital godliness, in the midst of this idolatry and man worship. It is interesting to see how the leaven of truth will work; and how God can destroy the Man of Sin, "by the spirit of his mouth and the brightness of his coming," when he plants his cross in the earth. Here, in the most hopeless field on this continent, God has vindicated his church. The Papacy cannot keep pace with the protestant churches. Rich and mighty, with great power and influence, she loses year by year her hold on the public mind. The enterprise, the improvement, and the business talent, belong to the Protestants. In the ancient and decayed portions of Montreal, you find the seat of the papal power. In the new, flourishing, and more progressive portions, Protestantism has her seat. And as easily as you can distinguish the well watered garden from the parched and arid soil, so easily, as they stand side by side, can the systems of God and of the Man of Sin be distinguished. The gain of Protestantism is immense. The far-sighted policy of our Congregational brethren in England, in their colonial mission, which with such liberality they have sustained in Canada; the churches they have founded; the schools they have opened, in which hundreds of Catholic children are annually taught to read the Word of God; all are bearing a rich harvest. Besides the colonial churches, the American Presbyterian church, which is large and influential, and the Scotch church, have but one work to do. As they explain and enforce the truths of God's Word, they beat back the tide of Popery; and constantly weaken the power of the adversary.

A comparison of Plymouth with Canada, the one settled by Protestants and the other by Papists; or the comparison of New England with Mexico, furnishes a good test by which to weigh the claims of superiority which Popery sets up. Vigor belongs to Protestantism, and decay to Popery. One courts the light, and the other shuns it; one promotes intelligence, the other takes away the key of knowledge. Protestantism transformed Luther from a poor, drivelling, and superstitious monk, into a bold, serious, and mighty man. It gave his voice that deep tone which was heard throughout the world. It gave his arm that energy which enabled him to start the car of religious freedom on its mission round the globe. The principles of Protestantism arose in the darkest night the church has ever seen. They arose

in the palmiest days of papal power, when it was propped by thrones, sustained by armies, and marshalled under its ablest captains. Yet it could not endure the clear, strong light of one Bible, open and read of all men. Never has the truth of God failed in any contest. The sword of the Spirit has never been drawn from its scabbard in vain.

Separate Popery from its power to ruin the soul, to produce the love of a lie even unto damnation; and as for this life it is a poor concern. It insults common sense, with its "lying wonders," "its deceivableness of unrighteousness," its pretence of transforming a flour-wafer into the Eternal One. Its prayers are uttered with an unknown tongue. Its theology is so indecent that it may not be translated into the common language. Its rites and ceremonies are oppressive and expensive in the highest degree. It makes poor Christians, if they can pass as such at all; and it makes poor men. Its soldiers cannot be trusted. The British army in Canada is mostly composed of Catholics. They run away when they can; and one regiment has recently been sent to a distance of forty miles, to prevent desertions. On such arms the safety of the British rule in Canada rests.

Plant Popery any where, and place an open Bible and a school-house by its side, and it will wither. Poor Gregory cursed the Bible societies, and vetoed rail-roads in Italy; and, as a child of this world, he acted wisely. His successor has admitted the paths of iron, while he rejects the living light. Already the disciple is greater than his lord. The pontiff is made a prisoner in the Vatican, his subjects trample his mandate beneath their feet; while "He that sitteth in the heavens doth laugh; the Lord doth have him in derision."

We are not of the number who believe the Jesuits or their crew, are to rule this country. We may be somewhat exposed; for a season the ballot-box may feel their power. But it must be temporary, unless the church of God shall sleep sounder than at present. The days of Popery are numbered. The Word of God is fast fulfilling in respect to it. The scarlet woman has been thrown from her beast. Feeble, and hobbling on foot, she attempts now to intimidate the church of the living God. She "with whom the kings of the earth have committed fornication," by whom "the inhabitants of the earth have been made drunk," "goeth to perdition." "In one day," in the fall of the powers

by whom she was sustained, "have her plagues come, death, mourning, and famine; for strong is the Lord God who judgeth her." "Rejoice over her thou heavens, and ye holy apostles and prophets, for God hath avenged you on her."

Our danger lies in another quarter,— in the disguised infidelity of our day, in the secret sapping of our institutions by designing men, in the assaults upon the domestic institutions appointed by Jehovah, in the introduction of French Fourierism and socialism among us, in the march of crime, drunkenness, and licentiousness, which are setting in upon us like a flood. Let us beware lest the ancient lamentation be ours: "They made me keeper of the vineyards; but mine own vineyard have I not kept." Regarding New England as the centre of our danger and the source of our safety, let us take care of our own souls. Let us see that the church is pure and sound. Let our benevolence keep pace with the calls of God's providence and our ability. Let a sanctified press speak, and utter the truths of God's word, and his warning to his people. Let us send strong men and true, to run through the vales, and over the hills and prairies, of the great West. Let us be faithful to our high commission, and we need fear neither Pope nor Pagan, nor Satan nor any of his delusions. The earth is the Lord's, and he will give it by righteous conquest to the saints of the Most High God.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

POLITICAL DUTIES OF CHRISTIANS. — A pamphlet issued by the South Middlesex Conference of Churches discusses this subject with a great deal of force. We abhor the man who makes his religion a part of his politics, "supposing that gain is godliness:" but we honor the Christian who makes his political duties a part of his religion; and seeks to fulfil them, like any other duties, piously and sincerely, as a servant of God. This subject, at the present time, is assuming great importance; and we can only resist the temptation to enter largely into it by recalling to mind the great and proper objects of our work. The keen disputes among religious people as to the treatment of the subject of slavery, arise from a nice and subtle distinction in morals. The question is this: Is slavery absolutely wicked in itself? By some it is maintained that the slave-

holding relation, in itself considered, is not necessarily sinful in every instance where it exists; though they affirm that the institution of slavery is utterly wrong before God and man, because it is opposed to the highest manifestation of the great law of love. By others it is contended that the slave-holding relation is absolutely sinful under all circumstances whatsoever. It is evident that both classes will be conscientiously opposed to slavery; though they cannot, in conscience, unite in precisely the same modes of treating and removing the evil. The South Middlesex Conference belongs to the latter class. It regards slave-holding as necessarily sinful in itself; and would urge all Christians to treat it as such in their political action as citizens, and especially in the party caucuses, and in the primary assemblies of the people. They are not, however, *very* violent in their measures. They wish to keep the anti-slavery pot ever boiling; but not so furiously as to boil over and put the fire out, or to set the fat in flames. They would hardly join in the chorus of Macbeth's witches:

> "Double, *double*, toil and trouble;
> Fire, burn, and caldron, bubble!"

The least convincing portion of their pamphlet is that wherein they try to make us, in New England, feel verily guilty for the existence of slavery in any part of the United States. We have often tried to feel guilty in this matter; but find ourselves in the condition of the man, who, though very orthodox, was unable to repent of Adam's sin, because he could not remember how the apple tasted! We cannot torture our conscience into a feeling of guilt as to this sin, so long as we are sure that we have never been personally accessory to it, either before or after the fact.

KIRWAN'S LETTERS. — These rousing epistles are among the remarkables of the age. It is long since any thing has appeared in the popish controversy so novel and entertaining, so strong and overwhelming. Poor Bishop Hughes of New York, to whom they are addressed, made an attempt to write a series in reply. It is fabled in the legends of St. Denys, that when his head was cut off, the operation was so nicely done, that he travelled some distance, before the important member tumbled from his shoulders, and rolled at his feet. Kirwan decapitated the bishop so deftly, and with so keen a weapon, that the dignitary was not aware of his loss till he tried to take leave of his executioner with a stiff and formal bow. But Kirwan, not content with this, has fallen upon his victim with an exterminating zeal. He hews poor Bishop Hughes, as Samuel did Agag, in pieces before the Lord. Every limb and member of popery is reduced to shreds; and it is done with admirable wit, good-nature, learning, and piety. Kirwan makes thorough work. The New York Observer, in which his masterly letters appear, and which is acquitting itself nobly in reference to Romanism, deserves high credit for its agency in this business. It will be well for Irenæus and Kirwan to keep out of the way of the Inquisitor General.

COLLEGE HONORS.— We have seen a list of new made Doctors, mostly in divinity, collected by some indefatigable editor, and filling nearly half a column in the newspaper. These things were of high importance in those old times, when the literary class formed a distinct caste in society. But every body is now so literary, that we all feel as knowing as doctors, and do not need such academical decorations for our own sakes. At this time they seem to be conferred on the principle of honoring the college which dispenses the dignity, rather than of gracing the recipients. Nor is this a very new thing. When Jabez Earl and William Harris, eminent dissenting ministers in London, were "doctorated" by the University of Edinburg, in 1728, the former sent to the latter the following lines, which, if they have not much poetry or wit, may be somewhat edifying in this connection.

"Since dunces now are Doctors made,
As well as men of skill,
What does the title signify?
I 'll tell thee, honest Will.
The same as trappings to a horse,
Which, be he fleet or jade,
Not for his own, but rider's sake,
So wondrous fine is made.
So when our Universities
Doctorial honors give,
'Tis not our *merit* they declare,
But their *prerogative*."

THE FAITH OF FORMER TIMES.— This is the title of a sermon by Rev. Dr. Dana of Newburyport. This venerable father is a living witness of "the faith of former times;" and he gives a solemn warning and protestation against apprehended defections from that faith. Like the aged Eli, when "sitting by the way-side watching," Dr. Dana's heart trembleth for the ark of God. Though we cannot but think that the hardy and energetic "faith of former times" was rather too hopeful and courageous to do this; and though we are fully of the opinion, that the good old system of gospel truth is gaining ground in New England, rather than losing; yet we are disposed to give the most respectful attention to the admonitions of so grave and sincere a father in the church. May the solemn utterance of his fears so help to remove the occasions of them, as to make those fears superfluous!

THE FATHERS AND THE CHILDREN.— A pamphlet with this title contains two sermons by Rev. W. W. Eells, also of Newburyport. Their general object is the same with that of Dr. Dana's discourse; but the spirit and execution are as unlike as can be. With the first of Mr. Eells's sermons we could have been well pleased, if it had not been so "unequally yoked" with its companion. It contains just and salutary sentiments, though uttered too much in the scolding tone of an alarmist. But the second sermon is one continuous outrage upon truth and its professors. It bears false witness against the great body of the orthodox ministry and churches of New England,

which has done and suffered far more for the defence and support of truth against heresy and error than any other ecclesiastical communion in America. Mr. Eells takes pains to set forth his views of original sin, depravity, atonement, justification, and regeneration. Now, bating a few of his metaphysical phrases, by far the greater part of our ministers, old and young, would not hesitate to subscribe to the expression of his doctrinal views. And all of them will denounce his pretended account of the sentiments which prevail among us on those all-important points, as a malignant, but most impotent, attempt at caricature. It is a heavy and a heinous sin in him to send forth such "an evil report of the land." It is a sad pity that he should be guilty of such a deplorable defection from the *practice* of "former times" as to enter into such partnership with that old Adversary, the "accuser of the brethren."

PREACHING AS CONNECTED WITH FAITH.— Mr. Blagden's sermon at the ordination of Mr. Means at Dorchester, is thus entitled. It is indeed a relief to go from Mr. Eells to Mr. Blagden; especially as the discourse of the latter is, though not so intended, a full and explicit confutation of the erroneous assertions of the former as to the theology of New England. This sermon is sound, and thorough, and evangelical, and strong in Scriptural orthodoxy. It is well known that the late Dr. Codman, whose decease will long be lamented, was a truly orthodox divine of the good old stamp. There was nothing ostentatious or immoderate in his Calvinism. It was all the sincerer for the absence of any parade. And his youthful and most promising successor, whom he had himself fondly selected to be the associate of his labors, is just such another. And Mr. Blagden's preaching at the ordination of that successor, was worthy of "the fathers, and the children" in their best estate.

THE CHRISTIAN EXAMINER.— This important publication, in the September number, at last sanctions, yet most gently and warily, the complaints which all the other Unitarian periodicals have uttered in regard to their Divinity School at Cambridge. The Examiner says: "The confidence of our people in the character of the instruction given at Cambridge, and the influences under which the young men pursue their studies for the ministry, has been impaired by the views on important questions, with which some are understood to have left the school." It is safe to presume, that those "views on important questions" are not blamed as having any kindly looking toward the orthodox side. The Examiner also says: "On two points we presume there is a general concurrence of opinion,— that the school does not accomplish what is needed from such an institution; and that, in its present entangled and crippled condition, it is not probable that its efficiency will be much increased." Our Unitarian friends are talking of making some new provision for the training of their ministers. They may find it easy, with their great wealth, to endow seminaries; but they will answer no good purpose for raising up a ministry devoted to the study and the piety of the Bible, unless they are furnished with orthodox professors. Unitarian divinity schools

have always been failures. The mode of interpreting the Bible which they are enforced to adopt, to make anything like a Unitarian book of it, must destroy in the scholar all that old-fashioned reverence for it which the teacher may possibly possess. Their celebrated theological tutor at Warrington, in England, Dr. Taylor, used to express his surprise, in the simplicity of his heart, "how it happened that most of his pupils turned Deists!" So in Coleridge's younger and Socinian days, it was thought, as Cottle tells us, that he might become a valuable Unitarian minister, "of which class of divines a great scarcity existed, with a still more gloomy anticipation from most of the young academicians at their chief academy having recently turned infidels." Even in the orthodox seminaries there is observed a very uniform tendency, on the part of the students, to fall a little short of the stand taken by their instructors. How much more must such a tendency be expected to develop itself in a Unitarian school.

THE EXAMINER AND HON. HORACE MANN.—The number before us contains a review of this gentleman's eleventh annual report to the Board of Education, which we also reviewed with some severity in our March number, on account of its improper tampering with doctrinal questions. The Examiner is exceeding laudatory of Mr. Mann, but in gentle, and yet decided, terms reprehends him as to that very point. If the warmest enemies of orthodoxy feel constrained to do thus much, it cannot be thought strange that we should have expressed ourselves in a stronger tone of condemnation. We give the extract from the Examiner:

"We ourselves think that the Secretary has held up the religious opinions of one class of teachers in a stronger contrast with those of another class than was needed for the sake of his argument; while his representation of the doctrinal belief of the writers is, it must be confessed, somewhat unguarded and exaggerated. He was here on ground aside from his usual track of thought, and aside, too, from the general purpose of his office; and that strong and fervent pen of his here, as in some other cases we can name, waxed a little too warm. But we impute to him none but the fairest, broadest, and most disinterested motives."

SCRIBES OF COUNCILS.—This office is usually assigned to the youngest clerical member present, which practice is attended with some advantage. It obliges every minister to serve a sort of brief apprenticeship to the duty, and thus to acquire some necessary knowledge of ecclesiastical business. Such advantage, however, is balanced by the disadvantage of always filling the office with inexperienced persons, who are apt to omit some part of their duty. In one particular, to which we would invite attention, they are very apt to fail. We often have intimations that churches have been gathered, or ministers settled, of which no published statement is made; so that the statistics of such matters are necessarily very defective. It is to be desired, that every scribe may be instructed by his council or his moderator, that he will not have discharged the whole duty devolving upon him, till he has despatched a brief notice of the proceedings to at least one religious newspaper.

PURITANICAL FREEDOM. — This is a Fourth of July Address, delivered at North Wrentham by Rev. Daniel W. Phillips, Pastor of the Baptist Church in Medfield. It is a highly eloquent production; but charged to the muzzle with the extravagance which usually explodes in orations of this kind. Though we agree with the orator in his political views, we are ashamed to see them set forth in that kind of language, which the famous writers of "Salamagundi" have distinguished by the elegant and expressive name "slang-whanging." Moreover, what brother Phillips says about Roger Williams and our Puritan fathers, is in that peculiar strain which shews that our Baptist brethren will not learn the facts in regard to our own history. They seem to be like the German settlers in Pennsylvania, of whom it is said that they will easily believe any tale that is told them; but having once believed it, no amount and clearness of evidence as to its falsehood will ever make them unbelieve it. Had our good brother "tried to do his prettiest" at falsifying the facts between Williams and our fathers, he could hardly have gone farther from the truth than he has done, in the honesty of his blind faith in an old story. To those who wish to understand this topic, we recommend a review of the biographies of Roger Williams, in the first volume of the OBSERVATORY. It was prepared with great labor, from the best authorities, and has never been called in question.

MONTHLY RECORD.

Andover Theological Seminary. — Perhaps no literary institution stands higher in the affections of its graduates than this. Each of them seems to feel, that he is partly owner of it, even as children feel in regard to their parents' reputation and property. This sentiment was fully manifested at the recent anniversary. — The sermon before the Alumni, by Rev. Dr. Richards of Hanover, on the temptations of the ministry, was most excellent. It abounded in those fine touches, by which a smile and a tear are made to become near neighbors on the same cheek. There were also many strokes of chastened wit, which, by reason of an air of almost supernatural gravity wherein they were uttered, were well nigh irresistible. It struck us that the Andover people do not exactly understand how to laugh becomingly under a sermon. This is owing, surely, to want of practice. They do it too much after the carnal fashion. They ought to witness the "holy laugh," as Lorenzo Dow used to call it; such as our Methodist brethren are sometimes affected with when they are "almost too happy" at a camp-meeting. This is a powerful exercise, but it is performed with a sort of rapt expression on the features, and as silently as the laugh of a deaf-mute after a year's training at the asylum. The closing portion of Dr. Richards's discourse was most solemn and affecting.

Dr. Bushnell's address before the Porter Rhetorical Society, was the third of his recent theological orations; and it cannot be said that the best wine was kept till the last. It was vague, and tended wholly to vagueness of sentiment and feeling. It was chiefly marked by a set of phrases which were kept ringing from beginning to end, like a string of sleigh-bells. It had, indeed, many splendid passages, but these could not compensate for its rambling and unsatisfactory character as a whole. It held up the notion, that a complete Christian is made by taking a small snow-man of rationalism, and making him a living being by means of the hot steam of mysticism. Alas! we fear the process must end in a thawing, a dribbling, a fog, and a nothing. Dr. Bushnell was very hard upon doctrinal theology. We are at a loss to understand what is meant by the boasted "progress of theological science." So far as we can see, the foot-prints of this progress are all *back-tracks*. The Puseyites are advancing stern-foremost toward the Dark Ages, and Dr. Bushnell is backing up to what he calls the "Apostles' Creed," which, though very ancient, was no more an apostolical invention than was Christmas-pie. Such hind-part-before "progress," like "the man with his head turned," with its reversed stridings and grotesque backslidings, does not promise that the "new era of Christianity," which is said to be at hand, will be any improvement on the past. Further remarks on Dr. Bushnell's discourses we shall defer till we see them in print, when we will try not to come behind him as to independence and boldness.

It was curious, after all Dr. Bushnell's eloquent invective against creeds, to hear the creed of the Seminary, which is one of the longest and strongest, and best that ever was heard of, twice recited in public the next morning by two new professors; so that we had "line upon line, and precept upon precept." To us, it never sounded better than it did on that occasion, when pronounced by Rev. Dr. Edwards on his inauguration as Associate Professor of Sacred Literature, and by Rev. Mr. Phelps on his inauguration as Bartlett Professor of Pulpit Eloquence. During the meeting of the American Board in Boston, the following week, a large number of the Alumni of Andover met, and passed resolutions, expressing a deep and hearty sense of the eminent services of Professor Stuart, who has just retired from the post which he has so nobly filled.

The graduating class consisted of twenty-eight members, of whom about one half pronounced their dissertations. There was a fine variety of subjects; and we have never been present at any occasion of the kind, where the performances were so uniformly excellent in matter, mind, and manner.

The American Board of Commissioners for Foreign Missions. — When the Philadelphians first constructed their famous water-works, they forced the Schuylkill to climb up to the Fairmount reservoirs by means of powerful and expensive steam-engines. A Yankee, watching the operation, asked why they did not make the river force itself up to the reservoirs. He was set to work out this strange idea. He threw a dam across the noble river, a part of whose waters were then used to turn the mighty wheels, which compelled the rest to

ascend the heights, from whence they are conducted to wash the streets and throats of that neat and temperate population. Now our Board is just such a water-wheel, turned by the great stream of Christian benevolence, in order that the stream itself may be lifted up to the top of our Zion, and thence flow down, "and make glad the city of God." While this institution is vigorously sustained, there is no danger but what all our benevolent enterprizes will prosper. Its overflowings will keep them all supplied. The foreign missionary work seems necessary in order to keep alive in the churches that aggressive spirit and active zeal, which is the life of every other good work. Hence we rejoice, that its anniversary week in the fall of the year can still call together a larger portion of the friends of Zion, and from a wider tract of country, than the week of anniversaries in the spring. It was a goodly sight, to look upon the assembled members of the Board and its honored supporters; and to see what honored and revered friends our Saviour has among us, and how many of them. — The topics chiefly discussed, were the debt of the Board, "that miserable monster of a sixty thousand," as Dr. Cox termed it; and the still more miserable monster of slavery. The stand taken by the Prudential Committee and the Secretaries, as to this latter point, was entirely satisfactory to the staunchest anti-slavery men among the corporate and honorary members. But a certain President of a Western College, one of the "bottomless abolitionists," whom nothing but a miracle can fill, and keep full, must needs, with his unamiable pertinacity, spoil much of the meeting, otherwise so fraternal and spiritual. A little great man is a "troublesome customer." — His long school-boy oration, brought all the way from Illinois, like a bottle of spruce-beer, which must either burst, or pop the cork, and vent itself in spunk and froth, caused the closing session of the Board to be almost wholly taken up with a rambling and uncomfortable discussion, ending where it began, — in nothing. This gentleman is a very inferior specimen of his class, and but poorly represents it. He deprived the numerous friends of the Board of their usual spiritual luxury, which consists in dissolving their annual meeting in a season of melting tenderness and overflowing love and zeal. Still the occasion, and especially the thronged morning prayer meetings connected with it, was not without its high religious enjoyments, and its practical fruits. In the course of the meetings twenty thousand dollars were pledged, and partly paid, toward the liquidation of the debt of the Board. Rev. David Green, for so many years a faithful and laborious Secretary, resigned his place in consequence of the prostration of his health. The severe duties of his office have been too much, even for his vigorous constitution. Rev. Dr. Pomroy of Bangor was chosen in his place. The meeting closed at two o'clock, on Friday afternoon. Such a "holy convocation" gives a visibility to the kingdom of God, such as is not often witnessed in this world. Could all the widely scattered friends who contribute to the funds of the American Board, be present at its anniversaries, they would need no other agency to stir up their love and zeal, and to draw forth into the great field of struggle the "last reserves" of the "sacramental host of God's elect."

THE

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IMPORTANCE OF CHURCH GOVERNMENT.

THE most important changes, affecting the condition of Christian nations, have very often had their origin in some question of church government. When the Roman empire was drowned in the flood of a barbarian conquest, the acknowledged authority of the church, in reference to ecclesiastical persons and interests, became the ark, in which were preserved the elements of a new civilization. And the privilege soon allowed to the church, of shielding its immediate dependants from the sword of conquerors and secular rulers, expanded itself, by a very natural process, into the right to control, and in case of offence given, to punish them by a purely ecclesiastical process. And the spiritual sword, thus firmly grasped, grew longer and stronger, until the disputed territory, lying between the recognized provinces of ecclesiastical and of civil government, constituted for ages the battle-field of the Christian world. Shall the emperor's sceptre, sustained by an hundred thousand spears in the tented field, or the pope's naked goose-quill in a silent chamber of the Vatican, move most powerfully the heart of nations, and the tide of human affairs? This was the grand point of controversy for centuries. And as the one side or the other gained a temporary advantage, we find emperors deposing and imprisoning popes, or humbly kissing their feet and doing penance at their bidding. Thus, controversies about church government, and consequent commotions and revolutions, did by Italy, as the Jews would have done by Paul, pulled it in pieces, and left its mouldering limbs to send forth in every direction their pestilential vapors.

A question of church government occasioned that great moral and political movement, which we term the reformation. It was never Luther's intention to produce a division in the church, until the attempt to exercise upon him a despotic ecclesiastical authority constrained him, and the half of Europe with him, to make their declaration of independence. If he had been suffered to preach the doctrines of salvation in peace, so far as appears from his early history, he would have lived and died contentedly in the church where he was born.

The English revolution, and the consequent infusion of the elements of civil and ecclesiastical freedom into the English constitution, beyond all dispute, had their origin in a question of church government. Harry Vane's voice, and Milton's pen, and Cromwell's sword, all wrought together, shaking that stubborn old island, as if they would sink it in the surrounding ocean; and all to one chief end, that they might shake down its hierarchical thrones, and restore a simpler form of church government.

That a question of church government gave existence to New England, and to all that is peculiar and noble in the American character and institutions, is well understood by friend and foe.

Whoever will study the grand points in history, of those crises which give direction to the character, institutions, and destiny of nations, will, we are confident, be settled in the full conviction that the most important changes in the condition of Christian nations have had an intimate connection with questions of church government. And such a conclusion ought not to occasion any surprise. Church government, relying on the sanctions with which it has commonly been supposed by mankind to be clothed, takes hold of the minds of men with a stronger grasp than civil government can do. The magistrate holds before your eyes, the keys of the Bastile or of Newgate. But the bishop holds up in full view the keys of heaven and of hell. The king says: "Obey my commands, or I will kill your body." The pope with a louder voice, says: "Obey my commands, or I will kill both your body and your soul." Is it strange, that such a mighty engine for controlling mankind should be eagerly seized by the ambitious and the crafty, and moulded into the form which would most effectually accomplish their ends; and that church government should from age to age, be sometimes the servant, and sometimes the master, of civil government?

Again: when church government is believed by its subjects to be exercised in an unauthorized and unrighteous manner, the resistance it meets will be formidable and determined to the utmost degree, because that resistance is impelled by conscience and an awful sense of responsibility to God; and therefore, it will not, and cannot, yield to the ordinary motives which quell men into submission. Its judges, armed with pains and penalties, in the consistory, the star-chamber, the inquisition, are met by it as the old Puritan met his judges, when they were about subjecting him to mutilation and torture, saying, "Go on, I fear not you; I fear the wrath of God." If the question is, whether you shall resist authority, or pay ship-money, you may, like Hampden, struggle manfully for a while, but there is no absolute impossibility of your finally yielding in the contest. But when the question is, whether you shall resist authority or be false to the voice of conscience, and forfeit the favor of God, you must resist like Cromwell, although crozier and throne, curses, tortures and death hem you in on every side. Hence, there is no element of revolution among nations, so vehement, so unyielding, so indestructible, as the religious element.

And thus reason sanctions the statements which facts verify, that many, at least, of the most important changes affecting the condition of Christian nations, have had their origin in questions of church government. Therefore, every man, who wishes correctly to understand the onward progress of society, is directly interested in the inquiry, by what authority church government is exercised, and to how great an extent, in regulating the conduct of men, it may be legitimately applied.

But a Christian man will readily find additional reasons, for the earnest investigation of this matter, — reasons weighing upon his mind just in proportion to his desire to have in himself a conscience void of offence towards God, and to his regard for the prosperity of the kingdom of heaven upon earth. For we have the audacity to make here another assertion, in opposition to the general impression of Christian men, but which we believe will be assented to after a little consideration. It is, that errors in church government have been, at least, as great a cause of the corruption of the Christian church, as errors in dogmatic theology. It need not be denied, that good doctrinal instruction will lead men to heaven under any form of church government. But doctrinal

instruction will not lead men to heaven, if such government places itself between that doctrine and the souls of men, and forbids its entrance there. And this is precisely what it has done, age by age. It is hardly extravagant to say, that God's own saving truth has been hidden from the minds of men by the direct operation of an usurping church government, more than by any other cause whatever. What but the lust of power, has drawn such hosts of wicked men of commanding intellect into the ministry of the church, to corrupt its doctrines, and rob it of its purity. Aspiring men will pursue the path which offers a prize to their ambition. And when a bishopric offers higher dominion to an ungodly man than a principality, is it strange that he should reach forth his sacrilegious hand and grasp it? Small men may sometimes enter the ministry for a scanty piece of bread. But unsound men of talent, the most dangerous of all men, will be found in the ministry of a church, very much in proportion as its form of government tempts their ambition, by the hope of high emoluments, and great ecclesiastical power. And these are they who bring in strange doctrines, and shut up the kingdom of heaven against men, neither going in themselves, nor suffering them, that are entering, to go in. But this is not all. Such forms of government become the most effectual engines, not only of promulgating errors, but of resisting and putting to silence those who would preach the truth. The preaching of Christ crucified is not less offensive to ungodly men in the church, than to those out of it. A surplice or a mitre may cover as deadly hatred of the truth, as is displayed by the satire of the infidel, or the insolence of the Turk.

And no class of men can feel pressed by stronger motives, to resist those truths which constitute the very heart of Christianity, than those who occupy the highest places of church authority. The truth which makes men free indeed must be changed into a lie, that they may hold the salvation of men in their own hands. Luther must not preach justification by faith, because it will bring salvation to men without the aid of spiritual rulers, and so undermine the thrones of bishops, and empty the chests of father confessors. A strong form of church government must assign high prerogatives to those who are entrusted with its administration, and must, therefore, suppress, or at least obscure those doctrines, which make every Christian one of Christ's freemen,

and give him direct access to the Father; for he who, through grace, can be in immediate communion with God, will not long submit to a despotic rule, for the sake of being in communion with the bishop, or the priest. In a word, the doctrines of grace, which make Christians the children of God, unfit them for being the servants of men. Hence, a regard for their own pre-eminence as well as hatred of the truth for its own sake, impels those wicked men, who are ambitious of church power, to withstand the unadulterated doctrinal truths, by receiving which, men are to be made wise unto salvation. It was to be expected, then, that an usurped ecclesiastical authority, would be, from age to age, the grand instrument of suppressing those very truths on which the spiritual life, power, and beauty of the church depend. And such undeniably has been the fact. The grand business of church government, during the greatest part of the time from the days of Constantine downward, has been the slaying of the witnesses. All the heresies in doctrine ever broached, have done far less to keep men in ignorance of the way to heaven, than the imposition upon them of a cunningly devised form of church government.

If the true system of ecclesiastical policy had been intelligently preserved by the early church, the darkness of popery could never have come over the earth. If the true policy were now to be received throughout the Christian world, how speedily would the sunlight of truth pour itself into every dark kingdom and corner of Europe. The greatest specific obstacle to the spread of evangelical religion to-day, is a vicious church government. See how it has been making war with the saints in our own times, and stamping its heel upon the mouth of God's living witnesses, not in Italy alone, or at Constantinople, but in Scotland, Switzerland, Holland, and Sweden. And have we never seen, at least its angry, though comparatively impotent, scowl on this side of the sea? Have we, then, spoken too boldly in asserting, that God's saving truth has been hidden from the minds of men by the direct operation of an usurping church government, more than by any other cause whatever? Indeed, we seriously question, whether any system of doctrinal error can ever have an extensive and long-continued prevalence, except when upheld by a strong ecclesiastical authority. There is a vital energy in evangelical truth, which gives it power over the minds of those who hold it,

and summons them to unwearied efforts in proclaiming it abroad. "The love of Christ constraineth us." But where this motive is wanting, there will be no steadily-pursued efforts to extend a religious sect or system, without the strong stimulus of some selfish consideration. The system of radical error which offers no reward of power or preëminence to its propagators, will soon be left in the hands of sorry advocates. Men of eminent talent will not long be willing to do Satan's work in this department, merely for board-wages and a ragged livery.

The history of anti-evangelical religion in New England accords with this view. The sects which have shot off from Puritanism, and have devised another gospel, felt for a time, the impulse of the moving body, from whence, as splinters, they were thrown. But, as that momentum spends itself, they lose their vital force, and with a few fitful spasms, are composing themselves gradually into a comatose state, preparatory to their final dissolution. It requires a strong church government, chaining the truth, and offering to the champions of error, a more dazzling reward than an humble shepherd's crook, to give prevalence and perpetuity to a graceless and heartless scheme of religion. Will it then be deemed extravagant to say, that the universal prevalence of a wise and unambitious system of church government, would be a very essential safeguard against the future introduction and spread of damnable heresies?

The design of these remarks is to summon attention to the inquiry, Whether the Scriptures give us any conclusive instruction respecting the government and discipline of the Christian church? The question merits serious consideration. The men who think it a proof of enlarged understanding and of Christian liberality to know nothing of the comparative worth or authority of the different forms of church government, have mistaken the due proportion and relative value of those truths, on which, as foundation stones, the temple of God is built. They would fill the house of the Lord with treasures, without considering what shall be done for their safe keeping. Our fathers, in the first and best days of Puritanism, studied this subject as one of fundamental importance. And we greatly err in our expectations, if it does not, ere long, become again one of the most prominent subjects of investigation and controversy, which shall claim the attention of the Christian world.

PAST MEANS OF PROMOTING UNITARIANISM.

One of the means by which Unitarianism was formerly promoted in New England was a disposition to speak and act *according to circumstances* without much regard to consistency or fact. For example; in certain connections, the differences between the Orthodox and Unitarians were represented as *very slight*, scarcely worthy of serious animadversion. But in other connections, these differences were *magnified*. The Orthodox belief was represented as odious and dreadful; as even worse, in some of its aspects, than downright infidelity. This inconsistency not unfrequently appeared in the writings of the same individual, and even in the same work. A few examples will make the matter clear.

In the year 1815, a pamphlet was published by a noted "Layman" of Boston, entitled, "Are you a Christian, or a Calvinist?" implying that a Calvinist is no Christian. In this work the views of the Calvinist were represented as "most false and pernicious," as "hurtful to general morality, opposed to the true character of God, tending to produce intolerable spiritual pride and bigotry in one class — often the least worthy, and causeless anxiety and tormenting oppression in another." P. 57. But within three pages the "Layman" speaks of Unitarians as the "*natural allies*" of these Calvinists,—"allies who have no other end in view, than *union* and *harmony* in the Christian church." P. 60.

Unitarians have said, that they regarded "the system of the Orthodox as being, in its essential principles and tendency, *opposite to the true spirit of the gospel*;" and that, "if the influence of its peculiar doctrines should be fully imbibed, and permitted to operate uncontrolled, *it would turn the fruits of the gospel into wormwood.*" * They have said, that "transubstantiation was a less monstrous doctrine than the five points of Calvinism;" and that the Orthodox make "representations of God, which every generous and honorable man in the community would shudder to have applied to himself." † But anon they tell us, that the two parties "may *really agree* in all that is of essential importance to religion and salvation," and that the

* Hurlbut's Presumptive Arguments, P. 6.

† See Chris. Exam. Vol. iii. P. 76, and Unitarian's Answer, P. 8.

difference between them "seems a question of arithmetic, rather than of true theology." "If we differ in one particular, *we unite in a hundred.* If our speculative metaphysics are at war, our practical morality, our evangelical spirit, may meet together and embrace each other. In all the great topics of Christian exhortation, *we are alike.*"*

The Unitarian Advocate, speaking of the controversy as it existed some twenty years ago, said, and said truly: "This is a *great controversy.* It is not about the minor forms and features of religion. It is not about a church government or ritual. It is, in fact, about *the very nature of morality and piety.* The great questions at issue are these: What is the true character, the moral perfection, of God? What is the system of religious sentiments that truly illustrates his character and perfection? What is it to be a good man and a Christian? What constitutes the true preparation of a moral being for happiness and God's favor, here and hereafter?" But this same Unitarian Advocate, when apologizing for the concealment formerly practised, could say: "Unitarians generally did not think those points of doctrine on which different opinions were entertained among Christians *the essential principles of religion*, those which men ought to be instructed in for the sake of their salvation. They believed that a Trinitarian held *all the vital truths*, notwithstanding his errors."†

The inconsistency here pointed out discovers itself often in the writings of Dr. Channing. In his controversy with Dr. Worcester, he represents Trinitarians as holding "some of the *grossest errors.*" He considers Calvinism, he says, "as one of *the most injurious errors* that ever darkened the Christian world." He speaks of it as a "heart-chilling doctrine," "a dreadful corruption of true Christianity."‡ "Did I believe," says he, "what Trinitarianism teaches, that not the least transgression could be remitted without an infinite expiation, I should feel myself living under a legislation unspeakably dreadful; under laws written like Draco's in blood." Unitarians "look with horror and grief

* See Gilman's Sermon, Pp. 18, 20.

† See Vol. i. P. 190. Vol. ii. Pp. 229, 230.

‡ Letter to Thatcher, P. 14. Remarks on Worcester's first Letter, P. 34. On second Do., P. 25.

on the views of God's government, which are materially united with Trinitarianism."

Compare now these representations with others by the same distinguished writer. "The differences between Trinitarians and Unitarians are very often *verbal*." "Ought distinctions so subtle and perplexing to separate those who love *the same Divine character*, and respect the same Divine will?" "I have stated once and again, that the differences between Unitarians and Trinitarians lie more *in sounds*, than ideas; that a barbarous phraseology is the chief wall of partition between these classes of Christians; and that, would Trinitarians tell us what they mean, their system would generally be found little else than a mystical form of the Unitarian doctrine. These two classes of Christians appear to me to *concur in receiving the most interesting and practical truths of the gospel*. Both believe in one God of infinite perfection. Both believe in the great doctrine, that eternal life is the free gift of God through Jesus Christ. Both learn from the lips and life of Jesus the same great principles of duty, the same exalted views of human perfection, and the same path to immortality. I could easily *extend these points of agreement*." "Trinitarians are apt to think themselves at an immeasurable distance from Unitarians. The reason, I think, is, that they are surrounded with a mist of obscure phraseology. Were this mist dispersed, I believe they would be surprised at discovering their *proximity* to the quarter of the Unitarians, and would learn that they had been wasting their hostility on a band of friends and brothers."*

The self-contradictions here noticed run through most of the controversial writings of American Unitarians, from twenty to thirty years ago. The differences between them and the Orthodox were represented sometimes as very great, and then as very small.

Nor is this the only inconsistency chargeable upon Unitarians. How often was it insisted on, years ago, that sincerity of religious belief and character is all that can reasonably be required of us. "It is of little importance what a man believes, or disbelieves, if he is but sincere." "One rule," says Dr. Thayer, "shall

* See Remarks on Worcester's first Letter, P. 26. On second Do., Pp. 22, 23.

measure the divisions of the great day. *Sincerity will be the test of character.*" * But in other connections it is said, and said truly, that sincerity is not sufficient. "It is to be remembered," says Mr. Richardson, "that the sincerity of one's faith gives no evidence that it is founded in truth, or is safe to be adopted." †

Unitarians formerly insisted much on the happy *tendency* of their system, as a convincing argument in favor of its truth. Mr. Sparks published a volume entitled, "An Inquiry into the comparative Moral Tendency of Trinitarian and Unitarian doctrines," with a view to show the vast superiority of the latter. The Christian Examiner, in reviewing this publication, said: "The point on which the whole argument is made to turn, in this book, is that which must, after all, decide the controversy with the bulk of mankind; namely, the comparative moral tendency of the two conflicting systems." Vol. i. P. 223. This, it will be recollected was the subject of Dr. Channing's Dedication Sermon at New York: "The fitness of Unitarian Christianity to promote true, deep, and living Piety." But when a gentleman of Boston renounced Unitarianism, about the same time, on the ground of what he supposed its unfavorable tendency and effects, suddenly this grand argument was reversed, and the American Unitarian Association issued a tract, numbered ninety-seven, to show, that the happy influences and effects of a doctrine, in promoting seriousness, deep feeling, prayer, a strict observance of the Sabbath, and zeal and effort in the cause of religion were "no test," "no sure evidence of its truth." The clergyman who replied to "the letter of a gentleman of Boston," says, that "to decide in regard to the truth or excellence of religious tenets" from "their beneficial effects," "is a very mistaken ground of judging." Again he says: "This argument for a system from the character of those who hold it, is founded altogether in a mistake, and is of no weight at all." Pp. 15, 19.

Unitarians long ago insisted that the Orthodox system was decaying and falling to pieces; that it had literally "waxed old, and was ready to vanish away." In 1806, it was "a frail and crumbling fabric." ‡ Twenty years elapsed, and it was fast "wearing out." The human errors in which it originated "had

* Dedication Sermon, P. 25. † Sermon on Conversion, P. 27.
‡ Monthly Anthology, Vol. iii. P. 496.

died away." Its "roots were perishing." Four years later, and though not entirely prostrate, it was "crumbling in presage of a final overthrow." But from other parts of the same publication, (the Christian Examiner,) it might be inferred that this wonderful system, so long in dying, was hardly likely to die at all. "The whole banded power of the country is orthodox." "All the institutions for religious education in the country, with a single exception, are decidedly, and some of them assumingly, popishly orthodox." A man "cannot travel towards any point of the compass, without being surrounded by orthodox believers, orthodox manners, and orthodox exclusiveness." *

We might proceed, if it were necessary, in tracing out inconsistencies like those here mentioned to much greater lengths. But we proceed to the question. How were such palpable self-contradictions made to further the progress of Unitarianism? One might rather suppose that they would be fatal to its progress, and cover its abettors with confusion. But however natural such a conclusion may appear on paper, in real life it is not verified. Most men will be pleased with what seems plausible at the time, especially if it comes from those who possess their confidence; and will hardly trouble themselves to inquire after contradictions, for the sake of exposing them. Of this trait in human character, Unitarians in former years, seem to have been well aware, and of the advantages to be derived from it they availed themselves to the full. They seemed to write and act too much according to circumstances, and with a view to present effect, without much regard to consistency, or to any other principle than that of having their own way. When an odium was to be cast upon the Orthodox on account of their religious sentiments, then they were in the grossest and most pernicious errors; but when a prejudice was to be excited against them on account of their alleged exclusiveness, the existing differences were little more than verbal. When their positiveness was to be reproved, then it was presumption for any person to be confident of his own opinions; but when decision and earnestness were inculcated, then "we ought to speak of religion as something which we ourselves *know*." When the value of Unitarian speculations was to be exhibited, *truth* was of vast importance; but when an

* Christian Examiner, Vol. iv. P. 66. Vol. viii. P. 320. Vol. iii. P. 113.

indiscriminate fellowship was urged, then it was of little consequence what a man believed. Now the happy tendency of Unitarian doctrines decides every thing in their favor; but anon the superior tendency of a religious system, as seen in its declared results, is no sure evidence of its truth.

It is certainly very convenient to be able thus to traverse the field of argument, crossing your own track variously, and at pleasure, while good-natured friends applaud your course. There is, however, one attendant difficulty. What you write and publish will remain after you, to be reviewed by other and less partial eyes; and the artifices you have practised, and the contradictions you have perpetrated, may, at some time, be detected and exposed.

We must speak of another means of promoting Unitarianism in Massachusetts in former times, resulting from the use made of existing parochial laws, and of the decisions of courts. Massachusetts was originally divided into towns and parishes, over which were settled, with few exceptions, Congregational ministers. In process of time, as diversities of opinion and interest increased, and full liberty of dissent was granted, in most of the parishes there came to be a considerable body of dissenters. Many left the old societies from religious considerations, because they honestly preferred some other meeting, or some other form of worship. But others were induced to leave them from less worthy motives; — some in anger; some because they were indifferent to all religion and were little better than infidels; and more, because, in connection with another society, they could discharge the demands of the law upon them at a cheaper rate. But from whatever cause individuals left the original societies, they were always at liberty to return. They had only to give up their certificates, as the phrase then was, and they fell back into the old society of course.

When Unitarianism began to prevail, although the clergy in general, were first corrupted, and exerted an influence to corrupt others, still this was not always the case. In some instances, leading individuals among the people became corrupted, while the pastor and the church continued stedfast. In cases of this kind, the design was not unfrequently formed, and too often carried into effect, to dismiss the pastor, seize the property of the church, and turn it all to the support of Unitarianism. The mode of

procedure by which this was accomplished varied, of course, according to circumstances. The following, however, may be regarded as a general outline.

The pastor is at first harassed with a proposition to exchange pulpits with avowed Unitarians, or with some other request equally painful for him to refuse, and equally impossible for him to grant. The effect of this is to produce discussion, excitement, and at length dissatisfaction, among a portion of the people. A party is thus raised to contend with the minister; and after skirmishing for a while, and making due preparation, a meeting is called to see what shall be done. If at this meeting it is found that a majority is already gained, or can by any means be procured, to act against the minister, a tone of authority is assumed, and he is given to understand that he must either submit, or be discharged. But if it is found, on examination, that a majority of voters cannot be obtained, a different system of measures is adopted. The malecontents in the society at once leave it, setting up a loud lamentation over its broken and divided state, in hope of weakening it to such a degree that the pastor cannot be supported. A manœuvre of this kind may not be immediately successful, but it is rather likely to effect its object in the end; as every secession, by increasing the expense to those who remain, holds out a temptation to farther secession, and the friends of truth themselves at length grow discouraged, and think that possibly another man may be more acceptable.

But when, from any cause, the pastor is dismissed, the society receives at once a vast increase of numbers. Those who had left it come back in a body, and with them a host of old dissentients, nothingarians, infidels, unprincipled men, who declare that they had always been Unitarians without knowing it. Every thing, in town and out, that can be brought to act in subserviency to the cause, is now rallied, and a desperate effort is made to secure a majority in favor of the new doctrine.

The friends of order refuse to compete with measures such as are sometimes resorted to, and the desired majority is at length gained. A Unitarian committee to supply the pulpit is appointed; a candidate to their liking is employed; and a determination is manifested to effect his settlement. Meanwhile the church remonstrates, and asserts her immemorial rights and usages in regard to the choice of her pastor, in vain. She is given to

understand that she has neither rights, nor existence separate from the parish; and that, if she will not act in subserviency to the views of the majority, she shall not act at all.

Thus trampled on and despised, the resolution is formed to secede from a connection where she can have no privileges, and from which she can expect nothing but abuse and injury. The brethren meet; they deliberate; and having sought direction from on high, they solemnly vote, as an ecclesiastical body, to withdraw from the parish, and establish the worship and ordinances of the gospel in connection with those who agree with them in opinion, and will respect their rights. In accordance with their vote, (with the exception sometimes of a small minority, perhaps not more than two or three,) they do withdraw, and institute public worship in another place. The Unitarian ordination is now hastened. A venerable council is convened, and by prayer and imposition of hands, a young gentleman is settled over the FIRST CHURCH and religious society in the place!

While these things are transacting on the one part, the Church and those associated with them, being driven out from their sanctuary and altar, commence providing a house of worship, where they may serve the God of their fathers in peace. Providence smiles upon them in the undertaking; the building rises; they prepare to enter it; and hope that their troubles are now at an end. But even in this last hope they are disappointed. A suit is commenced against them, by the two or three brethren who may have remained with the parish, to take away their property, their communion furniture, and even the records of the church!

Relying on the manifest justice of their cause, the brethren of the church now resolve to take a stand in defence of their rights. They go to the bar of their country, and plead there that they are the First Church by due succession of members, and, that the church property is their own; that they hold it by their own deacons, according to the platform, to usage, and to law; that they have always had the entire control and management of it; that they have done nothing to forfeit it, nothing which they were not fully competent to do, and which has not been done by Congregational churches from the first settlement of the country; consequently, that their ecclesiastical existence and rights remain unimpaired; that their property is theirs now, as much as it ever was; and that no man has a right to take it from them. But they

are told, and that too, from the bench of justice, and in opposition to plain historical facts, that "before the migration of our ancestors to this country," and "for several years" afterwards, "there was little practical distinction between church and congregation;" that "almost if not quite all the inhabitants of the towns, were church members;" * that "a church cannot subsist without some religious community to which it is attached;" † that "the secession of a whole church from the parish would be an extinction of the church;" that by their secession they have destroyed their ecclesiastical existence; that they have now no rights or appurtenances as a church; that their property, their records, the furniture of their sacramental table, all belongs to those who have sued for it; and that the "inconvenience" of losing it "will never be felt, where a case of conscience is in question!" ‡ They bow in silence, retire, and submit; but they do it with a sense of deep and complicated injury. They do it with a full consciousness that they have been *wronged* and *plundered.*

It is not said, that the whole of the above representation has usually been realized, in every particular case. But it is a fair exemplification of the method in which Unitarians, in past years, have shown themselves ready to take advantage of parochial laws and legal decisions to promote their cause. In all material points the representation has been realized in numerous instances, though of late years the cases have become rare, because parishes

* Of the 350 persons who commenced the settlement at Salem, only 30 were at first communicants. See Neal's Hist. of Puritans, Vol. ii. Pp. 229, 230. At the first General Court in Boston, in 1631, "MANY, who were not of any of the churches," were admitted freemen. In 1637, Lechford says, "*Most persons* in New England are not admitted of their church." See Hutchinson's Hist. Vol. i. Pp. 25, 26, 451.

† To what "religious communities" were the original churches in Plymouth, in Dorchester, and in Rowley "attached," while removing, as ecclesiastical bodies, from Europe to this country? To what "religious communities" were the first and third churches in Boston "attached," while removing from Charlestown? And the original churches in Cambridge and Dorchester, while removing to Connecticut? And the first church in Wenham, while removing to Chelmsford? And the church in Granville (Ohio) while removing, in 1804, from Massachusetts? And the African Church, formed in Boston in 1825, while removing to Liberia?

‡ See Report of Decision in the case of Baker and Fales, Mass. Term Reports, Vol. xvi.

in a condition to be subjected to this sort of operation have become quite scarce.

It is doubtful, however, whether the cause of Unitarianism has been much promoted, or ever can be, by the seizure of church funds. It is a question, Whether large parochial funds, even when *honestly obtained*, are ordinarily beneficial to those religious societies which possess them? But it does not admit of a question that there is a God who judgeth in the earth, who hateth robbery, and whose curse will follow the possessors of dishonest gain. Individuals, amenable to a future judgment, he may suffer to prosper for a while in their sins; but communities and societies, and especially those claiming to be religious, must expect their retribution here.

We might speak of other means to which Unitarians, or some of them, used to resort, in order to promote their cause. We might make many exposures of strokes of policy and acts of real illiberality, and deeds of party violence, which gave them some temporary advantage, but with an injury to their permanent reputation as a body of religionists, which they can never repair. But exposures of this kind, involving personal wrongs and grievances, should never be made, except in cases of extreme necessity. The time for making them, we would hope, is now past forever.

WILL THE MILLENNIUM COMMENCE IN NEW ENGLAND?

It is a question, not merely of idle curiosity, *when* and *where* the Millennium will commence. The ardent Christian, whose thoughts are all intent upon the promotion of Christ's kingdom, naturally longs to have it become universal. For this he labors; and while laboring, looks out like the mariner, over the stormy waves to see if he can espy any signs of the land whither he tends. It was so with Baxter, it was so with Edwards; missionary spirits both. It is so, by a natural necessity, with every one who treads in their steps. The fire in their own breasts burns with vehemence toward all living of their kind; and, not stopping with these, kindles on toward the unknown future, and would win the whole race henceforth to a blessed union with God.

Edwards, especially, weaned from the world as he was in spirit and habits of life, yet was drawn forth with an earnest love towards the world, such as is rarely equalled. This led him to take the most absorbing interest in the welfare of a sphere from which he was so abstracted. The news of the day, and the rise and fall of kingdoms even, had but very little interest for him except as they bore upon the welfare of the kingdom of Christ. He tells us, in his account of his conversion: "I had great longings for the advancement of Christ's kingdom in the world; and my secret prayers used to be, in great part, taken up in praying for it. If I heard the least hint of anything that happened in any part of the world, that appeared, in some respect or other, to have a favorable aspect on the interests of Christ's kingdom, my soul eagerly catched at it, and it would much animate and refresh me. I used to be eager to read the public news-letters, mainly for that end; to see if I could not find some news favorable to the interest of religion in the world."

In later years, the same spirit still ruled in him; and when he saw the glorious things which God was pleased to do in the revivals of his day, the picture he had seen in the distance seemed to draw near, and embolden him to inquire, whether the latter day glory might not commence in the region of his own labors. Might it not, even now, be dawning, and this wonderful flocking of souls into the kingdom of God be the first beginning of the promised time when they should "fly like clouds, and as doves to their windows?" A heart so near to heaven easily took in the pleasing prospect. In his "Thoughts on the Revival," he devotes a section to the proof of the position, that "the latter day glory is probably to begin in America;" and concludes the discussion by shewing, what seems probable enough, that *if* it shall begin in America, it will most likely first take its rise in New England.

His arguments are, in the first place, that this glorious work of God, so often foretold in scripture, must be *near;* because it had been so long since the things foretold as what should precede this great event, had been accomplished; it had been so long since it had been expected by the church of God, and thought to be nigh by the most eminent men of God in the Church; and such was then, and for a considerable time had been, the state of things in the Church of God and the world of mankind, as greatly to favor this belief.

In the next place, he says, "there are many things that make it probable that this work will commence in *America*." The substance of these is, that it is signified that it shall begin in some very remote parts of the world, with which there can be no connection except by navigation, as instanced by the passage, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far." By "the isles," he thinks that nothing else can be intended but America, because, although Europe is indeed often called by that appellation in the prophecies of gospel times, yet the gospel there had its triumph in the ages next after Christ; besides, "the ships of Tarshish," thus understood, did not *then* "wait for God first," but the good work began in Jerusalem. Moreover, the two continents of the world are, as it were, two worlds, the one old, the other new. America being but newly discovered, may be considered as the *new* world, "as it were now but newly created," and "is probably now discovered, that the new and most glorious state of God's Church on earth might commence there; that God might begin in it a new world in a spiritual respect, when he created the *new heavens* and *new earth*." Again, God had already put that honor on the old world, that Christ was born there literally, and there made the *purchase of redemption*. "So, as Providence observes a kind of equal distribution of things, it is not unlikely that the great spiritual birth of Christ, and the most glorious *application of redemption*, is to begin in this." In fine: as the other continent had slain Christ, and had so often shed the blood of the saints, God had probably taken from it the honor of building the glorious temple, and bestowed it upon the new; and as the Gentiles, who first received the true religion from the Jews, in turn imparted to the Jews the benefits of the evangelical dispensation, so, to keep up the equality before spoken of, there may be an analogy in God's dealings with respect to the two continents, America, having first received the gospel from Europe, is to communicate the blessings of its most glorious state to the mother country in return; and there are many things in the Bible, like the going back of the shadow on the dial of Hezekiah, and the flowing of the waters of the sanctuary from the west to the east, in Ezekiel's vision, "which undoubtedly represent the Holy Spirit, in the progress of his saving influences, in the latter ages of the world." "And if we may suppose that this glorious work of God shall commence in

any part of *America*, I think, if we consider the circumstances of the settlement of *New England*, it must needs appear the most likely, of all American colonies, to be the place whence this work shall principally take its rise. And, if these things be so, it gives us more abundant reason to hope that what is now seen in America, and especially in New England, may prove the dawn of that glorious day; and the very uncommon and wonderful circumstances and events of this work, seem to me strongly to argue that God intends it as the beginning or forerunner of something vastly great."

To one who has not bestowed such intense and particular study upon the prophecies, or compared them with each other and with the course of subsequent events so thoroughly, and with the same spirit as Edwards, many of these grounds may seem fanciful and far-fetched, and even, perhaps, as deep students of the work of God, and as lively Christians as himself, may give a different interpretation of them. It may be said, that "his wish was father to his thought;" and undoubtedly it did do much in shaping and giving direction to it. His heart was like a burning glass, to catch the rays which fell upon his mind, and direct them with intensity upon one point, — a point which shone and burned in his imagination, and which was the goal of his aims and labors. And though his mind was profoundly philosophical and critical, beyond any the world ever saw beside, what wonder that it should forego some minute atoms of positive proof, and postpone some part of its prerogative of analytical demonstration, in favor of the lovely image which dwelt and ruled in the centre of his being! Edwards felt, that it was the highest glory of his mind to be subservient to the promotion of the kingdom of God; and it would have been a far less wound to him to find that the fervor of his spirit had drawn his mind a little beyond the just poise of its logical balance, in its contemplations upon that kingdom, than that it had kept a station so coldly and rigidly intellectual as not to be softened and drawn heavenward at all.

More to the purpose is the last paragraph above quoted; and as it is often said that the true reason is the one told last, it is most probable that the thought contained in this, is really the one that chiefly presented this view to his mind. His eye affected his heart. What he knew of the wonderful dealings of God in bringing over hither the band which landed on Plymouth rock, and

then what his own eyes had seen and his ears heard of the glory of God in his own day and his own region, encouraged the hope, that the day of Millennial glory was then and there about to commence; and thus the various passages and views of Scripture he has given, might easily come in to fill out the proof, and give it the authority of the word of God.

The mere circumstance that New England was wonderfully blessed with revivals in the days of Edwards, would not of itself seem to warrant the whole of this view drawn by him in respect to the commencement of the Millennium. For there were blessed revivals, also, in Scotland; new and great things were going on in England, under the leadings of Whitefield and the Wesleys; a vaster work had been done a couple of centuries before, in the era and event of the Reformation; and as powerful and wide spread revivals of religion have taken place since his day. So that neither the interpretations of prophecy he gives, nor the abundant outpouring of the Spirit of God in his times, nor both of these together, will suffice to convince even every pious mind, that his conclusion, however desirable, is correct.

Another part of his foundation, however, does seem to be more substantial; and to be, perhaps, the one upon which the fabric, if built at all, is destined to stand, — and that is "the circumstances of the settlement of New England," together with the *consequences* which the kind providence of God has caused to flow from that event. Not but what this distant western world *may* be the region meant by God as "the isles;" not but what he may, in the inscrutable workings of his designs, go upon the principle of a counter-balancing equality, according to laws known to himself. These things, being yet secret, belong to God. But the best means we have of estimating this matter, are the events which actually occur in the revolutions of affairs. And if God has, to our satisfaction, shewn us that he will bring a season of universal peace, prosperity, and holiness, upon the earth, then we are warranted to look at the events which take place with a view to this season, and inquire how far they are fitted to introduce it, and how nearly they fulfil the prophecies that went before in reference to it.

Upon this latter ground one has gone, who is a "Christian Philosopher" equally with Edwards; and, with another century's experience, and led by no blind partiality for his own land

but in the face of any such partiality, he has come to the same conclusion. Sitting in a land of which every Scotsman is proud, as being one of the foremost in intellectual and religious privileges, and thence looking abroad to see where the light might fall the strongest upon his spiritual sight, the eye of Thomas Dick has caught and rested upon the very region in which Edwards lived, and of which he had such high hopes. This region the illustrious philosopher scans with nice and critical eyes; comparing it by rigid tests of facts and statistics with the most enlightened of other lands, not omitting his own; and with a love that seeks to bless the world, and makes it in prospect bright with future glory, he places New England as by far the nearest to that glory, and as the foremost and most likely agent of its full prevalence in the world. And this opinion he founds *upon the manner of the settlement and subsequent history of New England*, agreeably to the last argument of Edwards. His opinion, and the exhortation he draws from it, are so remarkable, that they are worthy to be transcribed in his own words, but we have not room. After speaking of the Christian effort and liberality which will be necessary, in order to introduce the Millennium, he goes on to say: "The inhabitants of New England, I am confident, will be among the first to set such a noble example to every other nation."* This confidence he derives from a view of the rapidity and greatness of the results to which they have already arrived, compared with the smallness of their beginning. That from about one hundred men, landing on Plymouth rock in the dead of winter, and of those, nearly one-half swept off by a mortal sickness in the course of three or four months, should have sprung up and spread abroad in the lapse of a couple of centuries such an array of cities, colleges, and temples of religion, and that civil and religious liberty, the education of the young, and mental and moral improvement, should be established on a more solid basis, and promoted to a greater extent than in any other nation upon the face of the earth, seems to him, as it may well seem to any one, to argue that the descendants of those Pilgrims are nearer the Millennium, and may more easily be instrumental in its introduction, than any other nation under heaven. And well does he call upon them to fulfil the expectations they have excited, and go on in the vanguard of

* Mental Illumination and Moral Improvement of Mankind, Chap. 12.

improvement until the whole earth shall be filled with the knowledge of the glory of God.

To the question *where* the Millennium will commence, we thus see that the people of New England, and their kindred, are already judged to be nearest to it. It follows, of course, that if they continue in their present relative state of advancement, they will be the honored instruments of its introduction. What a noble and inspiring thought is this! And what an animating encouragement to put forth the highest efforts for this consummation is found in the present vantage ground of the descendants of the Puritans!

We will conclude by indicating how the millennium, at the hands of the people of New England, may be properly hastened onwards. And that is by pressing along in the course in which they have begun to be led by Providence. From Plymouth rock roll on streams of emigration and influence, through every part of our land, and especially directly west. The emigrants and institutions of New England, follow the track of the sun toward the western ocean, and spread out from this track northward and southward. The influence of New England is commanding enough in the section which lies in the track of its emigration, and even by emigration itself, is rapidly coming to have the command in other sections of our country. Her great central light at home, too, found in the blaze of her intellectual and moral light, and of her enlightened and far spreading enterprise, shines to the remotest corners of our own and of other lands. Now, let all these be sanctified, or at least, let the friends of religion labor with the same ardor and enterprise with others, and the work will rapidly advance to its consummation. Providence has put it in the hands of New England to control the whole country. In addition to this glory, it has given her the power to control it for good. And through this country it has given her the power to control the world. Let those who go abroad as emigrants, carry with them the pure and stern principles of our fathers; let those who remain at home spread abroad those principles by the methods God puts at their disposal; and all this with the ardor of those who originally founded our institutions; and it is not too much to say, that the work which yet remains to the descendants of the Pilgrims in order to the world's evangelization, is not greater in comparison, than that which has already followed from the efforts of the Pilgrims themselves. Providence placed it before them to cross a wild ocean,

and found a free and happy nation in the wilderness. Providence, in the direct progress of events, has placed it before their children to exert a controlling influence over the world, and make it the kingdom of our Lord. If, then, this is not brought to pass, the indications of God's providence will be contravened; and the people of New England will even criminally swerve and turn aside from the course he has marked out for them, and will be held inexcusably guilty.

THE TRANSLATORS OF THE ENGLISH BIBLE.

We have given in detail what we have been able to recover of the lives, characters, and qualifications of the men whose names stand enrolled on the list of those whom king James commissioned for the work of giving us our precious version of the Word of God. The duty we have performed, has never before been attempted, except in the very briefest manner. This is the more strange, as it might seem that the interest and importance of their work would have excited curiosity to know something of their personal qualifications. No better vindication could have been made of their translation, which has been warmly assailed and defended, than to shew by what manner of men it was made.

It remains for us to add a brief account of some who are known to have assisted in different stages of the work. It has been shewn that two or three of those who were named in the king's commission, died soon after their appointment; and two others, Dr. Aglionby and Dr. Hutten, appear to have taken their places.

John Aglionby, D. D. was descended from a respectable family in Cumberland. In 1583, he became a student of Queen's College, Oxford, of which college he afterwards became a Fellow. After his ordination, he travelled in foreign countries; and, on his return, was made chaplain in ordinary to Queen Elizabeth, who endured no drone or dunce about her. In 1601, he was chosen Principal of St. Edmund's Hall, in the University of Oxford, and about the same time became Rector of Islip. He was soon after made chaplain in ordinary to king James I. Dr. Aglionby was

deeply read in the fathers and the schoolmen, "an excellent linguist," and an elegant and instructive preacher. It is said of him by Anthony Wood in his Athenæ: "What he hath published I find not; however, the reason why I set him down here is, that he had *a most considerable hand* in the Translation of the New Testament, appointed by king James I. in 1604." Dr. Aglionby died at his rectory in 1609, at the age of forty-three. In the chancel of his church at Islip, is a tablet erected to his memory by his widow.

Leonard Hutten, D. D. This divine was bred at Westminster School, from whence he was elected on the score of merit to be a student of Christ Church, Oxford, in 1574. He there devoted himself with unwearied zeal to the pursuit of academical learning in all its branches. He took orders in due time, and became a frequent preacher. In 1599, at which time he was a bachelor of divinity, and vicar of Flower, in Northamptonshire, he was installed canon of Christ's Church. He was known as "an excellent Grecian," and an elegant scholar. He was well versed in the fathers, the schoolmen, and the learned languages, which were the favorite studies of that day; and he also cultivated with care the history of his own nation. In his predilection for this last study, he showed good sense, "seeing" as an old writer has it, "history, like unto good men's charity, is, though not to end, yet to begin, at home, and thence to make its methodical progress into foreign parts." Of Dr. Hutten also, it is stated by Wood, that "he had a hand in the Translation of the Bible." He died in 1632, aged seventy-five.

Several other persons were employed in various stages of the work. In a letter from the king to the Bishop of London, dated July 22d, 1604, the monarch says: "We have appointed certain learned men, to the number of four and fifty, for the translating of the Bible." As the authentic lists contain but forty-seven names, it is presumed, that the others were certain "divines" referred to in the fifteenth article of the royal instructions to the Translators. In this fifteenth article it is provided, that besides the several directors, or presidents of the different companies, "three or four of the most ancient and grave divines in either of the Universities, not employed in translating, be assigned by the

vice-chancellor, upon conference with the rest of the heads, to be overseers of the Translation, as well Hebrew as Greek, for the better observation of the fourth rule." That "fourth rule" required that, when any word hath different meanings, that is to be adopted which is most sanctioned by the Fathers, and is most "agreeable to the propriety of the place, and the analogy of the faith." It is not known who these supervisors were; but if one University designated *three*, of them, and the other designated *four*, it makes out the requisite number.

When the six companies had gone through with their part of the undertaking, three copies were sent to London; one from the two companies at Cambridge, another from those at Oxford, and the third from those at Westminster. Each company also delegated one of its ablest members to go up to London, and prepare a single copy from these three. When the Synod of Dort was discussing the subject of preparing an authorized translation for the use of the Dutch churches, Dr. Samuel Ward informed that celebrated body as to the manner in which the business had just been effected in England. He then stated that this last single copy was arranged by twelve divines, "of great distinction, and thoroughly conversant in the work from the beginning;" and he as one of the Translators, must have known the number. It is likely that the other six members of this committee were bishops, as it was certainly the king's intention to have several of that order concerned in the revision of the work.

This completed copy was then referred to the final examination of Dr. Smith, one of the most active of the Translators, and soon after made bishop of Gloucester, and of Dr. Bilson, then bishop of Winchester. These two worthies prepared the summary of contents placed at the head of the chapters, and saw the work accurately through the press, in the year of grace, 1611.

Dr. Thomas Bilson was of German parentage, related to the duke of Bavaria. He was born in Winchester, and educated in the school of William de Wykeham. He entered New College, at Oxford, and was made a Fellow of his college in 1565. He began to distinguish himself as a poet, but on receiving ordination gave himself wholly to theological studies. He was soon made prebendary of Winchester, and warden of the college there. In 1596, he was made bishop of Worcester, and three years later

was translated to the see of Winchester, his native place. He engaged in most of the theological disputes of his day as a strong partizan of the Church of England. When the controversy arose as to the meaning of the assertion in the apostle's creed, that Christ descended into hell, bishop Bilson defended the literal sense, and maintained that Christ went there, not to suffer, but to wrest the keys of hell out of the devil's hands. For this doctrine he was severely handled by Henry Jacob, the father of modern Congregationalism, and by other Puritans. Much feeling was excited by the controversy, and queen Elizabeth, in her ire, commanded our good bishop, "neither to desert the doctrine, nor let the calling which he bore in the church of God be trampled under foot by such unquiet refusers of truth and authority." His most famous work was entitled "The Perpetual Government of Christ's Church," and was published in 1593. It is still regarded as one of the ablest books ever written in behalf of Episcopacy. Dr. Bilson died in 1616, at a good old age, and was buried in Westminster Abbey. It was said of him, that he "carried prelature in his very aspect." Anthony Wood proclaimed him so "complete in divinity, so well skilled in languages, so read in the Fathers and Schoolmen, so judicious in making use of his readings, that at length he was found to be no longer a soldier, but a commander-in-chief, in the spiritual warfare."

In the Translator's Preface, which used to be printed with all the older editions, there is an allusion to one who was "the chief overseer and taskmaster under his Majesty, to whom not only we but also our whole Church was much bound." This was Dr. Bancroft, then bishop of London, and afterwards archbishop of Canterbury, on whom devolved the duty of seeing the king's intentions carried into effect. He was a very terrible churchman, of a harsh and stern temper. Bishop Kennett, in his History of England, styles Bancroft "a sturdy piece;" and says, "he proceeded with rigor, severity, and wrath, against the Puritans." He does not appear to have tampered with the translation, except in a few passages where he insisted upon giving it a complexion somewhat too favorable to Episcopal notions. But considering the control exercised by this towering prelate, and the fact that the great majority of the Translators were of his way of thinking, it is very surprising that the work is not much more deeply tinged

with their sentiments, than it is. On the whole, it is certainly far from being a sectarian version, like most of those which have since been attempted in English. Bancroft altered fourteen places so as to make them speak in prelatical phrase. Dr. Miles Smith, who had so important a share in the labor, and who also wrote the learned Preface, and edited the first impression, and who for these services was made bishop of Gloucester, complains of the archbishop's alterations. "But he is so potent," said Dr. Smith, "there is no contradicting him!" Two of his alterations are quite preposterous. To have the word "bishopric" occur at least once in the volume, the office is conferred, in the first chapter of Acts, on Judas Iscariot! Many of the Puritans were stiffly opposed to bestowing the name "church," which they regarded as appropriate only to the congregation of Christian worshippers, on any mass of masonry and carpentry. But Bancroft, that he might for once gain the name to a material building, would have it applied, in the nineteenth chapter of Acts to the idol's temples! "Robbers of churches," is strictly, according to the original term, "temple-robbers;" and particularly, in this case, such as might have plundered the shrines of Diana. Let us be thankful that the imperious prelate tried his hand no further at the emendation of the sacred text.

The first addition to the authorized version was printed, as we have said, in 1611, and in folio. The first edition in quarto appeared the next year. The successive reprints, in different styles and sizes, became very numerous. In 1638, an edition revised by command of Charles I. for the purpose of typographical corrections, was prepared by a number of eminent scholars, among whom were Dr. Samuel Ward and Mr. Boys, two of the original translators. The edition in folio and quarto, revised and corrected with very great care by Benjamin Blaney, D.D., under the direction of the vice-chancellor of Oxford, and the delegates of the Clarendon press, in 1769, has been the standard edition ever since, till one was published in 1806, by Eyre and Strahan, printers to his majesty. This impression approaches as near as possible to what is called "an immaculate text," as only *one* erratum, and that very slight, has been detected in it. As every reader of the Bible in the common English editions must feel some anxiety to know how far he may depend upon their accuracy, it may be well to introduce the testimony of a committee

of the American Bible Society, appointed, a few years since, to make a rigid examination into the matter. In their report they speak of the variations between different copies, and then say: "It is also found that these variations pertain only to unimportant particulars; such as capital letters, commas, italic words, etc., *not affecting the sense.* — This investigation of the Board has placed that incomparable translation of king James on higher ground in their estimation than ever; and their hope is, that every friend of divine truth, using the English tongue, will seek to guard that translation, in future, from all emendations."

How infinite is the debt of gratitude which the world owes to its Maker for the Bible! And scarcely less is its debt to his goodness, in raising up competent instruments for its translation into different tongues, in which its treasures have been unlocked to enrich the nations. This matter is finely touched by Dr. Field, a divine of the seventeenth century, in whose writings that unequalled critic, S. T. Coleridge, was wont to take a deep and admiring delight. "That most excellent light of Christian wisdom, revealed in the sacred books of the Divine Oracles, is incomparable and peerless, as whereupon all others do depend; the bright beams of which heavenly light do shew unto us the ready way to eternal happiness, amidst the sundry turnings and dangerous windings of this life. And lest either the strangeness of the language wherein these Holy Books were written, or the deepness of the mysteries or the multiplicity of hidden senses contained in them, should any way hinder us from the clear view and perfect beholding of the heavenly brightness; God hath called and assembled into his church out of all the nations of the world, and out of all people that dwell under the arch of heaven, *men abounding in all secular learning and knowledge, and filled with the understanding of holy things, which might turn these Scriptures and Books of God into the tongues of every nation;* and might unseal this Book so fast clasped and sealed, and manifest and open the mysteries therein contained, not only by lively voice, but by writings to be carried down to all posterities. From hence, as from the pleasant and fruitful fields watered with the silver dew of Hermon, the people of God are nourished with all saving food. Hence the thirst of languishing souls is restinguished, as from the most pure fountains of living water, and the everlasting rivers of Paradise."

THE MONKS AND THE BIBLE.

A FEW years since, an aged friend was clearing out the garret of her house, which had been occupied by her family for nearly a century. In the heart of that "lumber-mountain" she found several Latin volumes, old, ragged, and worm-eaten. The good octogenarian lady, having had some sense of our antiquarian propensity, sent us the exhumed books, with some of the dust of oblivion still cleaving to them. They proved to be the Academia Peccatorum, or School for Sinners: being five volumes of sermons on the Parable of the Prodigal Son by father Philip Bosquier, an Observantine Minorite, alias a Franciscan friar, of Flanders, and printed at Mentz, the birth-place of the art of printing, in 1614.* These leathery veterans were placed upon the shelf with some of their cotemporaries, from whence they were frequently taken down, for the sake of the amusement afforded by the monkish absurdities with which they are filled.

These volumes, which were to have been followed by a sixth, were originally written in French, and dedicated to Louis XIII.; and afterwards rendered into Latin by a very pious and pedantic translator, who could not endure that the work should be doomed to the comparative silence of a single tongue; but resolved that it should utter itself in the universal speech, and rumble round the globe in orotund Latinity. It has several pages of anagrams and acrostics on Bosquier's illustrious name, with abundance of hexameters and pentameters, from sundry learned divines, by way of flourish of trumpets, to announce to the universe what a mighty book is coming. But for all that, and though a bookseller's advertising leaf at the end of one of the volumes, describes quite a number of different works by the same author, we are sorry to be unable to give any further account of him; having consulted several biographical dictionaries, and bibliographical works, without finding any trace of his name or fame.

These volumes abound in quotations, which evince the ample reading and learning of the author; and, in many passages, breathe

* Academia Peccatorum, Seu Conciones de tota Parabola Prodigi Evangelici. Authore R. P. F. Philippo Boskiero Cæsarimontano. Francisc. Observ. Prov. Flandriæ. Ad Ludovicum XIII. Franciæ et Navarræ Regem Christianissimum. Moguntiæ, Sumptibus Joannis Crithii. Anno. M. D. CXIV.

a spirit of ardent devotion. But open them where you will, you are quite sure to stumble on something which will make it difficult for you, in Sancho's phrase, "to maintain your gravity and beard." Thus, in discoursing upon the alleged duty of auricular confession, he whimsically vents his spleen against the advice of Luther, that if we feel ourselves constrained to disburden our laboring consciences to a confiding ear, we should not run to a crafty priest, who will make his gains by his knowledge of our secrets; but rather go to some bosom-friend, and especially to our wife, if we are so happy as to have a good one. This last proposition sadly scandalizes our worthy Franciscan. He argues against it on various grounds; but chiefly on the consideration that these "weaker vessels" are very leaky withal. In proof of this he cites Alphonso of Castile, Democritus, Pliny, Juvenal, Aristotle, Plutarch, and many others. He even draws on some antiquated Joe Miller; and gives us the good old story of the notary who began an instrument with the words; "Know one woman by these presents," because, if one woman knows it, all men will. He brings in also the merry cobbler who, before going to the confessional, always strapped his "rib," because she was sure under the operation to cast all his misdeeds in his teeth, thereby refreshing his poor memory for the task before him. Father Bosquier tells his sober hearers, that the reason why the angels first disclosed the resurrection of the Lord to the women, rather than to the apostles, was that the tidings might be spread more rapidly! He says, that the women gabble all day long; that the tongue is the liveliest member about them; that three of them are enough to fill a market-place with their clamor; and that they are more vocal than the seven-fold echo of Porticus, or the twelve-fold reverberation at Charenton. He asks triumphantly if our secret sins would not be in awful danger of exposure if trusted to such keeping. Besides, he says, the creatures are jealous as old Argus, and will magnify a fly into an elephant, and multiply two or three peccadilloes into fifty. Confess to your wife that you have stolen one poor kiss elsewhere, and she will at once suspect you of a thousand. On the other hand, the jolly son of Saint Francis thinks that the women would fare as poorly, in some respects, if they were to make father-confessors of their husbands; as the certain result would be the destruction of all conjugal confidence, and the turning of the earthly paradise of matrimony into a hell

of jealousies. Besides this, the difficulty of confession would be greatly enhanced. Even now, when made to a priest under the inviolable seal of silence, *so sacred that they are never known to break it even when drunk*, confession is made so reluctantly, that it takes, as you may say, four horses to drag a penitent to it, and every word must be wrenched from his jaws as with forceps before he will come out with the whole story. But if men must confess to their wives, and their wives to them, gramercy! what could constrain them to it? If the matrimonial state were to be thus encumbered, hardly any would consent to enter it. But if any should ask, Why priests should know all the arcana of either sex, while the laics may know nothing in that way concerning the priests? our fine old friar replies, let us hope very devoutly: How should I know, except that it is the Lord's doing, and it is marvellous in our eyes!

As a sample of the good man's theological faculty, we give the following, though with some reluctance, on account of the sacredness of the subject. Speaking of the resemblance between the soul and God, he says, We represent an essence, one in substance but trinal in persons. For, though our soul is one in substance, nevertheless it contains three within itself,—the understanding, the will, and the memory. And as the Son is generated from the Father, so is the will from the understanding; and as the Holy Ghost proceedeth from the Father and the Son, so the memory originates from the understanding and the will; these thus succeeding in the order of nature, but existing together in the order of time. Moreover as the Father is God, and likewise the Son and the Holy Ghost, and nevertheless are not three Gods, but one God in three persons; so the understanding is the soul, and likewise the will is the soul, and so also is the memory; and yet there are not three souls in one man, but one soul with three potencies.

As a specimen of Bosquier's pathetic rhetoric, we offer the close of the fifth sermon of the third volume. After a long argumentation, he concludes that the swine which the prodigal fed are the heretics, who indeed want nothing but bristles and pig's chops to complete the resemblance. "And who," he asks, "is their keeper, but Luther, supplying them with garbage fitted to their tastes? He is both a swineherd and himself a swine; a swine in life and manners, and a swineherd on account of his doctrine and

example. A horrid monster, portended, as I opine, by that which was born of a cow not far from Wittemberg, at the same time with Luther, having a bald head surrounded with a monastic cowl." Here follow some rabid verses on this portentous birth, from John Cochlæus, which we forbear to quote. The horrified friar then goes on: "O dearly beloved, will ye ever become heretics, and be swine under such a swineherd? Or will ye rather remain Catholics, and be the sheep of Christ? And ye heretics! will ye always be such, and never return to the ancient faith? Will ye imitate Gryllus, the companion of Ulysses, who, fascinated by Circe, and changed into a swine, refused to resume the human form; and extolling that beastly condition, endeavors to persuade Ulysses and the rest to become swinish as himself? O that it were possible for me, by importunity, to extort from God your conversion, as formerly Ulysses obtained from Circe, the restoration of his companions to the human form! I doubt not but the first human voice you could utter would be a thanksgiving; as was the case with the companions of Ulysses. I should deem myself, like Ulysses, to have gained immortal renown, if I could bring back my countrymen, as he did the Greeks, from being swine to be men. But if that noble metamorphosis of the heretics may not proceed from me, I may at least preserve you, beloved Catholics, from becoming such as they. May I be to you what Mercury was to Ulysses! Let me present you as the Moly, or amulet against that incantation, the white flower of the Catholic faith. And if I shall be unable to reduce the erring to that faith, I may be able by the flower of this discourse to preserve you, who are not as yet transmuted into hogs, so that ye may ever be human and rational in life and manners. Amen and Amen."

It is not merely for amusement, that we have brought forward this excellent Observantine brother and a few of his pleasant peculiarities. But because, after some examination of other sermons by preaching friars, we think him to be a very fair representative of that class in the fifteenth and sixteenth centuries. By his leave, however, the porkers were not all penned up in Luther's sty; that is, if we may believe Erasmus, who says, in his nine hundred and twenty-first epistle, of his friend Henkel, that he had refused the episcopate, "nevertheless," adds that noted old wag, "as the affairs of mortals now stand, it is better even to be a swineherd than to be one of the swine."

It came to pass, however, as we became more familiar with our Flemish acquaintance, we began to take notice of some other things, as well as of his uncouth conceits and sorry jokes upon the heretics. We saw that he was brim-full of classical scholarship; though, sad to say! his favorite author is Ovid, whom he quotes in one volume, thirty-one times, and in another, fifty-one. We began to think there was some little cause for the pompous boasts in the translator's preface: "How exuberant the fountains of his multifarious erudition! With what rivers of eloquence he overflows! How sparkling the flashes of his oratorical ornaments! With what mighty impulse he rises up, and how do the papery seas boil while beaten by the brawny arms of his nervous diction!"

We soon noticed that the text of each sermon was given according to the original Greek, the Latin Vulgate, and the Syriac version called Peshito, which he extols, and justly, according to the suffrages of the learned, as the most literally exact translation of the Bible in existence. It next struck us that he was very profuse in his quotations of Scripture, showing himself familiar with every part of the sacred volume. Thus, to shew that wealth and prosperity are unfavorable to piety, he cites in a string, Venerable Bede, John of Salisbury, Seneca's epistles, Augustine's City of God, Chrysostom's Homilies, Sallust's Jugurthine War, Petrarch's Dialogues, a legend of the emperor Constantine, his favorite Ovid's Remedium Amoris, and again *De Amore*, three passages from Deuteronomy, one from Ezekiel, another from Micah, two from the Psalms, one from the apocryphal Ecclesiasticus, one from the first to Timothy, with a reference to the sermon of Augustine and the Antiochian homilies of Chrysostom thereon, Ecclesiasticus again, with an amended version of the passage, the gospel of Luke, an allusion to the parable of the Sower in Matthew, the first book of Kings, the second book of Chronicles twice, and the second Book of Samuel, and finally the second Book of Kings,—these last two being alleged allegorically. Here are twenty-nine authorities adduced in favor of his point; of which fifteen, or more than half, are taken from the canonical Scriptures.

Instances like this, led us to think it possible, that some at least of the poor old monks were not so grossly ignorant of the letter of the Bible, as is generally believed. A slight examination of other monastic authors was sufficient to shew that in general,

there is no lack of Scripture references in their effusions. We know that it is only the "spirit that giveth life;" while the letter alone, without the spirit, only killeth. But the letter must come first in the order of nature: for *nihil in affectubus, quod non prius in intellectu;* "there is nothing in the affections which is not first in the understanding."

It is natural to ask, whether the conventual discipline, which was so minute in its provisions, had any regulation on the subject of the reading and study of the Scriptures. We can only say, that the rule of St. Benedict, professedly followed by innumerable monks, makes this duty indispensable; especially in time of refection, so that body and mind might be refreshed together. The thirty-seventh chapter, "concerning the weekly reader," directs that there should be one reader for each week, that he should read at all the meals, and that no one might speak, unless the abbot or other presiding officer should choose to throw in some brief remark by way of comment. That this rule was no dead letter, is very certain: nay, so far did they carry this practice as might remind us of Captain Dugald Dalgetty's remark on the dissatisfaction of the Covenanters at brief sermons: "They did na like to have their allowance of spiritual provender cut short!"

In proof of this, we offer an extract, somewhat long, from a book of Ulric, an old monk of Clugni, which was the normal monastery, from whence all the houses of the Carthusians, or Black Friars, took pattern. This book was written, somewhere about the year 1080, to William, abbot of Hirschau, in Germany, to give him the particular information he had sought relative to the usages of Clugni. The first Chapter, which we mostly copy from a translation in Maitland's "Dark Ages," is entitled, "In what manner either Testament is read;" and begins thus:

"*Question.* I hear that your lessons in the winter and on common nights are very long: will you please to state the manner in which the Old and New Testaments are read, both in summer and winter?

"*Answer.* We begin with the most ancient of all the books, the Octateuch, — which, according to general custom, is appointed to be read in Septuagesima, as it is in other churches. On the Sunday itself, the lessons are but short, except that the whole of Jerome's prologue is read. During the following nights, the

lessons are so much increased, that, in one week the whole of Genesis is all read through in the Church. On Sexagesima, Exodus is begun, and with the other books, is read both in the church and the refectory, the lesson beginning each day where it ended the day before, till the whole Octateuch is read through by the beginning of Lent, if not sooner. Lessons are, however, taken from it for the Sundays in Lent. On the week-nights of the Lenten fast, Augustine's exposition of the Psalms is read, and especially of the Songs of Degrees: and as the nights grow shorter, so do the lessons. They must not be made so short, however, but that the brother who goes the rounds of the choir with his dark lantern, may have sufficient time to see if any one has gone to sleep during the lesson.* In the passion of our Lord, the prophet Jeremiah is read in the church only; and before Holy Thursday, it is finished as far as Lamentations. In Easter-week, the Acts of the Apostles only are read, because from the shortness of the nights, it is impossible to read much. After this, for two weeks, are read the Revelation and the canonical Epistles, till Ascension-day. Then the Acts of the Apostles are again read, as if they had not been read before, until Pentecost. These same books, however, are not the the less read regularly through in the refectory; where also are read in their appointed seasons, the four books of Kings, the books of Solomon, of Job, of Tobit, Judith, Esther, Ezra and the Maccabees, which are read only in the refectory, and never in the Church, except such extracts as are made for any of the Sunday lessons. From the Kalends of November, the lessons for common nights are doubled. Ezekiel is read in the church only, and is usually finished before Martinmas: and although we celebrate the octaves of that feast with singing and other solemnities, yet the prophetical lessons are not changed, then or at any other octaves, unless they would make twelve lessons. Then Daniel and the twelve minor prophets, which would not hold out unless we made some addition from the

* This lantern was made of wood, having a hole through which the light was thrown. This was carried up and down the choir, and if a monk appeared to be in a drowse, the light was flashed full in his eyes. If awake, he bowed reverently; if asleep, the lantern was flashed on him three times, and placed at his feet. He was then aroused, and obliged to carry the lantern till he could find another slumberer on whom to devolve the office.

homilies of blessed Pope Gregory on Ezekiel. In Advent, Isaiah is appointed: and though there is no strict rule about it, so far as I can learn, yet while I was there, it was sometimes read through in six common nights. After this follow the Epistles of Pope Leo on the Incarnation of our Lord, and other discourses from the holy fathers, chiefly from Augustine. The canonical epistles are appointed for the first Sunday after Innocents' Day, provided that day be neither the feast of Circumcision, or the anniversary of the Lord Odilo. Here again, I am somewhat uncertain as to the arrangement: but such an epistle as that to the Romans was read through in two common nights. And when one of the monks who portioned out the lessons, had somewhat shortened them, he was forbidden by the elders in chapter. If, however, it happened that the epistles were all finished before Septuagesima, they read Chrysostom's Exposition of the Epistle to the Hebrews. Thus, you see, I have, in some sort, gone round the circle of the year. Let us, if you please, go on to speak of something else."

It will be observed that this annual course of reading, besides many of the apocryphal books, and some of the best of the patristical writings, comprised all the canonical Scriptures, except the first and second of Chronicles, Nehemiah, the Psalms, and the Gospels. The Gospels were read liturgically on the Sundays and great feast-days. The same was true of the Psalms, but of them we are able to give even a better account. It is likely enough, that most of this reading, especially what took place at meal-times went in at one ear, and out at the other: but it is charitable to hope that some of it was caught in its passage through the convolutions of the brain, and obtained a permanent lodging. Let us hope that the consciences of the numerous Clugniacs were not all so cased in oil-skin, as to derive no vital moisture from these nightly showers. Though the jaws of the hearers in the refectory might be in livelier exercise than their ears, the reader, at least, during his week of prelection had nothing carnal to distract his attention from the lessons. Besides this public reading, the monks were expected to spend some part of their retirement in the cells, in the perusal of the Divine Word. The stated employment of a large part of them as scribes, must have prevented them from being ignorant of the sacred text, of which it was their business to multiply elaborate copies by the slow process of the pen.

FORERUNNERS OF THE GERMAN ANTICHRISTIANISM.*

SINCE the sixteenth century, the open opposition to positive Christianity has gone through four developments among the people of Europe. We find it in the South, at the period of the Reformation, among the educated classes of Italy, even in the circle of the highest ecclesiastical officers, and at the court of the pope and cardinals. Then, too, libertinism at Geneva went on from a diabolical caricaturing of Calvinism even to incredible blasphemies of all holy things. At the same time, tokens of the German pseudo-protestantism present themselves, as may be seen by the works of K. Hagen upon the literary and religious relations of that period. Already had Carlstadt distinctly advanced the principles of Communitism. Still these fanatical errors in Germany were professedly based upon Christianity. Religious ideas as yet maintained the ascendency.

The second race of modern infidelity produced, in the seventeenth and the beginning of the eighteenth centuries, the English Deism. It sprang from the dregs of Arminianism, which had passed over from Holland to England; but it was especially the result of reaction against the rigid Anglican state-churchism, which checked the free development of the Protestant principle in that island. Deism rejected revelation, miracle, prophecy and all the peculiar doctrines of Christianity. Only the teachers of this so called "natural religion," were favorably distinguished by a sort of spiritualism and inborn moral seriousness which marks the English nation, from that heartless and frivolous French infidelity, to which, however, it tended and actually led.

In France, and this is the third race of modern anti-christianism, there arose, during the last century, and in the bosom of the Romish church, a radical apostacy from the Christian faith, and a burning hatred against it in the highest literary circles. Voltaire, D'Alembert, Diderot, and the notorious author of "The System of Nature" are the well known exemplars of this scarcely hidden atheism and materialism, who could hardly speak of the sacred mysteries of religion except in their infernal style of mockery and irony. That there should be such an

* Translated from "Der Deutsche Kirchenfreund" for October, 1848.

apostacy is no marvel. France had forcibly suppressed the Reformation, and in concert with Jesuitism had most bloodily persecuted the Huguenots, her noblest subjects; and yet doing this in subservience to worldly and political objects, had played a mischievous game with religion. This overreaching, politic, persecuting, jesuitical Romanism had only to throw off its mask, in order to disclose the dragon's nature in its own bosom. The historic result was inexorable; having sowed Jesuitism, they must reap atheism and materialism. Gobel, archbishop of Paris, with his clergy, declared before the Convention, in 1793, that his former life had been a deception, and that he now acknowledged no religion but the religion of freedom.

Has France ever repented? We doubt it. She has possibly, under the restoration, and under Louis Philippe, reconciled herself with Jesuitism. But new revolutions always follow such coalition between stale deism and Jesuitism. And very little confidence have we in the last revolution. It has, from the very outset, too strong an infusion of Fourierism and mob-law. What can we look for from a people, which to-day greets its "citizen king" with plaudits, and to morrow chases him from the land? which to-day coquets with the most absolute popery, and to-morrow prostrates itself at the feet of the rabble? which appoints the elections for the National Assembly to be held on the sacred feast-day of the Redeemer's resurrection, thus beginning its new republican era with redoubling the general profanation of the Lord's Day? which with sentimental pomposity hangs out the deceptive escutcheon of Liberty, Equality and Fraternity; and right upon this takes refuge in military despotism, to save the unripe republic from subversion? We have, to be sure, hope for France; but we expect it from the time when the cherished wish of Calvin, that greatest of Frenchmen, and the watchword of the noble count Agenor de Gasparin and of the Evangelical Society of Paris, shall be brought to pass; — "All France must be evangelized!"

The fourth and most refined form of European antichristianity has made its appearance in Germany within the last ten years. As the Germans are the most speculative and learned race in the world, their infidelity shapes itself accordingly. We need not here explain how it was, that toward the end of the last century, under the combination of English deism, French materialism, the reign of the ungermanic Frederick the Great, the Wolfian

philosophy, the Kantian criticism, and the neology of Semler, the vulgar Rationalism gradually assumed form. Nor need we tell how Rationalism diluted the life-giving ideas of the gospel into meagre intellectualities and dry moral maxims; nor how it got possession of the academical chairs and the consistories, and from those literary quarters spread itself among the cultivated and half-educated classes, and from thence has gone down into the lower grades of society. We have here in America its sorrowful results daily before us in a large part of the immigrants who come to us from that heart-chilling school. But this is not so far advanced in its hostility to revelation as is the later and more pantheistical Rationalism, of which we would particularly speak.

The French revolution of 1830 made a new epoch for infidelity in Germany. Rationalism was gradually driven into the back-ground by the weapons of pure science, when it suddenly came to life again in an entirely new garb. Not only at that time did "Young Germany," the dregs of volatile Frenchism and Christ-hating Judaism, a Heine, Gutzkow, Mundt, Weinbarg, Börne, and their company, lift up the head in the most reckless manner, in songs, romances, and criticisms, announcing the overthrow of Christian morality, and "the emancipation of the flesh" with all its wasting passions; but also science took the field, with the heavy battery of philosophic thought and an excessively acute criticism, against the historic and dogmatic foundation of the church. It was in 1835, that Dr. F. Strauss, a disciple of Hegel, and the head of the extreme radical portion of this widespread school, first published his notorious "Life of Jesus," which might be better called "An Attempt at the Annihilation of the Life of Jesus." In the preface he announced the death of the old Rationalism of Dr. Paulus, or the so-called explanation of the miracles on natural principles; and also of the supernaturalism of Dr. Olshausen; thus making way for his own pretended, only scientific view of the evangelical history. According to this view, the person of the Saviour is stripped of all superhuman glory; and his birth, his miracles, his resurrection and ascension, are ranked with the traditions of the heathen gods, and are explained as legendary fantasies of the first Christian communities. In the place of the church's idea of a Redeemer, he puts the idea of humanity; and exalts this, as Robespierre formerly did reason, to the throne of the universe. The vene-

ration of the only true God must hereafter yield to the worship of poetical, military, philosophical, and critical genius. He is not ashamed in his "Quiet Leaves," to rank Bettina's Letters to Göthe with the Gospel of John. In this senseless impiety "Young Germany" had got the start of him; as when, for instance, Heine compares the Memoirs of O' Meara, Antomarchi, and Las Casas, with the Gospels of Matthew, Mark, and Luke; and Börne calls Jean Paul Richter, the "comforter of mankind," and "our interceding high-priest!" On the whole, the pantheistic hero-worship is a widely-spreading poison in modern literature. It is the most dangerous ingredient in the writings of Thomas Carlyle, although he produces it somewhat refined.

Strauss rends away the very last consolation of natural religion, and denies, what no Rationalist had done, any sort of personal existence after death. At the close of his "Dogmatics," which appeared five years later than his "Life of Jesus," and in which, as he had before reduced the history, so now he reduces the doctrines of Christianity into speculative mist, he expressly says: "A life beyond the grave is the last enemy which speculative criticism has to oppose, and if possible, to vanquish." As we were once conversing with a poetical friend, being at that time students, about this wisdom which ends with the sorry comfort of annihilation, he improvised this neat stanza on the Hegelians:

'I am the Way, the Truth, the LIFE!'
So spake our Guide through mortal strife:
But he with whom *ye* scare us, saith,
'I am the Way, the Truth, the DEATH!'

And the humorous poet-physician, Justin Kerner, while playing at nine-pins with Strauss, wittily expressed himself as follows:

Less than a nine-pin, then, is man,
According to your Hegel's plan;
The pin is set up as before,
But man, knocked down, shall rise no more!

After Dr. Strauss, in these and other writings which were triumphantly refuted by believing science, had made utter wreck of theology and Christianity, so that he could gather up no more laurels in this field, he married, quite consistently with his principles, the actress Agnes Schebest, (a Jewess, if we mistake

not,) of whom he became infatuated at the theatre; but soon after, with equal consistency, he separated from her. He was then, for a while, buried alive; since a couple of reviews, and a discourse upon the "Romancer upon the Throne of the Cæsars," were scarcely audible whispers for a man who had set the world in a maze. He suddenly came to life again last spring as a *political* writer in the "Suabian Mercury;" and as candidate for a deputy's seat in the imperial parliament at Frankfort was defeated by a pietist, though he obtained a seat in the diet of Würtemburg.

Strauss does not stand alone. His spirit prevailed for a time among a majority of the students at Tübingen. His teacher, Dr. F. Baur, a man of great learning, penetration, power of combination, iron diligence, and in many respects of reputable character, but too philosophical to be a trusty historian, and too historical to be a good philosopher, exceedingly capricious in his criticism, with no practical interest in the Christian life, filled moreover with unbounded pride of learning, and extremely sensitive as to the least contradiction, — this man zealously urged the same principles, only more obscurely and abstrusely. A number of talented young teachers, as Reiff, Zeller, and Schwegler, trod exactly in his footsteps, slowly poisoning the academical youths, the hope of the Church. We have heard at Würtemburg many sermons of orthodox sound from such Straussian theologues, who at the bottom of their hearts regarded the gospel as a book of fables, and the church as a very useless institution.

Meanwhile this destructive tendency of pantheistical speculation manifested itself in more open and corrupted form in North Germany, where it originated; and this it did chiefly in the universities of Berlin, Königsberg, Halle, and Leipzig, and partly in collegial connection with the main defenders of orthodoxy. It formed for itself an organ in the "Hallish," afterwards the "German Annals" by Ruge and Echtermeier, who may be resembled to the French encyclopædists. They went on farther and farther, from logical school-dust into practical and social life-questions, from abstract metaphysics into political affairs. They jeered at the German trustiness and gentleness as hounds' virtues, and prostrated themselves before the demoniacal heroes of the French Revolution. The Prussian and Saxon governments were at last roused up against this journal. It died; and was buried, from state policy, with considerable pomp.

Upon this, Ruge went over to the Straussian ground. The same, and more also was the case with the tragicomic figure of the deposed theological licentiate and teacher, Bruno Bauer. He is truly "a knight of the rueful countenance," who had only seen the history of theology. His shocking blasphemies may be explained as a kind of *delirium tremens*, in which his unbounded pride and ambition, whereby he had been characterized in his earlier Hegelian-orthodox period, wallowed in dialectic spasms. If Strauss had explained the evangelical history as the product of unconscious invention, Bruno, in his zeal to outshine his predecessor, deduced it from intentional fabrication on the part of the Evangelists, and branded them as formal, artful, and yet tasteless deceivers. In this he soared beyond the English deists and the writers of the "Wolfenbüttle Fragments." For while these talked in the phrase of stiff scientific arrogance, and assumed an air of stoical apathy toward the ruins of Christianity, they shewed, in the Olympian self-sufficiency of their notions, no inclination to infuse their private studies into the practical life of the community or to disturb its peace. But instead of this, we meet in Bruno a hellish hate and roaring rage against heart-religion, and the "apologetics," as he contemptuously calls all theologians who retain so much as a trace of the old Bible-belief. He goes the length of the crazy whim, that "the Christ of the Gospels, considered as a real historical personage, is an apparition at the sight of which humanity must turn gray with fright,—a form which can only awaken horror and dismay!" He calls the church a "vampire, sucking out to the last drop the juice, strength, blood, and life of humanity." This Bauer also plays a part among the heroes of the Prussian revolution; and the last we hear of him, is, that the citizens of Charlottenburg, in an uproar toward the end of August, dragged him and his brother Egbert down stairs by the hair of their heads, and demolished his house!

Strauss and Bauer at first had to do with Christianity only. But it is obvious that this process of critical destruction must make an end of all and every religion. And to this result, Feuerbach proceeds with all possible clearness and frankness, in his book, "The Essence of Christianity." According to him, there is nothing objectively divine. All religion arises from a psychological self-deception, while the man, from an imperfect acquaintance with his own "conceptions," ascribes to a being

without him and above him what pertains to himself. All theology and christology has its origin in this illusory setting himself outside of himself; — and is consequently nothing more than anthropology, — an external reflection of the proper essence of the man himself. In other words, philosophically speaking, "man's knowledge of God is merely man's knowledge of himself." The belief in immortality is regarded by Feuerbach as a product of *egoism;* and as highly injurious, because it takes off the thoughts of men from the present life into an unreal dream-world.

It is hard to believe that this cheerless play of speculations can be carried any further; but the power of speculative dialectics is inexorable. The admirable Feuerbach retained one trait of that well-meaning dream-life of religiosity, namely, love to mankind. The fine head of Max Stirner detected this, and forthwith he scribbled a book, "The Individual and what belongs to him," in which he calls Feuerbach a *parson*, because he yet adheres to an idol; and so this last residuum of religion, philanthropy, must be annihilated at the behest of *egoism*.

The egoism of this earthy philosophy is gross and vulgar materialism. There wants not a band of subordinate literary hacks, devoid of conscience, shame, and sense of decency, who popularize this most modern wisdom in fashionable journals for "the elegant world," in fugitive pieces, letters to the ladies, and poems for the enlightened public; and therein avail themselves of the rights of "poetic licence" in its largest liberty. The bookseller Otto Wigand of Leipzig, has the enviable merit of helping at the birth of this nauseous spawn of German literature, and of standing as its godfather. The "Young Germany slovens," to use a phrase of Leo, lift up their voices with renewed effrontery for "the emancipation of the flesh" and "the rapture of the sensual glance." At a festival of an Author's Society held at Leipzig in 1845, atheism was formally toasted, and loud cheers were given to "the free German spirit," "for which there is a future, when it shall be at once delivered from the fetters of all authority, as well of the existing authority on earth, as of the imaginary goblin-power in heaven!"

Still, there is in Germany too much of moral and religious principle to allow anti-christianism, in a form of such naked godlessness, to find free currency among the people. Besides, there cleaves to Strauss, Bauer, Feuerbach, and Ruge too much

of metaphysical abstraction, of the rubbish of logical formularies, and of speculative pedantry, to be intelligible to the great mass of the people. These men are mere book-learned Germans, and unpractical idealists.

It will be necessary, therefore, if ever this modern wisdom shall find its way into the market-place of popular life, that there be a system which, taking middle ground, shall locate itself in a theoretical respect rather on the far more popular principles of the vulgar Rationalism, and in a practical respect shall seek rather to hold on upon the moral principle of Christianity so thoroughly interwoven with the heart-strings of the German nation. This brings us to the "Friends of Light" and the "German-Catholics," who appeared nearly at the same time on the theatre of history, the first in 1841, the second in 1844. These, of late years, have abruptly crowded philosophical speculation into the back-ground, and have made the greatest noise in the market of German ecclesiastical affairs.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

DR. PETERS ON BAPTISM. — In this thorough-going piece, Dr. Peters maintains that sprinkling is the only mode of baptism made known in the Scriptures. In this case, our Baptist brethren glory in their distinctive name without cause; for they neither baptize as *much* as do those who extend the ordinance to whole households, nor do they baptize as *well* according to scriptural precedents. There are several sorts of persons with whose opinions on this subject those brethren have very little patience. Some, like Neander and other Germans, say that immersion was the primitive and apostolical practice; but that the Church has changed it by her proper ecclesiastical power. Such a notion is very offensive to our Baptist friends. Others maintain that the Scriptures do not favor one mode of administering this rite more than another, but that all modes are equally proper. This view, also, is very repugnant to the feelings of the Baptists. But when a man comes out, like Dr. Peters, and "goes the whole figure," insisting that sprinkling, though not the only valid, is the only orderly and suitable, mode of administration, the Baptists listen to him with some respect. They are ready to say: "This looks like fixed principle, it looks honest and sincere." Strong ground is always the safest, and the easiest to maintain. The cause of truth has in no respect suffered so much as from the needless candor and unjustifiable concessions of its defenders. Nothing but such concessions keeps the

Baptist cause alive. This is their vantage-ground, and is more than half the battle to them. But for this, poor Pengilly, and other "hard shells," would be as mute as a clam immerged in his miry bed. We rejoice to believe, that the views of our Baptist brethren are becoming more favorable to Christian liberty, and to the rights of conscience in those who honestly differ from them. It is well known that, in the mother country, they are rapidly relinquishing the custom of communion with none but immersionists. We have known of one of their noblest spirits and most scholarly professors in this country, who has said, that, if he were to write a commentary on the book of Acts, he should not feel called upon to insert a sentence to which the pædobaptists would refuse their assent. Another of their prime men, of like stamp, has said in our hearing, that the feeling is gaining ground in his denomination, that they have hitherto laid too much stress on matters of form. Such indications are truly gratifying, as tokens of an increasing unity in the spirit of religion, which must lead to an increase of brotherly love, if not to free fraternal communion.

BAPTISM, ITS IMPORT AND MODES. — Dr. Beecher here gives us a book for the student, as Dr. Peters has done for the more general reader. The peculiarity of Dr. Beecher's very learned book is this; — admitting that *immerse* is the primary sense of *baptize*, he maintains that baptize as used religiously, to indicate a certain ordinance of the Christian religion, has a *secondary* sense, peculiar and technical; and that this secondary sense is PURIFY, without reference to the nature of the purification, whether natural, ceremonial, or spiritual; and without reference to the mode, whether by immersion, affusion, or sprinkling. His mode of treating the subject is altogether philological; and is chiefly remarkable for the immense array of examples which he adduces in support of his views from the Greek ecclesiastical writers, who used their mother-tongue, and must have known, if ever any men did, what the Greek term "baptize" really imports. As he marshals his veteran host, and marches with these venerable fathers, resistless and triumphant, over the whole field of the controversy, it does appear to us that he has completely carried the day, and that he has put the discussion on a basis which promises far more satisfactory results than have heretofore followed from such debates. His book is admirable for the learning of its matter, the force of its logic, the vivacity of its style, and the piety and gentleness of its spirit. The manner in which Dr. Beecher deals with his furious assailant, Dr. Carson, reminds us of the remark of a witty friend on Dr. Woods's reply to President Mahan on the doctrine of perfection: "The Doctor seized him as a boa constrictor seizes upon a bullock, twining his coils about the victim so that there is no getting away, then tightening the coils till every bone is broken and all is reduced to a mass of pulp, then gently lubricating him all over with the tongue, and finally gorging him at a single swallow!" It is rather odd that many leading Baptists should be so much displeased with the Bible translators and Bible societies for "transferring," instead of "translating," the word *baptize*. They are indebted to this circumstance for their very name, if not for their existence as a great and prosperous

denomination. The old English Puritans agreed with Dr. Beecher in understanding water-baptism as a washing, and so rendered it in some of the older English versions. King James prevented his Translators from doing this, by requiring in the third of his injunctions laid upon them, to retain "the old ecclesiastical words," such as "church" for "congregation," and "baptism," for "washing." Had the Translators been permitted to use the proper terms, instead of the so-called ecclesiastical, and in every case had put *congregation* for "church," and *washing* for "baptism," what would have been the consequence? Why, plainly, we would have been all Congregationalists, and no Baptists! Truly, there is much in a name.

THE PRISONERS' FRIEND. — This publication belongs to the insect world. It first made its appearance as a little newspaper, monthly, we believe, called "The Hangman." It was then a creeping thing. Next it became a weekly, under the still more ironical name of "The Prisoners' Friend;" as though "hangman" and "prisoners' friend" were all one and the same. This was its chrysalis state, disgusting and helpless. It is now a handsomely printed monthly pamphlet, with a sort of jaunty and literary air. This is its butterfly-state, though it leaves a slimy trace on every leaf and flower where it alights. The way in which the editor and his helpers befriend the prisoner is, by excusing all his unhandsome peccadilloes, and by laying the blame wholly on an uncertain impersonal something called "Society," which has organized itself so badly as to compel the poor misfortunate prisoner to steal or kill that he may gratify propensities which he has no other means of indulging. This publication seeks to befriend lovely manslayers also, by bringing capital punishment to an end. It regards life as so sacred that it may never be taken. "You must not take what you cannot give." We presume that when the editor "catches a flea in his ear," or some other interesting animal which grazes in near vicinity to that organ, he never extinguishes the vitality which he is impotent to impart; but, like Uncle Toby with his fly, turns the depredators loose to prey upon society at large. On the subject of capital punishment, we have a divine law, and the *reason* of that law; which were also proclaimed long prior to the Mosaic code, and addressed to the whole human race through its second progenitor and his sons. "Whoso sheddeth man's blood, by man shall his blood be shed." This is the universal and perpetual law of God; and the reason of the law is added, — "FOR in the image of God made he man." As the defacing and overthrowing of the statue of a king is an act of high treason, which stands at the head of all crimes, so to destroy the living image of God is the highest treason against the King of kings. The wilful homicide has murdered God in effigy! For this he stands an outlaw, and is placed in the same class with the wild beast which has destroyed a human being; and "at the hand of every beast," and at the hand of every such brutal man, the blood they have shed is required. Here the maxim applies in full force: "The *law* remains so long as the *reason* of the law remains." It is said that the gospel brings in a milder law. But has the gospel taken away "the image of God" from man? Or

has it rather, so far as its influence has gone, heightened and perfected that image? If the benevolent power of the gospel has increased our likeness to God, then it has strengthened the reason of the law given through Noah, and so confirms the law itself. Here is the argument in a nut-shell. We will only add, that in Michigan, the only state in the union which has yet abolished the death-penalty, the people already, after a short trial, are alarmed at the increase of the blacker crimes, and grand juries are petitioning that the principle of the divine legislation may be restored to the statute-book.

MONTHLY RECORD.

Missionaries. — Within a few weeks, strong reinforcements have been sent out to various mission stations. The societies are so top-heavy with debt, that, like the drunkard, they have to run to keep from toppling over. Their heavy burdens, and the resolution with which they stagger along under them, must create a sympathy, and a disposition to lend a helping hand. The societies will have to proceed upon Napoleon's principle, that only by gaining more could he preserve what he had already gained. They seem also to be learning from his great war-minister, Carnot, how to make war sustain itself after the expense of the first invasion is defrayed. Every year, the missionary enterprise becomes more evidently a practical thing.

Rev. Dr. Poor. — The return of this veteran and pioneer of our East Indian missions, after an absence of one-third of a century, gives great joy to his friends, and is lending a new impulse to the home-interests of the missionary work. It does great good to have such men revisit us, to tell us of the immense changes which have taken place among ourselves while they were far away, and also of the changes which they have witnessed during that time in the regions of heathenism. The visits of such men as Scudder, Spaulding, Calhoun, and Poor, are the best of all agencies for the funds of the Board. We hope to see Dr. King and Mr. Goodell yet, as well as other worthies whom we only know by the reports of their labors.

Mrs. M. S. B. Dana. — This lady, whose book, giving the reasons of her turning from orthodoxy to Unitarianism, was so widely and eagerly circulated by our "liberal" friends, has lately, as we learn, again changed both name and creed. It is stated that she is married to an Episcopalian clergyman, and that she has been confirmed in his church with its Athanasian creed. It would seem that she was not so wedded to Unitarianism but that she was willing to be divorced from its cold embrace, and espoused to the opposite system. It is to be hoped that she has husbanded so much of her strength as will suffice to produce a most kind and conclusive refutation of her celebrated letters in opposition to the doctrine of the Trinity.

Hollis Street Church. — This church, which has been designated as "the Botany Bay of Boston rum-sellers," occasionally does some things, which look as if its members did something with rum besides selling it. Of late, one Mr. Knapp, from Nantucket, was engaged to supply their pulpit for a couple of Sabbaths. His first sermon was an attempt to explain our Saviour's miracles on transcendental grounds; namely, that they were such influences as any man may exert who is as *good* as Jesus was. We will believe this theory when we see some such man, performing some such "mighty works," and explaining them on this principle. That same Sabbath night, the supplying committee wrote to Mr. Knapp a stringent rebuke for his infidel sentiments, and for his impudence in broaching them in that place. They also requested him to supply them the next Sabbath by proxy, and not in person. Their letter and the sermon forthwith appeared in one of those vile prints which serve as common sewers to carry off the pollutions of this great city. And yet this same church has invited Mr. King, a popular Universalist minister, who is as much of a Rationalist as Mr. Knapp or Mr. Parker, to be their pastor. In the recent warfare in the Universalist Convention, Mr. King took the part of the trancendentalists against those who maintained that a belief in the gospel narratives is necessary to a Christian minister. He goes into the Hollis Street pulpit, expressly declaring that his sentiments are unchanged, and reserving the right of exchanging with Universalists. It remains to be seen what course will be taken in this matter by the Unitarian ministers and churches in Boston.

ORDINATIONS.

Sep. 7. Mr. Jonathan Edwards, Woburn, Mass.
" " Mr. Albert Paine, West Amesbury, Mass.
" 22. Mr. William Ireland, New Ipswich, N. H., to be a Missionary of the A. B. C. F. M.
" 28. Mr. Sylvester Hine, Ticonderoga, N. Y.
Oct. 4. Mr. Charles C. Parker, Tinmouth, Vt.
" 5. Mr. Thomas W. Clark, Phillips, Me.

INSTALLATIONS.

Aug. 2. Rev. W. E. Knox, First Cong. Church, Rome, N. Y.
" 13. Rev. Socrates Smith, Chandlerville, Cass Co. Ill.
" 23. Rev. W. H. Hayward, New Salem, Mass.
Oct. 4. Rev. Benjamin Tappan, Jr., Winthrop Church, Charlestown, Mass.

DEATHS OF MINISTERS.

Sept. 21. Rev. E. G. Babcock, Thetford Vt., æ. 48.
" 28. Rev. E. R. Tyler, New Haven, Ct., æ. 48.

CHURCH ORGANISED.

Aug. 20. Berkley, Mass.

THE

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DIVINE RIGHT OF CHURCH GOVERNMENT.

Is there any one form of church government sanctioned by divine authority?

It is not the point to be discussed, whether churches organized under different forms are to be recognized as true churches of Jesus Christ. Why may there not be true churches having in a greater or less degree unscriptural external forms, as well as true churches holding to some extent unscriptural doctrines, or countenancing some unscriptural practices? Though a church has not yet come to be "without spot, or wrinkle, or any such thing," it may nevertheless be recognized and held in fellowship as a true church of Christ. There is, then, nothing proscriptive, nothing arrogant, in the doctrine of a definite form of church government by divine right. It does indeed claim, that one form is better than other, has higher authority, and works out better results. But it utters no anathema upon such as have adopted other forms. It only offers to show unto them a more excellent way, still holding out to them the hand of charity, whether they adopt that way, or reject it.

Nor does this position demand an express precept or example from Scripture for every circumstance, and every individual measure, which may be adopted in the ordering of God's house. If specific directions were required for all the ever-varying exigencies which arise, the world could not contain the books, that should be written. The Bible supposes, that there will be intelligence and discretion in the church, and allows scope for their exercise. If it authorizes the appointment of specific officers in

the church, it does not prescribe their number, nor the exact time or manner in which they shall be elected. If it gives to any class of men the power of discipline, it nowhere enjoins the exact process, by which the trial of the accused shall be conducted, nor is this at all necessary. If all the great principles of church government are given us, there is implied of course all the authority requisite for their practical application. If God requires a church, or the officers of a church, to discipline an offending brother, that requirement comprehends in itself the right to summon him before them, and to order all the measures necessary for the discovery of his guilt, or his innocence. If you ask, who have the right to govern the church, to what matters their authority extends, and by what principles and for what purposes it is to be executed, the doctrine of church government by divine right sends you for an answer, not to the wisdom of men, not to the logic of an ever-changing expediency, but to the Word of God; promising, that you shall there learn all which is needful and profitable, "that the man of God may be thoroughly furnished to every good work."

With this interpretation of the doctrine, which the current state of feeling on the subject requires to be made, we proceed to offer some arguments, in proof of the doctrine of the divine right of some one form of church government.

I. The very nature of a Christian church implies and demands it. The church is the kingdom of Christ. It is an external and visible kingdom. And although this external organization does not correspond entirely, in respect to its membership, with his invisible and spiritual kingdom, it is nevertheless true, that Christ's interest in this world is represented mainly in an external visible organization. And into this organization every servant of Christ on earth is summoned to enter; to confess Christ before men, to come out from the world and be separate. And they who do not obey this summons, are presumed to belong to the kingdom of Satan. There is this great value attached to the organized church of Christ. It is his body, the fulness of him that filleth all in all. It is his kingdom. Now is there not an absurdity in the supposition of a kingdom, left by its sovereign without any prescribed system of administration, with no authorized principles of government, no subordinate rulers having any ascertained prerogatives or any definite measure of jurisdiction, a kingdom left to grow

into such a shape, and be ruled after such a fashion, as chance, or caprice, or the selfish artifice of cunning men may happen to prescribe? What sort of a kingdom is that, the subjects of which receive from their monarch but this single command, to be meekly subject to any form of government to which the heavings of an universal chaos shall give birth? If the King in Zion has given no definite constitution to his church, then, having ascended to heaven, and speaking no more in a voice which men can hear, he has abandoned the church which he bought with his blood, and which he loves as the apple of his eye, to be alternately swept over by the floods of anarchy, and trodden down by the heel of despotism. He is a king who neither governs his kingdom himself, nor proclaims the principles upon which, nor the agents by whom, he will have it governed. We can escape the absurdity of this supposition only in the conclusion, that there is some system of church government constituted by divine right.

If you deny the old notion, that a Christian is bound to submit himself to the form of church government, whatever it is, which he finds established over him, then the nature of a church demands a government by divine right, if possible, more imperatively still. For if a Christian's conscience does not bind him, in this matter, to be in subjection to the powers that be, and if the Scriptures prescribe no definite system by which he shall be guided, then where will you find any lawful authority that can be applied to his case at all? If you attempt to apply to him any principles of church government whatever, why may he not reply, and reply with truth: "These principles are only the suggestions of your discretion. I deny their wisdom. I refuse their authority. Christ has established no form of church government. By what right are you to stretch the rod of your power over my conscience?" In this attitude every Christian may stand, and everything having the semblance of church government may be annihilated in an hour. And it ought to be annihilated. There can be no lawful church government, which has not its basis in the doctrine of divine right. The attempt to exercise any such government is a usurpation and a sacrilege. You have no right to apply a single principle to the government of Christ's servants, which cannot be exercised by Christ's express sanction. Thus the very nature of a church demands, that it shall be governed by divine right, or that it shall not be governed at all.

II. A church government by divine right is indispensable to secure Christian men from ecclesiastical despotism. The quality which Milton calls "popeness," is the natural growth of the human heart. Under the eye of Christ himself, in the embryo church of twelve members, who in their poverty, like their master, had not where to lay their heads, there was, not only a secret ambition, but an open and eager strife among them, which of them should be accounted the greatest. If the policy of the church had not been settled by divine right, Peter would willingly have accepted the popedom, and so would James, and even the gentle-hearted John would not have refused it. And dim indeed must be his vision, whose unjaundiced eye ranges along among throned and surpliced hierarchies, or turns its glance upon the brotherly and apostolic strifes of an untitled eldership, or searches even in the bosom of obscure and fragmentary churches which can hardly furnish members sufficient to form the materials of opposing parties, and yet does not see the scowling form and hear the arrogant voice of an incipient *popeness* muttering its anathemas, and grasping after the preëminence. And this indigenous popeness manifests the more rapid growth, because, in profession, and oftentimes in sincerity, it seeks the glory of God. The man of an honest and eager soul believes, that the priceless interests of religion are actually enfolded in the ends he wishes to accomplish, and therefore conscientiously and sometimes even with a martyr's zeal he grasps the sceptre from the hand of Zion's king, and lords it over God's heritage. Popery itself grew up in no small measure by successive assumptions of power and prerogative, which in those times of general darkness and confusion, seemed to be favorable to the interests of humanity and religion. And the sincere persuasion, that the interests of religion could be no where so safe as in their own hands, has, perhaps, generally been the grand consideration acknowledged to their own consciences, by the men, who, in consistories, or churches, or benevolent associations, have laid their fingers on the triple crown, and desired to usurp a lordship over the freeborn brotherhood of Christ's kingdom.

He, who as a brother, only thought himself worthy to be first in the brotherhood, as a bishop, assumes to be the dispenser of all grace; and as pope, exalteth himself above all that is called God, so that he as God sitteth in the temple of God, shewing himself that he is God. Where now shall the Christian church

find security against these conscientious, progressive, and finally conscience-crushing assumptions of ecclesiastical power? If the principles of church government are not in the Bible, if the ordering of God's house is left to be determined by the mere suggestions of expediency, and the honest, or as may chance to prove, the bribed discretion of mercenary men, by what weapons shall the flock of God be defended from the plausible encroachments of an unjust domination? What shall hinder but that policy and present seeming advantage, may furnish the means by which God's freeborn family shall be ruled into bondage to the elements of this present world? Where shall we have the least security for the rights of the individual or the rights of the church, against the domination of those, who, whether it be rightfully, or otherwise, happen at this moment to hold in their fingers, the keys of the kingdom? The Puritans of old were denounced as schismatics for refusing submission to the despotic discipline of an unrelenting hierarchy. They were required to be obedient to the discretionary regulations of those who carried the keys at their girdle, on pain of the pillory and the dungeon. It behooved them to bring irrefutable arguments against the assertions of their adversaries, as well as to "bethink themselves, how they might refute the Clink and the Gate-house." They then denied the authority of human discretion, to prescribe rules or methods for the government of God's house. They planted themselves at once on this great principle, that "church government is prescribed in the gospel." The divine right of church government was the only doctrine, by which Christian liberty could be vindicated then. It is the only doctrine, by which it can be vindicated now. If human discretion may shape the government of the church in any important feature, and has the divine sanction in so doing, it may go on shaping it more and more, according to its own invention, until it has again chained up Christ's living body, in the iron frame of a popedom. Just as far as human discretion, patristical tradition, or canon law, has ever been permitted to mould the form of church government, so far has it tended to the destruction of that liberty, wherewith Christ makes his people free. We venture then the assertion in naked terms, that the doctrine of church government by divine right is the only effectual protection of the churches, and of their individual members, from the encroachments of spiritual despotism.

III. It is essential also to the recovery of unity in the Christian church. The division of the Christian world into rival sects results, in a very great measure, from conflicting views of church government. If these conflicting views could be harmonized, what would there be left to hinder the merging of almost all the prominent denominations usually termed evangelical into one? The diversities of opinion in reference to didactic theology, are often as great in the bosom of one denomination, as between the members of different denominations. And there is nothing in the nature of the case to prevent these diversities from being gradually modified, and insensibly approximating to a perfect harmony. But questions of church organization set their face immediately against men's love of power and preëminence, threatening to wrest the keys of the kingdom from the hands which claim the right to hold them. There are, and always must be, considerations of direct personal interest involved in questions which respect external church organization. Shall the bishops rule? Shall the elders rule? Shall the brotherhood rule? When all selfishness is eradicated from the hearts of good men, and not till then, may these matters be investigated with an unbiassed desire on all sides to discover among them, and adopt with one consent, the more excellent way. If then expediency, human discretion, the reasonings of wise men, are to shape the pattern of the house of God, what result can be expected, but that every order of architecture shall be perpetually piled together in one unshapely and heterogeneous mass? If the house of God shall ever cease to be divided against itself, if the jealousies and bickerings, and mutual jostlings and depredations of rival sects are ever to come to an end, and Christ's universal church is ever to present to the world a visible and entire unity, such as the world can see and understand, if there is ever to be a unity which shall array the sacramental host of God's elect with one undivided front against the powers of darkness, that blessed result must be attained by bringing all these conflicting forms and organizations to the test of one authoritative standard. It is not the characteristic of men to reason themselves into an universal unity in the teeth of their cherished prepossessions and personal interests. They must hear the voice of God prescribing the pattern of his church; and come all to be one, by accepting altogether a form of church government by divine right.

IV. That church government is of divine right, all its essential principles being contained in the Scriptures, will be very evident, if we examine the Scriptures themselves, and learn their testimony on the subject. The main purpose of the epistles to Timothy is, to give instruction in reference to the organization and government of the Christian church. The writer explicitly unfolds the duties and rights of church officers, the proper treatment of offences, and the relative obligations of the members. Having these inspired directions in his hands, in addition to what he had previously learned from the Scriptures, was Timothy sufficiently instructed in reference to the principles and methods of church government and discipline? If not, then was Paul himself deficient, both in wisdom and in truth, who furnished these instructions for that express purpose, and declared to Timothy, in direct allusion to them, "Thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God." And if Timothy could find in the Scriptures all needful rules for the constitution and discipline of churches, then may we also do the same, if we will let alone the expedients of a fluctuating and bewildered policy, and dare to trust in the unerring wisdom of God. And for our encouragement in this behalf, as well as his, he has again assured us in the most decisive terms that all "Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is sufficient for the purposes alike of doctrine and of discipline, and that in no doubtful or stinted measure, but in such precision and abundance, "that the man of God, may be perfect, thoroughly furnished unto all good works." Nor has the apostle left it optional with us, nor even with Timothy, his own son in the faith, whether to abide implicitly by the pattern given us for the ordering of God's house, or to mar it by the arrogant intermeddling of a purblind discretion. Having instructed him how to behave himself in the house of God, he forbids all resort to methods of government, which are not of divine right. "I charge thee in the sight of God, and before the Lord Jesus Christ, — that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." Not without reason may we listen to the warning voice of the stern old reprover: "Who is he so arrogant, so presumptuous, that durst dispose and guide the living ark of the Holy Ghost, though

he should find it wandering in the field of Bethshemesh, without the conscious warrant of some high calling? Let them make shews of reforming, while they will, so long as the church is mounted upon their cart,—it will but shake and totter, and he that sets to his hand, though with a good intent, to hinder the shogging of it in this unlawful waggonry wherein it rides, let him beware it be not fatal to him as it was to Uzza."

This general assertion by the Bible of the sufficiency of its own instructions for the government of the church, is readily verified by an examination of those instructions themselves. Do we wish to learn, what officers are authorized in the church, and what are their respective functions? The sacred oracle is by no means dumb to our inquiries. We venture to say to the readers of the Bible, that there is no single topic, which occupies a greater space on the pages of the New Testament, than that of the ministerial office. They read of the election of ministers, of their commission, their ordination, their qualifications, their duties, their authority. There are incidental allusions, historical records, and formal instructions, touching the office of a bishop, and the office of a deacon. They are set before us in their private life, in their pastoral work, in the grand ecclesiastical council. If we cannot settle the question of church officers by divine authority, it must be because, either the Bible is a blind book, or we are blind readers of it. What though after all there have been discordant opinions and eager controversies among good men upon this subject? Have there not also been equally discordant opinions, and equally eager controversies, with reference to almost every doctrine of revelation? And do we, therefore, conclude, that there is no divine right to be urged in behalf of the doctrine of atonement, or that of regeneration, or that of a judgment to come? On no subject perhaps, are the passions and interests of men more concerned, biassing their minds to an unconscious misinterpretation of the Scriptures, than this of the ministerial office. But let not the glittering of mitres, nor the tumultuous hailstorm of angry controversy, make us blind to the sunlight of God's own radiant word.

Do we then desire instruction which shall prescribe the lawful method of discipline in the church of God? Its chief pastor has given us directions, not only divinely authorized, but remarkably definite and even circumstantial. These directions are not

intended merely for such, as have skill in applying general principles to an endless variety of occasions, but they are designed to be minute rules of conduct to every member of the household of faith whose brother may chance to trespass against him. Are the rules laid down in the eighteenth chapter of Matthew incomprehensible? If not, the mode of discipline there prescribed, is of divine right. The first and second steps there enjoined, no Christian man can disregard without sin. And no more can any Christian man disregard the third step there enjoined, without sin, "Tell it to the church." We are not concerned here, to discuss what is meant by the church, whether it is to be found within a Jesuit confessor's whispering box, or under a bishop's robe, or at the consistorial bench, or in a congregation of faithful men. Something our Saviour assuredly meant by the term *church*. He did not use it as a word without signification, and when he said of a brother's trespass, "Tell it to the church," he prescribed by divine right, the only lawful process of church discipline.

Do we desire to know, further, how the government of the church is to be conducted in the final result of trespass unrepented of? We are sufficiently instructed by divine authority, how we ought to behave ourselves in the house of God. It is first to be tried, whether he will hear the church; which implies, that the church shall use endeavors to make him hear. Whether those endeavors are unavailing, who can decide with authority, except the church which made them? If he, then, neglect to hear the church, and the church hath so declared, he holds no longer a place in the household of faith. "Let him be unto thee, as a heathen man, and a publican." Here you have from the lips of Christ himself both the method and the limit of church government. Jesus Christ esteemed this specific and prescribed order of government to be sufficient. Who, then, shall make bold to interpose his daring discretion, and to new model the work of Christ; alleging "that all this will not fadge, until it be cunningly interpolished by some second hand, with crooks and emendations?"

And how this final and most awful exercise of church government was designed to be carried into effect, we learn by the example of the faithful brethren at Corinth, who obeyed the apostolic injunction: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan;" to

exclude him from the kingdom of Christ, which is his church, and pronounce him to be in the kingdom of Satan, the god of this world. This is to be done with the power of our Lord Jesus Christ, the authority given by him in his own prescribed rule of discipline. And what less can all this be, than a definite mode of church government, and that by divine right? We quote again the language of Milton: "So exquisite and lively is the description, in portraying the state of the church, especially in those points where government seems to be most active, that God never intended to leave the government thereof to be patched afterwards, and varnished over with the devices, and embellishings of men's imagination."

We forbear to enlarge upon the inferences, which this conclusion invites us to draw. Some of them, we will briefly indicate.

We can without difficulty decide respecting the propriety of the use of canons, and standards and by-laws, in the government of the church. They may do good service by bringing into a condensed and compact form the great principles of the Bible. If they go beyond this, if they arrogate to themselves, any authority, or impose any commands not sustained by the distinct sanction of the Scriptures, they are usurpers. "The book, *the book*;" yes, THE BOOK! There is but one book, that can rightfully bind the consciences of men. There is no legislative power in the church. Its laws are enacted in heaven, where the king of Zion holds his royal state. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Let it not be esteemed an evidence of illiberality, when we venture to say also, that it ought not to be considered a matter of indifference, what form of church government we adopt for ourselves, and propagate among our Christian brethren. The tendency to corruption is exceedingly strong. The pride and ambition of men's hearts, work towards their end by exceedingly subtle measures. No ark will bear us so safely through these floods, as the ark of which God has himself given us the model. What right have we to depart from the instructions of the Bible in this matter, more than in any other? We are settled in the conviction, that authorized church government is very definite as to its ends, and very simple as to its operation, and very limited as to its province. There is no great complicated system of ecclesiastical machinery portrayed in the Bible. A church is to

be provided with officers sufficient for the maintainance of its order and the celebration of its appointed worship and ordinances, and has authority to separate from itself those members who prove unworthy of its fellowship. Very little government is necessary. The legitimate end of discipline is, to reclaim the wanderer; or, if he will not be reclaimed, to clear the church from the dishonor of having fellowship with wicked members. Discipline is awful, because God's voice is in it; but it comprehends, by right, no penalty from human hands, no anathema upon the subject of it, no infamy upon his character as a man, no inquisition, no Smithfield. These are the appurtenances of a church government by human right, and all tend to defeat the divine end of discipline, by making churches of a peaceful temper shrink from administering discipline, and by hardening the subject of it whenever it is administered. God's system is always the wisest, and the most effectual; and when it shall come to be universally prevalent, and the church universal shall come to be armed with a living and internal energy, and adorned with a perfect external beauty, then shall she "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

THE LAST CHAPTER OF UNITARIANISM.

In the preceding numbers of this volume of our work, will be found a series of independent articles on American Unitarianism, which, taken together, will afford a complete historical view of the origin and progress of that heresy in New England. In the present article, we propose to conclude what we had to say upon the subject, by bringing down its records to the present time.

The first foundations of the celebrated theological school at Andover were laid by funds which had been originally destined to the use of Harvard College; but which the pious donor applied to a different purpose, when the perversion of that college from its original design and character became fully evident. The establishment of the Andover seminary, and the erection of the Park Street Church in Boston, were some of the first sea-walls which put a stop to the insidious and undermining progress of

Unitarianism, and reclaimed much of the soil it had washed away. From that time, a rapid change has been going on in eastern Massachusetts, tending to restore the purity and life of the primitive evangelical faith. Already has it become difficult to realize how complete was the sway of Unitarianism in this region less than thirty years ago. It seemed then to be almost a necessary qualification for civil office. It had nearly monopolized the legal profession. The wealth of the community was in its pockets. Almost every important pulpit was occupied by its champions. It had a sort of censorship of the press. In short, it managed every thing in its own way. Orthodoxy was almost unknown, and shockingly unfashionable; while Unitarianism claimed all the literature and refinement as its exclusive property.

How great is the change which has taken place in a single generation! Unitarianism is still strong in numbers, wealth, and talent. But it has quite lost its once unrivalled preponderance. It has ceased to be formidable. It has become spiritless and languishing, and can never again be what it has been. Its haughty tone is lowered; and for some time past, it has worn an apologetic air, and has an aspect of extreme dissatisfaction with itself. The hue of health is changed to a hectic flush, the sure indication of incurable decline. Meanwhile the various evangelical denominations have been steadily increasing in numbers and influence, till several of them have become nearly or quite as strong as Unitarianism ever was. They have been advancing, while it has remained comparatively stationary, and thus has mostly lost its relative importance.

In seeking for the causes of this change, it will be in vain to ascribe it to the growth of population and business. This of itself, would rather have helped to swell the resources of Unitarianism. The real cause of the change is to be found *in the blessing of God upon religious controversy*. Perhaps there has never been a more signal instance of the benefits of controversy, excepting the explosion of Arianism in the ancient church, and of popery in the North of Europe.

It is unnecessary here to repeat the results of the open disclosure of Unitarianism in 1815, after it had been working so long and so vigorously in concealment. We need not recapitulate the labors of Doctors Morse and Worcester, and the conductors of the "Panoplist" in putting an end to this scandalous game, the most

profitable that Unitarianism has ever played, and which it has always carried on wherever it has gained an establishment. There is no occasion to recite the world-renowned deeds of Professors Woods and Stuart in this great argument, nor to rehearse the powerful discussions by Doctors Griffin and Beecher in the pulpits of Boston. These, and many other men of might, who bravely bore up the standard of the truth in this hard-contested field, contended earnestly for the faith once delivered to the saints; and God was with them. The revival of religion bore a divine attestation to the truth as it is in Christ, and most powerfully conduced to effect a revolution in public sentiment.

But among the means which contributed the most to this result, we ascribe very high importance to the "Spirit of the Pilgrims," commenced at Boston, in 1828. This monthly magazine, ably conducted by Rev. Dr. Pond, at once produced a strong sensation. It was called into existence in consequence of the strenuous efforts of the Unitarians to retain that supremacy which they saw to be departing from them. The press teemed with their pamphlets, occasional and periodical, abounding in the most confident assertions of their liberality and illumination, and imputing to the orthodox the sourest bigotry and the most offensive sentiments. The misrepresentations of orthodoxy were so gross and incessant as to be intolerable; and a work which should boldly meet and expose these misrepresentations had become "a necessary of life." The first effect of the appearance of the "Spirit of the Pilgrims" was to raise a perfect polemical tempest. The controversial zeal of the Unitarians was roused to the utmost rage of desperation, and the whole face of the deep chafed and foamed with excitement. A very few years however, witnessed a remarkable change, which continues in great measure to this day.

Among other results of the publication of that magazine, we find that it brought out a great variety of facts as to the inglorious origin of American Unitarianism, having its rise in studied concealment, the enemy sowing tares while men slept. This origin often reminds us of an expression in that hot thunderbolt against all false teachers, the epistle of Jude; "There are certain men crept in unawares." It also reminds us of a comment on the passage by good old Thomas Fuller: "*Crept in*, shewing the slownesse of their pace, and the lownesse of their posture. The latter proceeding partly from their guiltinesse, not daring to go

upright, to justifie, avouch, or maintain their doctrine; partly out of policy to work themselves in the more invisibly. But these creepers at first, turned flyers afterwarde, 'flying serpents' being no contradiction. Isai. xxx. 6."

The "Spirit of the Pilgrims" did much to clear away from the orthodox doctrines the false statements and unjustifiable inferences with which many sought to identify them. In particular, the old and pertinacious slander, that the orthodox believe in the damnation of infants, was most effectually exploded.

That magazine also did excellent service in vindicating the rights of our churches, which had been wrested away by various decisions in the courts, each of them based on grounds different from those of the previous decisions. The discussions in its pages virtually settled the question as to those legal rights. Those old decisions cannot stand much longer; and some which have been recently made, render it more than doubtful, whether another case will ever terminate like those of the Dedham and West Brookfield churches.

The periodical of which we speak had been at work but little more than a year, before the Unitarians became as sick of controversy as they had been eager for it. They began to "sigh and cry" over its evils, as well they might, for it brought no triumphs to them. They almost sued for peace. Their spirit was subdued. Their pride was broken down. It had become too evident that they had not all the learning and talent on their side. They grew strangely patient and submissive. Since 1832, they have, for the most part, suffered the orthodox to speak as freely as they pleased, without contradiction.

Another result effected by the "Spirit of the Pilgrims" was, that it constrained the Unitarians to avow their disbelief of the inspired character of the Bible. They acknowledged, before the controversy closed, that they did not receive the whole Bible as the word of God, but only such parts of it as seemed reasonable in their sight. The simple explanation of this is, that the whole Bible is a thoroughly orthodox book; and all the arts and tricks of rationalist interpretation, must fail to make any thing else of it, unless it may be dismembered, and discarded in portions, at the interpreter's pleasure.

The "Spirit of the Pilgrims" having accomplished these great results, fiulfilled its work and desisted. Unitarianism having

abandoned controversy and the Bible, and declining all further contest, and keeping cautiously out of the field, there was no more occasion to maintain an armament against it, and orthodoxy was "reduced to a peace establishment."

It remains for us to notice the recent division in the Unitarian ranks. A line of demarkation has been drawn, as Theodore Parker says, "not wide as yet, but very deep." The reckless "progressists," as they call themselves, care not if it were quite as wide as it is deep. But the conservative sort, whose frozen fingers still cling to the icy mass of old-fashioned Unitarianism, tremble as they hang over the dreadful chasm; and would fain have a little help from their pitying orthodox brethren to place them more securely on believing ground. The transcendentalists, bewildered with the dim and unhallowed theories of pantheism, and mad with revolutionary fury, are a sore tribulation to their brethren of the older sort, who are afraid to "drive them out." They are "pricks in their eyes" and "thorns in their sides," to "vex them in the land wherein they dwell." These visionary speculatists are so wrapt up in self-conceit and self-adoration, that there is far less hope of them, as to their ever being converted to the common sense orthodoxy and vital piety of the gospel, than of the older stock. But of these, the prospect of their recovery to spiritual life and truth must remain far from cheering, so long as they continue to discard the plenary inspiration of the Holy Scriptures. After all, the difference between them and the transcendentalists is rather in degree, than in kind. Both classes arbitrarily reject some portions of the Bible from being of divine authority, only the one class extends this liberty much farther than the other. The question between them is not at all vital and generic; but merely relates to the extent to which they shall make "a discrimination between the divine and the human in the records of the Christian religion." In their treatment of the Bible, the older sort in part *explain* it away, and in part *throw* it away; the more recent sort save themselves the trouble of explanation, and throw it away almost altogether.

Though in our view one party is quite as liable, in its principles, to the charge of infidelity as the other, yet to the more devout and serious portion of the Unitarians the difference seems to be very great indeed; and they cannot reconcile themselves to the thought of forsaking the Christian name, or of being leagued in

ecclesiastical alliance with those who virtually do. Not a few of them have betrayed their secret longings to be no more recognized as a distinct sect, and to be silently amalgamated with the Christian community around them. They once looked with pride upon the glittering ice-palace which they had reared on the congealed waters of rationalism, and which stood glorious in the wintry moon-light. But now, with feelings of profoundest melancholy, they see it melting on the one side before the fierce bonfires of an innovating crew; and on the other, stealing away under the genial rays of the sun of the gospel. May God hasten the day of its utter dissolution, and urge them to fly for sanctuary to the temple of truth, which stands eternally on the rock of ages!

THE BIBLE IN THE CONVENTS.

ALL the Benedictines were expected to learn the Psalter by heart, and their rules required special pains to be used in this behalf. Thus Pachomius says: "There shall be nobody whatever in the monastery who will not learn to read, and get some part of the Scriptures by heart; at least the New Testament and Psalter." St. Basil directs that such as neglect to commit the Psalms to memory shall be shut up in solitude, or kept fasting, till they do. St. Ferreol declares, that "no one who claims the name of a monk can be allowed to be ignorant of letters: moreover, he must know all the Psalms by heart." To be sure there were some weak brethren for whom this was too much. The biographer of Odo, abbot of Clugni, tells us, that, in his time, in compassion to such, fourteen psalms were deducted from the original number of one hundred and thirty-eight, which the monks were required to repeat daily. No doubt, there may have been many who fell far in arrears as to this daily reckoning: just as in our own colleges, notwithstanding the thorough courses of study required, a dunce is a phenomenon not so rare as could be wished. No doubt too, that many monasteries came short of the noble example of Clugni, which they essayed to copy: and others again may have grossly deteriorated from their first zeal in the matter. But, making all such allowances, it is not easy to see how the great body of the

monks could have escaped the acquisition of some considerable knowledge of the Scriptures.

Among the more rigid sect of the White Friars, or Cistercians, there was a like ardor in the reading of the Word of God. In the year 1195, Hugh, bishop of Lincoln, when travelling in France, went to visit a very old monk at Cistercium or Clairvaux, St. Bernard's famous monastery, and the mother-house of the Cistercian order. This old monk had been a high ecclesiastic, but having laid aside all but the insignia of his rank, which the pope required him to retain, he devoted himself in that retreat to sacred contemplation. When the bishop of Lincoln asked him what part of the Bible chiefly occupied his mind, he replied: "I am now almost wholly absorbed in the meditation of the Psalms alone." And who was this good old saint? we are eager to ask. It was Jean aux Bellemains, archbishop of Lyons! — the same who excommunicated that Peter Waldo, from whom the interesting community of Waldenses is said to derive its name, though, indeed it is much older than he.

In the course of time, we are aware, that the corruption which was fated to spread among all the monastic orders, entered the cells of the rigid Cistercians: and at last many of them seem to have cut down the daily recitation of the whole Psalter to the repetition of seven verses. This we gather from a queer tale which we found among the notes to Erasmus's "Encomium of Folly." The story goes, that the devil falling in with blessed Bernard, bragged that he knew of seven versicles in David's Psalms, which if any man were to recite every day of his life, it would be impossible that he should not get to heaven. Bernard insisted that the devil should point them out to him: and when the malicious fiend refused, Bernard said: "You shall gain nothing by your refusal, for I will daily repeat the entire Psalter, and so your seven verses must come among the rest." The demon, frightened at the thought of giving occasion to a work so immensely good, preferred to indicate his seven wonderful verses. And so, adds the cynical Hollander, for this prodigious benefit, which so much exceeds anything we read of in the gospel, we are indebted to the evil demon.

When monkery was in its prime, few of the fraternity would have thanked the devil for this labor-saving contrivance. "All Scripture" was their study. In the seventy-third chapter of his

rule, St. Benedict taught his followers to ask: "What page, or what discourse, of the divine authority of the Old and the New Testament, is not the most accurate rule of human life?"

About the year 1170, Geoffry, sub-prior of St. Barbara, in Normandy, wrote a letter to Peter Mangot, a monk of Baugercy who had obtained permission to build a Cistercian monastery. This is a letter of advice and encouragement, and closes thus: "A cloister without a library is like a castle without an armory. Our library is our armory. Thence we take the armor of righteousness, the helmet of salvation, the shield of faith, and the sword of the Spirit, which is the Word of God. See to it, therefore, in your armory of defence, that that which is the great defence of all the other defences is not wanting. That defence is the Holy Bible, wherein is contained the right rule of life and manners. There each sex and every age finds what is profitable. There spiritual infancy finds that whereby it may grow, youth that which may strengthen it, age that which may support it,—a blessed hand which ministers to all that whereby all may be saved. If, therefore, you have taken care to provide the arms for this warfare, you will have nothing to do but to say to him: 'Take thine arms and thy shield, and arise to my help.' Farewell! and take care that the Bible, which no monastery should be without, is bought."

The famous Peter Abelard, in the twelfth century, though himself an elegant classical scholar, was for banishing all the profane poets from the studies of Christians, that they might give themselves wholly to the holy Scriptures. His sixth letter exhorts Heloisa's nuns at Paraclete to study, and become capable of reading and understanding, the holy Scriptures in the original tongues. The letter is, in a manner, made up of passages on the subject from Jerome's letter to the girl, Læta. It congratulates the nuns on their happiness in having such a learned abbess as was able to teach them Latin, Greek, and Hebrew, the languages necessary to obtain a right understanding of the Scriptures. He advises them to have recourse to the original text, which is the foundation of all versions. He presses this counsel upon them in a manner which shows that he was in earnest, and that the thing was feasible.

Here, if space permitted, we should like to digress a little upon the cultivation of secular literature by the monks, for which the

Benedictines, in particular, became famous. It would be amusing to state some of the queer reasons they adopted from Origen and Jerome to excuse such pursuits, which seemed to be inconsistent with the rigor of their rule. In their fondness for silence they communicated, as far as possible, by signs. When a monk wanted a book, he must hold out his hand, and make the motion of turning over leaves. He must then make other signs to indicate the particular book wanted. Thus there were distinct signs for the Gospels, the Psalter, the Missal, and others. But if he wanted a book having a heathen for its author, he had to scratch his ear as a dog does with his foot when he itches there; "because not undeservedly are the infidels likened to such animals." A nice hint as to monastic ideas on such subjects!

We intended also to have spoken of the vast number of Bibles, and parts of the Bible, copied by the conventual scribes. Though there have been immense destructions of their labors by the ravages of war, by desolating fires, by malice, by fraud, by neglect on the part of the keepers, and by the necessary decays of time, yet such manuscripts still exist in great numbers. A single nun, Diemudis, of Wessobrun in Bavaria, in the time of Gregory VII., who became pope in 1073, besides an almost incredible number of copies of devotional and theological works, wrote several entire Bibles, "to the praise of God, and of the holy apostles, Peter and Paul, the patrons of her convent." But space fails us for entering into such details.

The old Clugniacs, when travelling, were wont to beguile the whole distance with chanting the Psalms in order, partly to prevent evil thoughts and vain discourse. No weariness of the way, nor robber demonstrations, could check this exercise. So far did they carry their "psalm-grinding" propensity on all occasions, as to incur no small ridicule on account of it. That inspired book alone, so familiar to their lips and memories, might suffice, by the grace of God, to make them wise unto salvation.

It was also a part of our plan to instance numerous individuals, like Peter the Venerable, who were justly celebrated for their scriptural knowledge, "having both Testaments committed to memory;" and Alcuin, "who was exercised in the whole latitude of the Scriptures;" and even that abominable saint Dunstan, whose whole leisure, retrieved from public business, was spent in reading the Scriptures, and collating and correcting the copies.

We should like to tell of Anselm, bishop of Lucca in 1000, who "knew almost the entire Bible by heart; and, as soon as he was asked, could tell what each of the holy expositors thought on any particular passage:" and of Arnold, bishop of Soissons, who died in 1087, who devoted three years and six months, to the reading and meditation of the Word of God; during all which time, he spake never a word to a single human being. But passing over many such cases, recorded in Mabillon, we must be content with Wulphelm, abbot of Brunvillers near Cologne, who died in 1091, and who had the whole Bible read in his monastery every year; and who also has left a tetrastich which says: "Let the ecclesiastical usage be widely spread, as to the Testaments of the Almighty: and let them both be so read as to be completed every year, just as the Psalms are finished in order every week."

Enough has been adduced to show that, amid the densest gloom of the Middle Ages, the monks had light in their Goshens, even if palpable Egyptian darkness brooded almost every where else.

But though compelled to omit so much of what relates to the subject before us, we chiefly regret, that the necessity of going into so many matters of fact, precludes us from discussing the effect of all this Bible-reading on the numberless swarms who hived in the honied cells of wealthy monastic establishments.

We wonder how it came to pass, that their familiarity with the oracles of God should have had no happier effect in enlightening their minds, and saving their souls. Those are said to be dark times; but mostly because we are, as Coleridge says, "so much in the dark about them." Surely the monks were not all lazy "abbey-lubbers," as Lord Bacon irreverently calls them: nor yet all the friars such bare-footed Carmelites and lousy mendicants as are jeered at by Erasmus. We fondly cherish the memory of a Huss and a Wiclif, and a few other noble confessors and martyrs of the faith, who blaze with planetary brightness along that tract of ten-fold night. But we wot not of thousands of lesser lights which rose and set behind the clouds of oblivion which hide them from our view. On the 21st of December, 1776, at Basle in Switzerland, an old building was pulled down, which had formerly been part of a Carthusian convent. In a hole made in the wall was found a wooden box, placed there, no one knows when, by a poor monk, called brother Martin. This box contained the following touching confession: "O most merciful God! I know that I

can only be saved, and satisfy thy righteousness, by the merit, the innocent suffering and death of thy well-beloved Son. Holy Jesus, my salvation is in thy hands. Thou canst not withdraw the hands of thy love from me; for they have created, and formed, and redeemed me. Thou hast inscribed my name with a pen of iron, in rich mercy, and so as nothing can efface it, on thy side, thy hands, and thy feet." This good brother, unequal to the open avowal of these truths, adds these words: "If I cannot confess these things with my tongue, I at least confess them with my pen and with my heart."

God does not summon all his faithful, to come forth and lead the work of reformation, like an Elijah and a Luther. To many who had the needful courage and fortitude, the providential opportunity they would have boldly seized, was never given. In many more, like the seven thousand in Israel who bowed not the knee to Baal, the deep obscurity of their life may have screened them alike from the scrutiny of persecution, and the recording pen of history. In others again, like poor Berengarius, the flesh was all too weak, though the spirit was willing.

> "All are not strong alike through storms to steer
> Right onward. What though dread of threatened death
> And dungeon-torture made their hand and breath
> Inconstant to the truth within their heart?
> They, like the worm that gems the starless night,
> Moved in the scanty circlet of their light;
> And was it strange, if they withdrew the ray
> That did but guide the night-birds to their prey?"

Let us hope that adoring myriads are now bending around the throne of God and the Lamb, who lived and died in the faith, even where the "horror of great darkness" rolled its thickest clouds around the corrupted Church.

There would be some satisfaction, as it might serve to vindicate the life-giving power of the Bible, in tracing the reasons why its effects were not more visible in quickening the minds of the Cenobites out of that dull state of "dropping-down-deadness," which seems to have been their general characteristic before degeneracy came in like a flood, and corruption ran riot in their cloisters. It might not be amiss to shew, that the Bible was meant for men in the world; and having little adaptedness to the

cenobitic life, must have been mostly a dead letter in those unpractical retreats. It might be shown that the conventual discipline repressed all individuality, blended all who became subject to it into a uniform mass, suppressed all disposition to inquire and reform, and reduced each mind, according to the infamous Jesuit maxim, to become "as it were a corpse." It were in point too, to speak of those ages of incessant political convulsion, in which all men craved a fixed and definite faith, as the last anchor to which the peace-craving spirit of conservatism could cling. Much also might be said of the absurd system of interpretation, derived and deteriorated from Origen and Jerome, which universally prevailed; which sealed up the meaning even of an open Bible, and made its readers unaware that the Scripture, according to a wise old Puritan, "lieth not in the sound, but in the sense." The Church was long in learning, that "the meaning of the Bible is the Bible." But we refrain from any defence of that blessed book; remembering the remark of Thomas Fuller, that "the Word of God, being the sword of the Spirit, needs not the arm of flesh to defend it."

All that we learn of the Dark Ages confirms the conviction, that, as to the vast body of the Christian population, they are of right so named. We well know that there were a few brilliant gas-burners, many wax tapers, and a multitude of tallow-candles, oil-lamps, and rush-lights: but these could never have made a general illumination, much less anything like broad day, amid those centuries of moonless midnight: especially as they were for the most part hidden under beds and bushels, or dimly twinkled in solitary cells and secluded cloisters.

Such historical facts would seem to intimate that the mere reading of the Bible, without the faithful preaching and living application of the word, is not ordinarily sufficient for the revival and support of true religion. The word written and the word preached are coördinate powers, of which each is badly lamed and disabled without the other.

Yet this abundant Bible-reading within conventual walls was not wholly inoperative. It kept alive, to some extent, the sense of the evils of vice and of the shamefulness of the prevalent moral corruption. And such feelings occasionally prompted to vigorous attempts at reformation. But the reformers seldom got beyond the bounds of monastic notions. Their remedy consisted

in getting up *new orders* of monks and friars, with more austere rules and more rigid practices. And for many ages, almost the whole history of monkery consists in the rise of new and stricter orders, which in turn relaxed their discipline, and sank into the mire of ignorance and indulgence. The facilities and encouragements for getting up new orders were, all this while, "safety-valves" for letting off the spirit of reform, without exploding the whole frame-work and machinery of Romanism.

It would appear that the reading of the Bible was rather encouraged than repressed in the Roman church, till such time as the teachings of the sacred volume began to be urged against the various superstitions and false doctrines of popery. It was then discovered to be a very dangerous book, by no means to be trusted in the hands of the "simple faithful," but to be reserved to the inspection of spiritual guides, who should dispense it to the flock at second hand, if at all.

SUFFICIENCY OF THE ENGLISH BIBLE.

This translation has now been in common use for two hundred and thirty-seven years. During that time, innumerable copies have had free course and circulation among the successive generations speaking the English tongue on either side of the Atlantic. During that time, the dynasty of England has changed once and again, America has become the greatest of republics, science has been even more repeatedly and thoroughly revolutionized than politics have been, the arts of life have almost effected a new creation of society, popular intelligence has brightened from its dawnings into the broad light of day, philosophy has restlessly traversed a thousand circles, and even theology has been rushing backward and forward through successive alternations, like a ship beating into port against wind and tide, and losing on one tack what it gains on the other. And yet this version, alone unchanged, remains unrivalled and unthreatened. Though here and there, some have murmured, and some have complained aloud, and some have put forth their skill in "improved" or "amended" versions, they have been wholly unheeded by the great mass of

readers. The common version was never more popular than now. It is in greater demand, more abundantly supplied by the press, more elaborately adorned by Christian art, and more widely spread abroad, than ever before. This among a people so intelligent, and cultivated, and eager for progress, is an unexampled popularity. There must be an inherent and amazing excellence in a work which keeps such fast hold upon the respect and veneration of a race of men, who shew but little conservatism in regard to any other object of general interest. While all else is falling away, the word of the Lord "liveth and abideth forever."

The enduring popularity of the English translation may be in part accounted for by the personal character, the eminent scholarship, and the exalted piety, of its authors. The way had been well prepared for them by a succession of older translations, some of which were so excellent, that our Translators modestly say, in their Preface, that they did not "need to make a new translation, nor yet to make of a bad one a good one; but to make a good one better, or out of many good ones one principal good one." Still, their work, though much assisted by the labors of the good men and martyrs who had wrought in the same line before them, is essentially original. And it was executed with such deliberation, diligence, and scrupulous care, that even the men who would fain supplant it with some production of their own, are compelled to extol it, as Balaam did the tabernacles of Jacob. Thus Dr. Geddes, in his Prospectus of a new translation issued in 1786, expresses himself as follows: "The highest eulogiums have been made on the translation of James I. both by our own writers and by foreigners; and indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this of all versions must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, that it may serve for a lexicon of the Hebrew language, as well as for a translation."

Other testimonies equally explicit can be given, from scholars who yet aspired to substitute for the common version something of their own. To these might be added authorities from the most

eminent scholars and critics, both lay and clerical, who have ever adorned the English name, extolling this incomparable work in the highest terms. A volume might be filled with such testimonies. Not that any one pretends to regard our version as absolutely perfect, or incapable of improvement in many detached particulars. But, taken as whole, our Translators have done the work so well, that the Christian public will not endure to have it tampered with. It would be impossible, at this day, to collect a body of professors and divines, in whose learning, soundness, and piety, the churches would feel sufficient confidence to entrust them with a commission to revise the work, or to do it over again. Another volume might be added, to exhibit the immense influence exerted by the common translation, on the language, manners, character, institutions, history, religion, and entire development of the Anglo-Saxon race in either hemisphere.

Taking into account, the many remarkable events in divine Providence which led to the preparation of this version, and aided in its accomplishment, and also that to uncounted millions, and to other millions yet to be born, it is the only safeguard from popery on the one side and from infidelity on the other, we are compelled to claim for the good men who made it the highest measure of divine aid short of plenary inspiration itself. We make this claim, regardless of the supercilious airs of fashionable Sadducees, or the pitying smiles of literary pantheists. Not that we regard the translators as at all inspired in the same sense as were the prophets, apostles, and other "holy men of old," who "were moved by the Holy Ghost" in drawing up the original documents of the Christian faith. Such inspiration is a thing by itself, like any other miracle; and belongs exclusively to those to whom it was given for that high and unequalled end. But we hold that the translators enjoyed the highest degree of that special divine guidance which is ever granted to God's true servants in exigencies of the utmost concernment to the kingdom of heaven.

Such special succors and spiritual assistances are always vouchsafed, where there is a like union of piety, of prayers, and of pains, combined to effect an object of such inconceivable importance to the Church of the living God. In such a juncture, God has never forsaken his people, nor left them to struggle on in their unaided weakness.

And the nature of their duty was such as to throw the translators, in a peculiar manner, upon divine support. It was their awful task so to render the Word of God, that it should faithfully speak his will to living millions, and to many millions more as yet unborn. Through their endeavors, the medium of communion with God was to be opened to multitudes whom no man can number, and who must avail themselves of it as their most reliable resource for ascertaining the way of eternal salvation. The necessity of a supernatural revelation to man of the divine will, has often been urged in favor of the extreme probability that such a revelation has been made. A like necessity, and one nearly as pressing, might be argued in favor of the belief, that this most important of all the versions of God's revealed will must have been made under his special guidance and his provident eye. And the manner in which that version has met the spiritual wants of the most free and intelligent nations in the old world and the new, may well confirm us in the belief, that the same illuminating Spirit which inspired the originals, was imparted in rich grace to aid and guard the preparation of the English version.

The readers of this admirable version shall do well, if they avail themselves of every help toward understanding it aright, as its authors intended it to be understood. But if they can have no other help than the book itself affords by prayerful study and comparison of scripture with scripture, they may rely on it as a safe teacher, and that they will never incur the displeasure of God by obeying it too strictly. Whosoever attempts to shake the confidence of the common people in the common version, puts their faith in dreadful danger of shipwreck. He is slipping the chain-cable of their sheet-anchor, and leaves their souls adrift among the breakers. Against all such attempts let them be fully warned, who can only hear the "lively oracles" of God address them "in their own tongue wherein they were born." Let them never doubt but that the All-merciful who has spoken to the human race at large to teach them his love, his will, and his salvation, has so cared for the souls of the more than forty civilized millions who now use the English speech, as to repeat to them his teachings in a form most sure and sufficient as to the whole round of faith and practice. The best fruits of Christianity have sprung from the seeds our translation has furnished.

REVIEW.

THE ECCLESIASTICAL POLITY OF THE NEW TESTAMENT UNFOLDED, and its points of coincidence or disagreement with prevailing systems indicated, by SAMUEL DAVIDSON, LL. D. London, 1848.

THE author of this work explicitly states in his preface, that his object is not "to explain or defend the opinions and practices of any one denomination on the subject of ecclesiastical polity, nor to identify the polity of the New Testament with modern Congregationalism; but to investigate the volume of inspiration with the view of unfolding its teachings, and to point out their agreement or discordance, with the principles and usages of modern sects."

Notwithstanding all this, he arrives at Congregationalism, at least in its essential features, as the result of his investigations. Still in some things he widely differs from the theory and practice of New England Congregationalists. Some of the main points of difference we will state. They relate to the size of particular churches, the number of officers in each, the balance of power in each, and the extent to which councils should be used.

"All Christians in a town or city," he affirms, "should be one church, having several teachers and rulers in common, as was the case in Jerusalem." To this he admits no exception, until the size of the church becomes such that it is absolutely impossible to obtain a place sufficiently large to accommodate all, and capable of being filled with the human voice.

According to these principles, Christians in any town or city ought to form one church at least till they reach the number of four or five thousand, instead of being divided into several independent churches, with each its pastor and house of worship. In such large churches, there should be a corresponding number of pastors and teachers, in accordance, as he supposes, with the practice in the apostolic churches. These pastors would form what was called in the New Testament the presbytery of the church.

A large church thus organized might have under its care a number of chapels, in which its ministers might preach the gospel for the conversion of souls. But those thus converted should be added to the one church; and when the peculiar privileges of professing Christians are to be enjoyed, the entire church should meet in one place, for worship and ordinances.

This he considers as in accordance with Apostolic practice; and he holds, that, under such a system, the people would be better instructed, pastoral visitations be more thoroughly performed, a greater impression be produced on the surrounding population, and the permanence of the pastoral office be promoted.

In a church thus organized with its presbytery, he teaches us, that there should be such a balance of power that "as long as they preside over a church, nothing done by that church in their absence is valid without them, except they have given their assent to such an arrangement." At the same time they cannot make any rules or regulations without the consent of the brethren. He quotes with approbation chapter X. § 11, of the Cambridge Platform: "That no church act can be consummated or perfected without the consent of both." Indeed, in stating the balance of powers between the presbytery and the brethren, he seems to have had his eye on the Cambridge Platform, and John Cotton's Keys, and to have closely followed them.

At the same time it is quite noticeable, that, whilst professing to rise above all present practice, in order to follow the rule of Scripture, he yet sustains those views of the balance of power by no Scriptural authority at all. He does not even refer to one passage of the word of God. The reason is plain. There is actually no support in the Scripture for his views. It results in his mind, in all probability, from a fear of representing the government of the church as a pure democracy. But certainly a power so great as a veto-power ought to rest on some better authority than mere human opinion as to what is expedient.

In answer to the objection, that a plurality of pastors could not be maintained in a large church of the kind described, without schisms and envyings, he suggests that one might be appointed as the presiding officer of the presbytery, through whom unity should be preserved. This he calls the incipient episcopal institute, and he raises the inquiry, whether it could not be resumed with advantage. He seems to despair of unity in the presbytery without it; but thinks that in this way a church could reap all the benefits of a plurality of elders without its disadvantages. "Unity and condensation of effort would be attained. A powerful organization, under the wise subordination of one standing at the head of a college of elders, would work with well directed efforts in the accomplishment of important objects. Here would be

found the best elements of Congregationalism, Episcopacy, and Presbyterianism, without infringing any fundamental principle; for there would still be ministerial parity *essentially*, subjection to a president being a *voluntary* arrangement on the part of the elders, and ambition being kept in check by such means as might be agreed on at the election of the bishops. The measure could be laid aside at any time should the church and elders see fit. It should have nothing compulsory about it. It should be nothing more than a voluntary submission of the elders belonging to a church, to a perpetual presidency on the part of one among them, elevated on account of superior qualifications or of age, or both."

In all this, he plainly goes beyond either the New Testament, or the Cambridge Platform, or John Cotton; and introduces, on grounds of expediency, an arrangement which has been once tried with results too well known to all the world. But now the Congregational bishop is to be limited in his jurisdiction to the elders of one church, and to be so restrained that ambition shall have no sphere wherein to operate!

Such is an outline of his theory of the best organization of a Congregational church. The right of choosing their own officers he regards as so essentially and fundamentally belonging to the members of the church, from the very nature of a free community, that there is no need of revealed directions to that effect. The Bible assumes this as too obvious to need statement or proof.

His views of ordination are very definite. By the choice of the church, and his own acceptance of office, the pastor is *ipso facto*, and at once, invested with all the authority of office. Ordination does not confer office or power of any kind. It essentially consists in *the solemn invocation of the divine presence and assistance*. The laying on of hands merely designates the person prayed for. There is no mystery in the transaction. The efficacy of prayer in this case is the same as in any other.

But neither prayer nor the imposition of hands is essential as a mode of induction to the office of elder or deacon, since all that is properly meant by *ordination* is not necessary to give validity to office. Still it is expedient to retain these forms if they are properly explained, and all transmission of authority or mysterious influences by them is disclaimed.

In his view, the performance of the rite of ordination properly belongs to the presbytery of the church. If there be no presby-

tery, then the right reverts to the church, and they may choose whom they will of their own number, to lay on their hands, and to pray for the blessing of God on their pastor, and this will be full and perfect ordination. With this view, there is no objection to reördination as often as a pastor is called to preside over a new church. Still farther, if any person does not wish to be ordained at all, he has by his simple election ample power to perform all ministerial duties, and as the New Testament has not enjoined ordination as *necessary*, either by precept or by *uniform* example, "he cannot be styled disorderly who does not see it a duty to comply with the arrangement. In the eyes of a denomination, he may be irregular, but in other respects he is quite orderly." Still, "it is right to hold that the practice should be generally observed, for this is in accordance with Scripture."

He thinks that election and ordination should not be separated as two independent transactions, but should take place simultaneously. "Let the choice be formally and publicly declared, and the formalities of ordination forthwith succeed. Thus the entire appointment will be completed, and the office-bearer cease to occupy an ambiguous position in the eyes of those who have been accustomed to regard ordination as the conveyance of official authority, or of an indelible character. The importance of connecting election and ordination as parts of *one transaction*, or as making up together *the appointment* of an office-bearer, cannot be easily overrated. Much misconception has arisen from the unwarrantable separation of them into *two distinct transactions*."

Of course he would object to the American plan of ordaining by councils. He admits, indeed, that it has advantages, but he regards the disadvantages as preponderating. "Ordaining councils, and examinations of *candidates*, as they are called, too plainly betray a want of faith in the churches' judgment: for they come in as an adventitious agency to bolster and supplement the popular choice. They are a considerable approach to the principle of Presbyterianism, which is neither seemly nor scriptural." He fears that such councils may subvert the liberties of the churches.

In general he regards councils as too frequently called by the Congregationalists of New England. They should be sparingly summoned, and only in cases of great difficulty. He also objects to the practice of licensing by Associations; calling, ordaining, and dismissing ministers, and licensing candidates, is the proper work of the churches, and each is competent to manage its own affairs.

Of course he objects to all standing councils, and especially to the Connecticut consociations. They foster strife, are hostile to the liberties of the churches, and tend to Presbyterianism.

His views of the rights of the brethren are elevated. In common cases, the ordinances should be administered by the elders of the church. But if in extraordinary circumstances there are none, the members should observe all the ordinances, even in the absence of spiritual officers, because they are both competent and bound by duty to attend to them always. And the Lord's Supper, or baptism, when thus administered by laymen, are as valid as when administered by the pastor. There is no more mysterious sacredness about them, than there is about exhorting, and preaching, and teaching; all of which lay brethren in certain cases may lawfully do. Still when there are officers in a church, it belongs to them to administer the ordinances.

From what has been said, it is plain that Dr. Davidson in his jealousy for the rights of particular churches, verges towards independency; not indeed absolutely rejecting councils, but regarding them with great suspicion, and disposed to resort to them as rarely as possible. He opposes them decidedly, even in cases of dispute between pastor and people.

On the whole, he agrees exactly with no writer, and with the practice of no body of men. His work is what it professes to be, an original and independent investigation of the whole subject. As such, any large-minded man may read it with pleasure and advantage. It indicates great learning and extensive reading, not only of English, but of German, authors.

We give this sketch of Dr. Davidson's opinions, on account of the importance ascribed to his book by our British brethren. His work throws much incidental light on the present state of the Congregational churches in Old England. But it would have been better and more wisely written, had the author been well informed as to the actual working of our system in New England. Here only, from the very beginning, have the principles of Congregationalism had a free and untrammelled development. The rights of our churches remain wholly unimpaired by the Associations and councils of which Dr. Davidson is so jealous. And each member enjoys a higher share of personal liberty, and freer scope for spiritual activity than if merged in one of Dr. Davidson's mammoth churches, with its monster meetings, and its bishop and his presbytery armed with veto-powers.

REVIEW.

Popular Objections to Unitarian Christianity considered and answered; in seven Discourses. By George W. Burnap, Pastor of the first Independent Church of Baltimore. 1848.

We have run our eye over these discourses, and find nothing of very special interest in any of them, except the last. It would be easy to pursue the author, and to expose him on a thousand points; but we are not sure that the play would be worth the candle, and we desist. We pass over the first six discourses, and confine our attention to the seventh, which, however, has nothing to do with "popular objections to Unitarian Christianity."

The object of this discourse is to shew, that "Dr. Watts was a Unitarian." Mr. Burnap allows that "Watts was educated a Trinitarian and a Calvinist of the strongest stamp," and that "these sentiments are woven into all his Psalms and Hymns." But later in life, he reëxamined the subject, and his "last thoughts were completely Unitarian."

Mr. Burnap's arguments to prove Dr. Watts a Unitarian are drawn almost entirely from his published works; and we shall, first, go into a consideration of the quotations he has given.

It is proved, from these quotations, that Dr. Watts did not regard the Holy Ghost as altogether "a distinct spirit from the Father,"—"a distinct intelligent Being,"—"another conscious mind." And what Trinitarian ever did so regard him? A Trinitarian is not a Tritheist nor a Dualist.

It is further proved from these quotations, that Dr. Watts rejected what has been called the *eternal generation* of the Son of God, and the *eternal procession* of the Spirit. And in this he is supported by very many Trinitarians of the present day.

Dr. Watts insisted on the propriety of "offering a doxology to the Spirit, and ascribing divine honor and glory to him, together with the Father, and the Son." He argues this point at considerable length; and Mr. Burnap gives us the substance of his argument. This, surely, does not look much like Unitarianism.

Mr. Burnap further quotes Dr. Watts as saying: "I believe the Spirit of God to be coëternal with God, and necessary to his very Being, and in that sense *true God*. And since he is represented in Scripture in a *personal manner*, or under the character of a *distinct person*, therefore, forms of praise may be lawfully addressed to him."

While Dr. Watts rejected what he called "the scholastic, popish explication of the manner of the *derivation* of the Son and Spirit, as the most inconceivable and indefensible of all the common, orthodox scheme of the Trinity," "I heartily agree," he adds, "to several other parts of it; viz., that God is one infinite, eternal Spirit, or conscious Being. That the Divine essence is but one and the same, though *distinguished into three sacred persons.*" It will be remembered that these extracts are taken from Mr. Burnap's *quotations;* — the same which he selected for the purpose of proving Dr. Watts a Unitarian.

That Dr. Watts entertained some peculiar views relative to the person of Christ is freely admitted; but these went, not to degrade the Saviour, but rather to exalt him. He held, in the first place, to the strict and proper divinity of Christ. He held also to the preëxistence and to the vastly exalted nature of Christ's *human soul*; — that in respect to this, he was literally "the first born of every creature;" "the beginning of the creation of God." The Sonship of Christ Dr. Watts referred exclusively to his humanity. Hence, as Son of God, though exalted far above every other creature, he was less than the Father.

This helps to explain a passage in one of Dr. Watts's letters to Dr. Colman of Boston, which has been often quoted to prove the writer a Unitarian. "I could not go so far as to say, with some of our orthodox divines, that *the Son is equal with the Father;* because our Lord himself expressly says, *My Father is greater than I.*". Understanding by *the Son* no other than the *human nature* of Christ, Watts could not say that the Son was equal with the Father. But in addition to the human nature, he held, as we shall see, that our Saviour possessed a strictly divine nature; or that he was, in the most strict and proper sense of the term, *God-Man.* Keeping this latter fact, so far as possible, out of sight, Mr. Burnap has introduced a variety of quotations to shew that, in the estimation of Dr. Watts, the Son of God was not "consubstantial, coëqual, and coëternal with the Father." But, in view of the explanation above given, how much do such quotations prove? And what are we to think of the fairness of introducing them?

Finally, Mr. Burnap undertakes to prove that Watts was a Unitarian, by an appeal to his solemn "Address to the Deity." We also appeal to the same document; and if, after reading the

following passages, any person can persuade himself that Watts was a Unitarian, we know not what arguments would convince him to the contrary. "Hast thou not ascribed divine names, and titles, and characters to thy Son, and thy Holy Spirit, in thy word, as well as assumed them to thyself? And hast thou not appointed to them such glorious offices, as cannot be executed, without something of Divinity or *true Godhead* in them?" Speaking of Christ in this prayer, Dr. Watts says: "I believe he is a man, in whom dwells *all the fulness of the Godhead bodily.* I believe he is *one with God;* he is *God manifested in the flesh;* and that the man Jesus is so closely and inseparably united with the true and eternal Godhead, as to become *one person,* even as the soul and body make one man." If a prayer such as this may with propriety be quoted to prove that its author was a Unitarian, what could he have said, that would prove him a Trinitarian?

We have now done with Mr. Burnap's proofs of the Unitarianism of Dr. Watts; and were we inclined to go into the subject only so far as he has done, we might with propriety leave it here. But others besides Mr. Burnap have insisted that Dr. Watts was a Unitarian; and it may be interesting to inquire what further evidence has been adduced in support of such an opinion.

The celebrated Dr. Lardner, a cotemporary of Watts, a dissenting London minister, and a Unitarian, is reported to have said, that "for several years before his death, Dr. Watts was a Unitarian;" and that "his last thoughts were completely Unitarian." Dr. Lardner founded his opinion, partly upon certain *unpublished manuscripts* of Dr. Watts, and partly on *the testimony of a Mr. Neal,* who was a son of Daniel Neal, the historian of the Puritans, and a nephew of Dr. Lardner. We propose to examine both these sources of evidence.

The manuscripts of Watts were entrusted to Doctors Jennings and Doddridge, "to publish or suppress, as they should judge best." He had himself personally requested these gentlemen to take charge of them, and the same trust was committed to them in his Will. He had made Dr. Jennings acquainted with the number and character of his manuscripts "three or four years" before his death; and at the time of making his Will, two years before his death, he arranged them under eight specific heads, a complete list of which was afterwards published by Mr. Palmer. Three out of the eight unpublished collections were on the subject

of the Trinity; but that neither of them contained sentiments at all different from those which appear in the last published works of the author, we have complete proof. For, in the first place, they were all written *previous* to his own last publications on the same subject. If written, "*three or four years*" before the author's death, according to the testimony of Dr. Jennings, they must have been written as early as the year 1745. At any rate, they were written previous to July, 1746, which is the date of the Will. But it was near *the close* of 1746, that Dr. Watts published his last work, on "the Glory of Christ." consequently, his *unpublished* manuscripts, whatever they may have been, did not contain his *last* thoughts on the subject.

But one of the three manuscripts respecting the Trinity, and the *last of them*, has since been published, and is found to contain nothing different from the work on "the Glory of Christ." It also appears from the titles of the other two, as given by Mr. Palmer, that they were in the same strain, going to show "the ill effects of incorporating the Divine doctrine of the Trinity with the human explications of it;" or in other words, to set forth, as we may presume, the supposed advantages of his own peculiar "explications." But, by the way, strange phraseology this for a Unitarian, "*the divine doctrine of the Trinity!*"

Dr. Lardner saw some of the manuscripts of which we speak, and had they clearly disclosed that Watts was a Unitarian, he would, we doubt not, have insisted on their publication. But instead of this, he says: "*They were not fit to be published.* Dr. Watts had never been used to a proper way of reasoning on such a subject." Another "gentleman of veracity, who had seen the manuscripts, assured" Mr. Palmer, "that they appeared to him to contain *nothing new*, being only a farther illustration of Dr. Watts's sentiments concerning the Trinity, which he had published to the world."

We turn now to the testimony of Mr. Neal, as reported by Dr. Lardner. "My nephew, Neal, an understanding gentleman, was intimate with Dr. Watts, and with the family where he lived. Sometimes, in an evening, when they were alone, he would talk to his friends in the family of his new thoughts concerning the person of Christ, and their great importance, and that if he should be able to recommend them to the world, it would be the most considerable thing that ever he performed. My nephew,

therefore, came to me, and told me of it, and that the family was greatly concerned to hear him talk so much of the importance of these sentiments."

Such was the story of Mr. Neal, as reported by Dr. Lardner; and having passed through several Unitarian hands, it was published, at length, by Mr. Belsham, in his Memoirs of Lindsay. But taking the account just as it stands, what evidence does it furnish in support of Dr. Lardner's conclusion, that "the last thoughts of Dr. Watts were completely Unitarian?" Obviously, none at all. Could not Dr. Watts, in his old age, cherish any "new thoughts concerning the person of Christ," and thoughts which seemed to him of "great importance," without becoming a Unitarian? The truth is, Dr. Watts *did*, in the latter part of his life, entertain some "new thoughts concerning the person of Christ," which he unfolded in his last publications; but these thoughts he believed, and strenuously insisted, were entirely consistent with the supreme divinity of his Lord and Saviour.

We mean not, in aught we have said, to charge Dr. Lardner with intentional misrepresentation; but he evidently drew a wrong conclusion from the testimony of Mr. Neal. In proof that he did, Mr. Palmer appeals to the different members of Lady Abney's family, in which Dr. Watts lived and died. He appeals "to the Rev. Thomas Taylor, who was for many years a chaplain in this family;" to "Mr. Joseph Parker, his (Watts's) amanuensis, who was constantly with him;" and to Lady Abney herself: neither of whom had the least reason to suppose, from aught they saw or heard, that Dr. Watts ever adopted any sentiments relative to the person of Christ, different from those contained in his last publications. Mr. Palmer refers also to Dr. Gibbons and Dr. Stennett, both of whom visited Watts but a short time before his death. "So far," says Dr. Stennett, "from having embraced the Socinian system, he expressed his firm belief in the doctrine of Christ's atonement, and lamented, even with tears, that so many should have given it up." In strict accordance with this, adds Mr. Palmer, "is the epitaph which Dr. Watts ordered to be inscribed on his tomb-stone: IN UNO JESU OMNIA,— *In Jesus alone is my all.*" It should be remarked too, that Dr. Jennings, a thoroughly orthodox divine, and one of those who were entrusted with Dr. Watts's manuscripts, preached at his funeral, and afterwards published the sermon, in which he speaks of the religious

character of his departed friend in the most exalted terms; — a thing which he certainly would not have done, had he discovered from the manuscripts, or from any other source, that Watts became a Unitarian. Indeed, Mr. Belsham himself, who brings forward and arrays the evidence from Lardner, does not appear to consider it of much force, or to believe that Dr. Watts ever supposed himself a Unitarian. "There can be little doubt," says he, "that, owing to early prejudice, he (Watts) would, to the latest day of his life, have started from the imputation with horror."

It has been often said, that Dr. Watts, at his decease, left a corrected copy of his Psalms and Hymns, from which he had expunged all those expressions which speak of the Trinity, and the Divinity of Christ. But of this pretended fact, there is absolutely no evidence. What became of the copy thus corrected? Mr. Palmer assures us that Dr. Watts's amanuensis, without whose assistance nothing was done, "knew of no such thing, and never heard of the author's having such a design." This report, then, is without foundation.

It has been alleged again, that Dr. Watts was dissatisfied with some of his hymns, and *wished* to make alterations; but that, having disposed of the copy-right, his book-seller would not suffer them to be corrected. That Dr. Watts may have wished to alter some of his hymns is not improbable. They were written and published in early life, and it is not strange that, after long use, alterations and improvements should be suggested to him. Indeed, he has told us that this was the fact. "I wish some things were corrected." But does it follow from this, that Dr. Watts had become a Unitarian, and wished to expurgate his Psalms and Hymns of the Christian doctrine of the Trinity? By no means. There is no evidence of his having ever indulged such a thought, but abundant evidence, as we shall now shew, to the contrary.

Dr. Watts died November 25th, 1748. In the beginning of the year 1746, he published a work, entitled "Useful and Important Questions concerning Jesus Christ, the Son of God;" and near the close of the same year, another work, entitled "The Glory of Christ, as God-Man; displayed in three Discourses." These were his *last publications*, and may be regarded as an expression of his *last thoughts*, respecting the person of the Saviour. His unpublished papers on the subject of the Trinity were all written, as we have shewn, previous to the publication of

these works. One of these, and the latest of them, entitled, "A faithful Inquiry after the Ancient and Original Doctrine of the Trinity," was published in 1802. From these three works, we shall now make copious extracts. In view of them, the public will judge, whether Dr. Watts was not to the last, a firm believer in the doctrine of the Trinity, and in the proper divinity of Christ.

1. THE "FAITHFUL INQUIRY."

"It is evident that Christ is often called God in Scripture; and since he is *true God*, as well as man, we have plain directions from Scripture to suppose, that this man Christ Jesus has *the true Godhead united to him*, or dwelling in him in a peculiar manner, so that they are often represented as one complex person."

"The doctrine of *the blessed Trinity*, or of the Father, the Son, and the Holy Ghost, with their peculiar characters and offices, is *a special doctrine of the Christian religion*. This sacred Three in the Trinity are plainly represented in Scripture, and have generally been represented by Christian writers, like *three persons*, or *three distinct personal agents*; as acting different parts, and sustaining different characters, in the affairs of our salvation. And yet it seems to be abundantly evident also in Scripture, that they are all three represented as having *true and proper Deity some way belonging to them*, and that the names, titles, attributes, and operations of Godhead are ascribed to the three, both in the Old Testament and in the New. This is *the substance of the doctrine itself, as revealed in the Bible*; and the writers on the Trinity have so often proved it, that I need not repeat the proofs."

2. THE "USEFUL AND IMPORTANT QUESTIONS."

In the Preface to this work, Dr. Watts says, that "he freely and delightfully confesses these following Articles, borrowed from the Athanasian creed, viz. "We believe and confess that the Lord Jesus Christ, the Son of God, is *both God and man*; God, of the same substance with the Father; a man, of the substance of his mother; born into the world *perfect God*, and *perfect man*; of a reasonable soul and human flesh subsisting together; *equal to the Father as touching his Godhead*, and yet inferior to the Father, as touching his manhood; *one*, not by conversion of the Godhead into the flesh, but by taking of the manhood into God, so as to become *one personal agent*, or *one person*: — and as the reasonable soul and flesh is one man, so *God and man are one Christ*, who suffered for our salvation." In the body of this work he says: "We may justly call Jesus Christ God manifest in the flesh: a man, 'in whom dwells all the fullness of the Godhead bodily; a man of the seed of David, and yet God over all blessed forever.'"

3. THE GLORY OF CHRIST AS GOD-MAN.

The very title of this work, *the last* of Dr. Watts's publications on the subject, is decisive as to the question now before us. "The

Glory of Christ as *God-Man* displayed!" and from beginning to end, the work is conformable to its title.

"It is very evident to me, that our blessed Saviour is often represented in Scripture as a complex person, wherein *God and man are united*, so as to make up one complex agent, one intellectual compound being; *God, joined with man*, so as to become one common principle of action and passion." Preface, P. iii.

"Though we learn from Scripture, that *true and proper Deity is ascribed to Father, Son, and Holy Spirit*, and they are represented often in Scripture as *distinct personal agents*, yet, after all our inquiries and prayers, we may be still much at a loss to determine exactly wherein this distinct personality consists, and what is the distinct communion of each of them in the Divine nature. We have never yet been able, with any strong evidence and clear certainty, precisely to adjust this sacred difficulty, *how far they are one*, and *how far they are three*." P. iv.

"All that I pretend to maintain here is, that our blessed Saviour must be *God*, and he must be *man; God and man, in two distinct natures, and one person*." P. v.

"There is not one sentence in all these discourses, but what is very consistent with a firm belief of *the Divinity of Christ*, and a just and sincere concern for the most eminent and glorious truths of the gospel as they are professed by Protestants among us, against *the Socinian and Arian errors*." P. vii.

The first Discourse in this work is entitled "A Survey of the Visible Appearances of Christ, *as God*, before his incarnation;" and the drift of the whole is, through almost a hundred pages, that *the Jehovah of Israel*, in all his visible appearances under the former dispensation, was no other than the Lord Jesus Christ.

"The Angel of the covenant, Christ Jesus, is *God himself*, is intimately and personally *united to Godhead*, and is *one with God;* because he assumes Divine names and titles, and speaks the words which can belong only to God." P. 75.

"The denying of these glorious and sublime titles of Jehovah, the Lord God, the God of Israel, etc. to belong to Christ, or the interpreting of them in such a diminished and inferior sense, as may belong to a mere inferior spirit, a contingent or created being, without any personal union to Godhead, seems to run contrary to the most plain and obvious sense and meaning, both of the sacred writers, of the ancient Jews, and the Primitive Christians." P. 98.

"The union of *the Divine and human natures* in the complete person of Christ, is one of those sublime wonders which could never have been found out by the reason of man, and which were revealed slowly to the church in succeeding ages. But in these latter days, we have a most evident and certain revelation made to us, that Christ Jesus the Mediator, who was of the seed of David according to the flesh, is '*God over all, blessed forever.*'" P. 99.

"We *know* that Jesus Christ is *true God*, and that his human nature is united to the Divine. The sacred doctrine of the Divinity, united to the human nature in Christ, ought to be supported by all just expositions of Scripture. It is an article that WE CANNOT PART WITH OUT OF OUR RELIGION, WITHOUT SHAKING THE FOUNDATIONS." Pp. 102, 103.

"*I am well assured of the doctrine of the Deity of Christ, from many Scriptures;* so if there be anything which I have asserted that runs counter to that doctrine, I desire it to be expunged and forgiven." P. 232.

Quotations of a similar character to those here given might be multiplied to any extent. To feel the force of them it must be kept in mind, that they are from the *last publications* of Dr. Watts on the subject, and exhibit "*the last authentic account of his sentiments*, as avowed by himself." He made this avowal of them, long after his controversies with Bradbury, and with Tomkins, an Arian; after the time when Dr. Lardner supposes he became a Unitarian; and indeed but a few months previous to the confinement which terminated in his death. And he left no writing or declaration, of which we have any knowledge, which goes at all to contradict, or even to modify, the views here expressed. On the contrary, if we may credit the worthy family in which he lived and died; if we may credit those who were with him in his last sickness; if we may credit the venerable clergyman who preached at his funeral; if we may credit his own words; he held fast his integrity to the end, and continued faithful unto death.

With what justice or propriety, then, is it said, and repeated, that Dr. Watts renounced his orthodoxy, and that "his last thoughts were completely Unitarian?" With what propriety are the old surmises and glosses, which have been so often-times refuted, paraded forth about once every dozen years, to support so grave a slander of the holy dead? The Unitarians profess to despise authority in matters of faith, and yet will even steal the good name of the pious dead, though the theft is so sure to be detected and chastised. We do not ourselves accept Dr. Watts's peculiar "explications" of the doctrine of the Trinity; still, if Mr. Burnap and his Unitarian brethren were only such as he, we would have no more controversy with them. We would gladly give them the right hand of fellowship. We would bid them God speed, in every work of faith and labor of love. Even more; we would come and sit at their feet, and hear them discourse of "the Glory of Christ," and sound forth, — as did Watts with his living and his dying breath, the wonders of redeeming love.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

HON. S. A. ELIOT'S HISTORY OF HARVARD COLLEGE. — This work, and an elaborate review of it in the Christian Examiner, from the pen of Rev. G. E. Ellis, may be taken as samples of the way in which our Unitarian brethren politely apologize to their own consciences for the sin of embezzling and perverting a State institution to their sectarian purposes. Mr. Eliot repeats all the quibbles of President Quincy as to that outrage upon moral honesty, the perversion of the Hollis divinity fund to the support of a Unitarian professor; notwithstanding that those quibbling misstatements were so thoroughly "detected and exposed" in the first volume of the OBSERVATORY. Mr. Eliot would argue, that Hollis did not intend by "sound and orthodox principles" what that expression now means, because he was opposed to religious tests in a certain case in England; as though the same were not still the case with all the staunch Calvinistic Dissenters in that country, who, owing to the old "Test Act" and other impositions of a State religion, have almost a morbid jealousy in regard to such matters. — Mr. Eliot has the temerity to assert that "not a dollar given to the College has ever gone to the Theological School." Whereas it is notorious, whatever may be the case now, that much of the instruction, and some of the subsistence, of the divinity students has been derived from the College professors and endowments. — Mr. Ellis, in his review, says that the "Liberal party," when it found itself entrenched in full possession of the College, "resolved to maintain the position" they had obtained by the arts of intrigue and concealment, "from an honest and reasonable conviction, that rights which they held sacred would be encroached upon, if abandoned to the other party." Here is some fine-rigged morality for you! Stripped of its Unitarian feathers it would read thus: "Now I have the chance, I will take the initiative in playing the rogue: I will cheat that fellow out of his just rights, for fear that if he gets what belongs to him, it may enable him to cheat me!" We trust that, if ever the orthodox shall recover their rights, they will not abuse them, however tempted by the example which that Unitarian corporation has been setting us for the last forty years. — Mr. Ellis says: "There never has been a period in which some of the offices of instruction and government were not held, as now, by Trinitarians." This statement is as true as that there is silver in Missouri lead, from a ton of which enough of the precious metal might be obtained to make a tea-spoon! Such an assertion is an insult to all the Trinitarians in the commonwealth. Judging from what they have done, it is all but certain that the present Corporation will never appoint a permanent instructor whose character and abilities would be likely to inspire the undergraduates with much respect for his sentiments. — If anything more were needed to prove the sectarianism of that Board, it might be found in their acceptance of a legacy of several thousand dollars from a Henry Lienow, given, in express terms, "FOR THE FURTHERANCE OF THE UNITARIAN FAITH." A trust, no doubt, carefully fulfilled. But what if donations were to be offered for the promotion of Episcopacy, or Cal-

vinism, or simply Trinitarianism? Would they accept the trust? Or accepting it, would it be with any other intent than to pervert it, as they have so many others? Let eternal infamy rest upon such dishonesty; and everlasting shame upon the wretched sophistry which attempts its justification!

THE CHILD'S COMMENTATOR ON THE HOLY SCRIPTURES.—This work is reprinted from a London edition, in four compact and beautiful volumes, by the Massachusetts Sabbath School Society. The American editor, Rev. A. R. Baker of Medford, has introduced numerous improvements and illustrations, both printed and pictured, adapting the work more fully to the wants of our own families and Sabbath Schools. We have often thought, that a commentary on the Bible, condensed, simple, and practical, prepared expressly for the young, would be a most valuable help in the sacred duty of domestic religious instruction. Such a work would also be of great value in aiding children to understand their Sabbath lessons, and to learn the proper answers to the questions in their class-books. We trust that the volumes before us will fully answer these purposes; and that having had a wide circulation in old England, they may prove valuable immigrants to this country, especially as they have been duly naturalized at the proper office. They actually speak as good English as we do! and no one could distinguish them from "native Americans."

BIBLIOTHECA SACRA.—This work, like all things in nature, is "beautiful in its season." And we rejoice to learn that it has taken so deep root in the favor of the literary republic, that it promises to be a well-rooted standard, whose fruit shall furnish food for years to come. The Bibliotheca is a most welcome visitor to him "whose study is his paradise, which he leaves only to perform some good office." And to him who, like Dr. Thomas Goodwin, not content with superficial knowledge, "loves to study a subject down." It is under the conduct of ripe and profound scholars and men of taste, in whom the smoke from the lamp of science has not dimmed the lamp of devotion. Their labors are exceedingly helpful to the preacher, who, as Dr. Harris said two hundred years ago, "hath three books to study; the Bible, himself, and his people." Each of these books is duly commented upon, in the exegetical, philosophical, and historical articles of this noble quarterly. Nor is its interest by any means confined to ministers, though to them it is almost as necessary as a second coat. It is no less valuable to the man of cultivated mind, who would at least preach to himself, and would teach his own soul what to know, and how to know it. Success to the Bibliotheca Sacra!

REV. E. N. KIRK'S HOME MISSIONARY SERMON.—It is the object of this discourse to shew that "the church is essential to the republic," as the chief conservative power therein. The subject has been much discussed, but we have never seen it treated more judiciously. Moreover, it is to our apprehension, much the most satisfactory and interesting of all the discourses which the accomplished author

has committed to the press. It instructs, stimulates, and cheers the Christian reader; and urges on the good work of establishing throughout our newer States those institutions, which, wherever they are planted, prove to be the salt of the earth, and the only reliable preservative against the disorganizing and barbarizing tendencies of human corruption.

SEWALL'S SKETCHES OF ST. AUGUSTINE, IN FLORIDA. — As we are very often applied to, both verbally and by letter, for an opinion as to the benefit likely to result from a change of climate to persons affected with pulmonary diseases, we may as well say something on the subject here. Having felt great advantage from it in our own case, and witnessed it in the case of very many patients who came under our notice during a three years abode in Florida, we feel great confidence in it in all *recent* cases where the symptoms do not indicate a rapid course of disease. Though we have known some instances of recovery, in cases so desperate as to border well on the marvellous, yet to those who have consumption *seated* on them, and whose whole constitution is going to wreck, our advice is that they remain at home, in the bosom of their families, and, amid the soothing attentions of friends and relatives, prepare for the dissolution of the earthly tabernacle. Most persons, however, defer the time of their departure to the milder clime too long, or go when the disease has rushed towards its end with such celerity as nearly to have finished its course. They go to die among strangers, or while on their homeward way. The frequency of this result has brought the practice into disrepute. But there are abundant facts to prove, that where pulmonary disease is in its incipient stage, and where there is no irresistible propensity to it in the constitution, a residence at the South operates in the most kind and healing manner. Still, even of these, very many lose all that they have gained, by returning to the North too soon, as they are strongly tempted to do. Most of them, to derive permanent benefit from that genial air, should stay there, if possible, over the second winter. Of all the health retreats of which we have heard, we give the decided preference to Florida; and this not only because the invalid will there be among his own countrymen, and within easy and frequent means of intercourse with home, but because he may there, by a day or two of travel in different directions, obtain several minor changes of air, of which he may ascertain by trial which is most congenial to his own peculiar state. For further information on this subject, we would refer to Mr. Sewall's "Sketches of St. Augustine, with a view of its History and Advantages as a Resort for Invalids." This is a small and neat volume, just issued by G. P. Putnam, of New York. Perhaps it may tend to increase general confidence in the statements of this book, to mention that seven hundred copies of it, sent to St. Augustine, were demanded and destroyed by an excited popish mob for uttering too much truth about them to be agreeable. The writer's life was threatened in the streets, and he owed his safety to an escort of ladies. We believe that he has "shaken off the dust of his feet as a testimony" against his persecutors, and "fled to another city."

MONTHLY RECORD.

Congregationalism in New York. — The Hammond Street Church in this great Nineveh, formerly pertaining to the Old School Presbyterians, has been reconstituted as a Congregational Church, under very promising auspices; and has called Rev. Dr. William Patton, formerly a New School Presbyterian of great note, to be its pastor. Who knows but that Congregationalism may prove to be a grand solvent for melting down the animosities between the two branches of the Presbyterian Church? — Another church of our free and active order is to be organized on the Second Avenue, and promises to start in full-grown vigor at its first formation. The more that Congregationalism is known and understood, the more will its liberal and scriptural character, so suited to the genius of our institutions, commend it to the regards of our free-spirited and intelligent countrymen.

New Papers in New York. — The New School, or, as they prefer to be called, the Constitutional Presbyterians, have taken measures to establish a religious paper, as their organ, in the city of New York. It is to be called the Annalist, and Professor Stowe is invited to place himself within the embracing arms of the editorial chair. — The Congregationalists also have made large provision for a new paper to sustain their growing interests. What is to be its specific character we know not, except that it is to be extremely vivacious. May it help on the millenium, and last to the end of it!

ORDINATIONS.

Sep. 28. Mr. Eliphal Maynard, at New Britain, Con., as a Missionary to the Jews.
Oct. 17. Mr. Newell A. Prince, New Gloucester, Me.
" 18. Mr. Royal Parkinson, Cape Elizabeth, Me.
" 25. Mr. Gordon Hall, Wilton, Con.
Nov. 1. Mr. H. Lyman, at Castleton., Vt,, as a Missionary to Oregon.
" 5. Mr. Charles Parker, at New York, as an Evangelist.
" 8. Mr. E. B. Huntington, Wilkinson, Con.
" 10. Mr. H. M. Stone, Bluehill, Me.

INSTALLATIONS.

Oct. 12. Rev. Thomas Harris, Mt. Sinai, Long Island, N. Y.
" 18. Rev. A. A. Whitmore, North Ashburnham, Ms.
" " Rev. James Hazen, South Parish, Williamstown, Ms.
No. 22. Rev. James Aiken, Gloucester, Ms.
" " Rev. A. W. Mc Clure, Malden, Ms.

DEATHS OF MINISTERS.

Sep. 3. Rev. Benjamin Burge, Enfield, N. H. æ. 36.
" 23. Rev. Marshall H. Eames, Claridon, Ohio, æ. 36.
Oct. 16. Rev. Samuel Gay, Hubbardston, Ms. æ. 63.
" 19. Rev. Eliphalet Gillett, D. D., Hallowell, Me. æ. 80.

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